

IANVARY



January hath 31. dayes. The moone 30.

	1	a	Circumcision
8	2	b	
11	3	c	
21	4	d	
	5	e	
10	6	f	
	7	g	
20	8	a	
	9	b	
13	10	c	Paul heremite
11	11	d	
2	12	e	
19	13	f	Hilarius. Bp
	14	g	
15	15	a	
	16	b	
9	17	c	Antonius Abbas
	18	d	Pulca virgin
17	19	e	
	20	f	fab. & Sebast.
4	21	g	Agnes virgin.
13	22	a	Vincentius Martyr
20	23	b	
	24	c	Timothe
6	25	d	
15	26	e	Policarpus byshop
	27	f	
8	28	g	
	29	a	
1	30	b	
14	31	c	



A . z . 20 . 6 H' 23

9: 2: 19

x

** E 2048

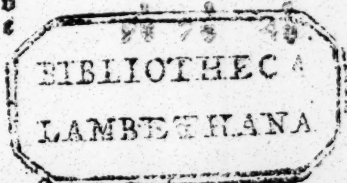
IANVARY



January hath 31. dayes: The meane 30.

Circumcision

	1	a	
	2	b	
	3	c	
	4	d	
	5	e	
	6	f	
	7	g	
	8	a	
	9	b	
	10	c	Paul heremite
	11	d	John the Baptist
	12	e	
	13	f	Philarius, Bp
	14	g	
	15	a	
	16	b	
	17	c	Antonius Abbas
	18	d	Piscabirgin
	19	e	
	20	f	Fab. & Sebast.
	21	g	Agnes virgin.
	22	a	Vincentius Martyr
	23	b	
	24	c	Timothe
	25	d	
	26	e	Policarpus byshop
	27	f	
	28	g	
	29	a	
	30	b	
	31	c	



FEBRUARY:



February hath 28. dayes, The Moone 29

16	21	1	d	
		2	e	Annunciation of Mary
3	11	3	f	Basilus byshop
		4	g	
10	4	5	a	Agatha virgin
		6	b	Dorothe virgin
17	14	7	c	
18	4	8	d	
		9	e	
25	21	10	f	Scholastica virgin
26	21			
		11	g	
1	7	12	a	
		13	b	
4	9	14	c	Valentyne
		15	d	
11	4	16	e	Julian virg
		17	f	
18	6	18	g	
9	16	19	a	
14	23	20	b	
		21	c	
21	9	22	d	
		23	e	
28	8	24	f	
	9	25	g	
		26	a	
5	2	27	b	
12	14	28	c	

MARCHE.



Marche hath 31 dayes: & the moone 30.

1	21	1	d	
		2	e	
10	7	3	f	
5	4	4	g	Adrian martyr
13	32		b	
			c	Perpetua & Felicitas
2	4	8	d	
10	16	9	e	
		10	f	
10	9	11	g	
7	6	12	a	
15	20	13	b	
		14	c	
		15	d	
4	3	16	e	Ciriacus
12	21	17	f	Gertrude virgin
		18	g	
9	17	19	a	Joseph
		20	b	the spouse of Mary & virgin
1	1	21	c	Benedict
6	33	22	d	
17	8			
		23	e	
14	46	24	f	
		25	g	Annunciation of Mary
		26	a	
3	2	27	b	
11	15	28	c	
		29	d	
19	28	30	e	
6	9	31	f	

APRIL.



April hath 30. days: The moone. 29.

15	17	e	g	
		2	a	
9	20	3	b	
		4	c	Ambrose byshop
16	15	5	d	
2	17	6	e	
		7	f	
14	2	8	g	Egeflippus
16	9	9	a	Simon
7	19	10	b	Canro. 14 15 17
		11	c	
15	10	12	d	
		13	e	Euphemina virgin
4	19	14	f	Tiburtius marty
		15	g	
12	12	16	a	
1		17	b	
9	2	18	c	Valerian
17	9	19	d	
6	16	20	e	
	13	21	f	
		22	g	
14	3	23	a	George.
		24	b	
3	14	25	c	Mark: Evangelist.
		26	d	
11	1	27	e	
19	10	28	f	Vitalis
6	17	29	g	
		30	a	

MAYE



May hath. 31. dayes: The moone 30.

10	1	2	b	Philip & Jacob Apostles.
		2	c	
7	12	3	d	
		4	e	
11	6	5	f	
2	3	6	g	15 ^c 4 ² 7 ²
20	9	7	a	
18	16	8	b	
		9	c	
7	7	10	d	
		11	e	The Sonne in Gemini.
15	0	12	f	
		13	g	Geruacius
4	9	14	a	
12	21	15	b	Hydore martyr
		16	c	
2	9	17	d	
9	16	18	e	
		19	f	
17	2	20	g	16 24 28
6	4	21	a	
14	23	22	b	
		23	c	Dionysius byshop
		24	d	
1	1	25	e	
12	9	26	f	Urbane byshop
19	17	27	g	
		28	a	Bede preest
8	1	29	b	
16	17	30	c	
		31	d	Felix byshop, Petronilla virgyn

IVNE



June hath, 30. dayes: The Caluone. 30.

		1	c	Nicomedes martyr
23	3	2	f	Marcellus,
25	19	3	g	
1	9	4	a	
10	15	5	b	
		6	c	
28	13	7	d	
7	21	8	e	
		9	f	Primus & felicia
27	10	10	g	Barnabas apostle.
4	21	11	a	Cirinus,
		12	b	The lane 16 ¹ 17 ² 18 ³ 19 ⁴
23	9	13	c	in Cancer. The day long
2	16	14	d	est, the sunne brightest,
		15	e	the day breakest, & the
9	0	16	f	sunne descendeth
17	12	17	g	Marcellianus, Mar
15	19	18	a	
		19	b	
14	13	20	c	Albanus martyr
		21	d	
8	9	22	e	
1	16	23	f	John Baptist.
		24	g	
16	11	25	a	
8	14	26	b	
		27	c	
16	7	28	d	St. Peter & Paul Apostle
		29	e	
		30	f	

IVLY



July hath 31. dayes. The xxij. 30.

1	16	1	G	
2		2	H	
3	16	3	b	
4	6			
5	23	4	c	
6		5	d	
7	8	6	e	Wagge dayes.
8		7	f	16 4 8
9	11	8	g	
10		9	H	
11	16	10	b	
12		11	c	
13	7	12	d	
14	16	13	e	Margareto
15		14	f	St. Simeon in Leo
16	23	15	g	
17		16	H	
18	10	17	b	Alexus,
19		18	c	
20	10	19	d	15 4 7
21		20	e	
22	2	21	f	
23	16	22	g	St. Marcelline.
24		23	H	Apollinaris marty
25	23	24	b	
26			c	St. Peter Apollis.
27	7	26	d	Anne
28	4	27	e	
29	22	28	f	15 4 7
30		29	g	
31	4	30	H	
		31	b	

AVGVST



August hath .31. dayes: The moone .30.

2	23	1	c	Lammas day	
15	16	2	d		
30		3	e		
		4	f	Justine priest	
18	19	5	g		14 ¹ 4 ² 7 ³
7	3	6	A		
14	20	7	b		
		8	c		
4	17	9	d		
		10	e	Laurence martyr	
13	0	11	f		
5	9	12	g		14 15 17
19	22	13	A	The Sonne in Virgo	
		14	b	Assumption of Mary	
6	15	15	c		
14	0	16	d		
		17	e		
9	14	18	f	Agapitemartyr	
12	0	19	g		
13	7	20	A		13 ¹ 5 ² 6 ³
8	16	21	b		
		22	c		
15	19	23	d		
		24	e	Bartholomew Apostle.	
18	14	25	f		
		26	g		
5	16	27	A		13 5 ² 6 ³
11	0	28	b		
13	8	29	c		
		30	d		
1	1	31	e		
12					

SEPTEMBER.



September hath. 30. dayes: The moone. 29.

1	19	e	f	
		2	g	Anthony martyr
2	9	3	a	
		4	b	
3	18	5	c	Ende of Dogge days
		6	d	
4	11	7	e	
		8	f	Feast of Mary & Magd.
5	1	9	g	
6	8	10	a	
7	21	11	b	
		12	c	
8	13	13	d	The Bonnet in Lente
		14	e	Thursday
9	7	15	f	8 Night 12 : 6 : 6
10	14	16	g	
		17	a	Lambarte byt
11	1	18	b	
12	8	19	c	January martyrs
13	17	20	d	
		21	e	Michael
14	5	22	f	apocle.
		23	g	
15	13	24	a	
		25	b	
16	6	26	c	Cyprian & Justine
		27	d	
17	2	28	e	
18	19	29	f	Michael.
	10	30	g	Pierome

OCTOBER!



October hath .31. dayes: The moone. 30

	8	2	A	
		3	b	
18	1	4	c	Candidus martyr
		5	d	
9	10	6	e	Faith bre
		7	f	
25	0	8	g	
4	10	9	A	
11	17	10	b	
		11	c	
1	13	12	d	
		13	e	
9	6	14	f	Simon 10 17 19
		15	g	Scot.
27	2	16	A	
6	7	17	b	
14	12	18	c	Luke Evangelist.
2	19	19	d	
		20	e	
21	5	21	f	
29	20	22	g	
		23	A	Mary 6 7 4
8	6	24	b	Solome
16	23	25	c	
		26	d	
		27	e	Quarist byshop
5	12	28	f	
		29	g	Simon & Jude
3	9	30	A	
2		31	b	Quintine 9 7 4
10	2		c	

NOVEMBER.



Month: bath. 30. Dates: The moon: 30.

18	19	2	d	All Saints
		2	e	
		3	f	
7	2	4	g	
17	13	5	a	Letus piece
4	20	6	b	
		7	c	
22	6	8	d	Theodore martyr
		9	e	
11	6	10	f	
		11	g	Martyn bishop
19	8	12	a	Simon in Sagittary.
27	19	13	b	
5	14	14	c	
14	22	15	d	
		16	e	
3	7	17	f	
21	21	18	g	
		19	a	8 18 14
29	14	20	b	
		21	c	
8	22	22	d	Cecile virgin.
		23	e	
16	13	24	f	
5	22	25	g	Katherine virgin
		26	a	
13	6	27	b	
2	1	28	c	
10	19	29	d	
		30	e	Andrew Apostle.

DECEMBER.



December hath 31. days: The moone. 30.

		e	f	
	8	2	g	Libanus.
us	14	5	d	
7		4	c	
	0	5	b	Nicolas byt
us	7	6	e	
4	19	7	f	Concep. of Mary.
us		8	g	
	1	9	a	The day of Epiphany.
1	20	10	b	
8		11	c	Salincapp.
	12	12	d	
us	1	13	e	
6	8	14	f	Walery by
14	2	15	g	
5		16	a	
	14	17	b	
us		18	c	
	9	19	d	Juliane mar.
us		20	e	
	15	21	f	Thomas Apolle.
8		22	g	
	2	23	a	Ignace mar
26	9	24	b	Bartholome of our Lorde.
7	1	25	c	Stephen martyr.
us	20	26	d	John the Evangelist.
		27	e	
	15	28	f	Innocent.
10		29	g	
	9	30	a	
us		31	b	

FOR TO KNOWE. WHAT.

Signe the Sunne is.

A yeare is called the tyme, that the sonne goeth thorough the 12. signes of the Zodiac, and then is the yeare at an ende, when the sonne cometh in that same signe and point againe, wherein she byd first begyn her course. There are lyke wise .12. monethes, in the which the sonne goeth through the 12. signes. When the sonne cutteth in any of those signes, ye shal finde in euery moneth noted f name of the signe, and the day wherein the sonne fyrste entered into that signe.

To finde the newe moone.

For to fynde the new Moone euery Moone th: Looke byd what day the golden nombre is found, there ye shall fynde also, what houre of the day the new Moone is. But here ye must note, that the houres of the day, do here beginne after the Astronomers supputacion of rechenyng, whiche begyn the day, at noone: so that the fyrst day of January begynneth in the last day of Decembre, and endeth his .xxiii. houre at noone, in the fyrst day of Januarye.

NOTE

In the New Testament, the Euangelistes haue rekened the houres, after the manner of the Babylonians, begynnyn the day at the risyn of the sonne: so that the houre at the sonnes risyn, they byd reken, one of the clocke: at noone .vi. of the clocke: and .ix. rewarde the sonne settyn.

To finde the sonne of Synne Cap.

Make no tarryng to turne vnto the Lorde, and put not of from daye to daye: for soe only shall his wrath come, and in the tyme of vengeance shall he destroy the.



foy pour deuoir.

Translated by Wyles Couerdale;
an conferred with M. Tynda
les translation.
(..)

A N. M. D. L.

I E S V S C H R I S T V S

The tyme is fulfilled, the kyngome of,
god is at hande, Amende your
lyues, and beleue the
gospell,
Mar. i.



E. HARTFORD.

To the Reader.

MArke good gentle Reader, that we, besydes all other diligence vsed in this New Testamēt, haue conferred W. Tyndalles translation with this M. Nyles Couerdales. And where as we haue founde any woordes or sentence in Tyndalles translation, not fully agreeyng with this translation, but rather makyng diuersitee of vnderstandyng, or the sentence more plaine we haue sette it into the mergent of this booke, inclosed with these markes ¶ 1, so that ye may reade the same, in steade of that, which is in lyke maner inclosed in the text of this booke. The Concoordaunces are lykewyse truly alleaged, restored and augmented. And because that the knowledge of Cosinographie is very necessary, so that he that lacketh the same, can neither wel rede the Byble, nor yet prophane Historiographers, nor the New Testamēt: For the Euangelistes do describe the iourneies of Christ. S. Luke in the Actes describeth the preaching & iourneis of the Apostles, and specially of S. Peter and Paule. Therefore if a man be not seen in Cosinographie, he shal be constrained to skippe ouer many notable thynges, which otherwyse shoulde do him no lytle pleasures. Wherefore I consyderyng that in the perplexite of names, & varietee and multitude of places nothing doeth helpe the memory so muche, nor yet can be so profitable, as the vse & commodities of Tables or Cartes, I haue therfore described in two tables, those Regions, which the New Testamēt maketh mention of, one serupnge the Gospels, an other the Actes of thapostles, and the Epistles of the Apostles.

The grace of the Lorde Iesus
 Chryste, bee continually increased to the
 readers hercof, whereby they may
 knowe the mysteres of theyr saluation, and
 the commandementes of eternal
 lyfe, vvhich are taught
 in this boke.
 Amen



I haue thought it
 expedient good rea-
 ders for diuers cōs-
 deraciōs esones to
 print and set forth
 the New Testa-
 ment or couenaunt
 of eternall saluaciō
 the which as it is

called New, because it ought cōtinually to
 be renewed in vs as longe as the lyue heere
 in this worlde, and it sheweth vnto vs the
 cleare lyght of Chryste, as a new day sprin-
 gyng, that putteth away the darkenesse of
 the nyght: so it is also olde, and of longe
 continuance, for as muche as our Lorde
 Iesus Chryste the eternall sonne of the e-
 ternall father is the authoz of the same, &
 dyd make it euē whan he was in f̄r bosome
 of his father, before the foundation of the
 world was laid, & after he declared the same
 vnto vs by his prophetes, f̄r hath ben euer
 sitbens the begynnyng of the worlde. For

THE PROLOGE.

the which cause S. John also calleth it an olde commaundement. Yet neuertheles it is also called a new Testamēt, as the afore said S. John witnesseth, for as much as Christes trewth is from tyme to tyme renewed and encreased in vs, when we religiously reade and study the same. For whoso euer humbly and faithfully calleth vppon Christes spirite, in reading this booke, & so with a godlye mynd studieth the same he shall dayly feele a new taste of Goddes goodnesse towards him, and an increase of the newe and blessed lyfe. For herein be conteyned the wordes of euerlastyng lyfe, the wordes of the spirite, which doth daily quicken vs, and chaungeth vs into the brightnesse of the image of God. Wherefore yf we desyre to reade olde woorkes, this booke contayneth matters of mooste antiquitie. Yf we be desirous of newe thinges, this booke is entiteled the newe Testament. If wee seeke for profitable and pleasaunt authoꝝ, they that bee the children of God, can reade no boke more profitable or pleasaunt then this. For herein they shall fynd so greate comfort and sweetness, that they may truly sing this verse of the Psalmist: Lord how pleasant bee thy wordes vnto my mouth? suerly to my taste they bestwete then hony. For what thing I pray you can be more comfortable to a
man

THE PROLOGE.

man that hath a troubled conscience, then
to rede, that the son of God is giue to him,
and that with him, all other benefites of
God are also heaped vpon him, and that
he is made the son and heire of God, and
brother to Christ? Now in this booke all
these benefites are offered vnto vs, here they
are promised by Chrystes owne wordes, cō
firmed with his miracles, and written by
the holy ghost, who is the spirite of truth:
and by this booke, as by an instrument, he
worketh our saluacion, and leadeth vs in-
to all trewth. Wherefore they be in a mise-
rable state, & much to be lamēted, to whom
this booke (whiche is the booke of euerla-
sting life) is so straunge and vnknownen, &
whā they here it called, the new Testamēt,
they fātasy it to be som new work, made by
the wyf & inuēcion of man. For the whiche
cause also Antichrist is to be cursed & abhor-
red of al mē, who wold not suffer men of &
laitre (as they called them) to reade this
booke, wherein is conteyned the testamēt &
laste wyl of our sauour Iesus Christ. And
contrary wyle, we ought of mooste bounden
dutee to yelde immortal thankes to our so-
uerain Lorde the Kynges maiestie, to the
Lorde Protector his grace, and the rest of
the Kinges most honorable counsayl, who
have deliuered vs from this yoke of Antis-
christ, and haue caused not only this new,
but

THE PROLOGE.

the which cause S. John also calleth it an
 olde commaundement. Yet neuertheles it
 is also called a new Testamēt, as the afore
 said S. John witnesseth, for as much as
 Chyristes trewth is from tyme to tyme re-
 tuied and encreased in vs, when we religi-
 ously reade and study the same. For whoso
 euer humbly and faithefully calleth vppon
 Chyristes spirite, in reading this booke, &
 so with a godlye mynd studieth the same
 he shall dayly feele a new taste of Goddes
 goodnesse towarde him, and an increase
 of the newe and blessed lyfe. For herein be
 conteyned the wordes of euerlastyng lyfe,
 the wordes of the spirite, which doth daily
 quicken vs, and chaungeth vs into the
 brightnesse of the image of God. Where-
 fore yf we desyre to reade olde woordes,
 this booke contayneth matters of mooste
 antiquitie. Yf we be desirous of newe thin-
 ges, this booke is entiteled the newe Te-
 stament. If wee seke for profitable and
 pleasaunt authoꝝ, they that bee the chil-
 dren of God, can reade no boke moze pro-
 fitable or pleasaunt then this. For herin
 they shall fynd so greate comfort and sweet-
 nes, that they may truly sing this verse of
 the Psalmist: Lord how pleasaunt bee thy
 wordes vnto my mouth? suerly to my taste
 they beswete then hony. For what thing
 I pray you can be moze comfortable to a
 man

THE PROLOGE.

man that hath a troubled conscience, then
to rede, that the son of God is giuē to him,
and that with him, all other benefites of
God are also heaped vpon him, and that
he is made the son and heire of God, and
brother to Christ? Now in this booke all
these benefites are offered vnto vs, here they
are promised by Chrystes owne wordes, cō
firmed with his miracles, and written by
the holy ghost, who is the spirite of truth:
and by this booke, as by an instrument, he
worketh our saluacion, and leadeth vs in-
to all trewth. Wherefore they be in a mise-
rable state, & much to be lamēted, to whom
this booke (whiche is the booke of euerla-
sting life) is so straunge and vnknownen, &
whā they here it called, the new Testamēt,
they fātaly it to be som new work, made by
the wyte & inuēcion of man. For the whiche
cause also Antichrist is to be cursed & abhor-
red of al mē, who wold not suffer men of p̄
laitie (as they called them) to reade this
booke, wherein is conteyned the testamēt &
laste wyl of our sauour Iesus Christ. And
contrary wyse, we ought of mooste bounden
dutee to yelde immortal thanks to our so-
uerain Lorde the Kynges maiestie, to the
Lorde Protector his grace, and the rest of
the Kinges most honorable counsayl, who
have deliuered vs from this yoke of Anti-
christ, and haue caused not only this new,
but

THE PROLOGE

but also the olde Testament to be red open
lye in our churches and congregations in
our mother tongue, that uot only lay men,
but also yong children may heare & learne
the same. The which mosse godly benefite
of the Magistrates, that woulde all Chris-
tes sheepe, to hearken to Christes voyce,
ought to encourage all that loue our Lorde
Jesus Christ, not onely to geue good eare
to this booke, when it is read in the Con-
gregation, but also in their owne houses
priuately to studie the same, and to exhorte
all that bee of their familie, to the diligent
readyng herof, to the intent, that they bee-
yng dayly more and more strengthened in
the fayth of Christ, maye by thys fayth,
lyue more perfecte godly lyues. For here
in this worlde, we must begynne the newe
and euerlastyng lyfe, the which, accordyng
to the measure of our fayth, is dayly more
and more encreased in vs. For the righte-
duse man dooeth lyue by fayth, and trewe
faith declareth his strengthe and power by
charitie, and a redynesse to all good woor-
kes. Let vs therfore consydre, howe vayne
and vncertayne, yea, howe full of vyces,
naughtynesse & trouble, be all the thynges
of this world, which worldly men so much
desyre: considerynge well in our myndes,
howe lytle a tyme, they endure, and fade a-
way lyke floures, and let vs seeke for those
tychelle

THE PROLOGE

eycheffe and pleasures, which be most certayne, and neuer fade, nor fayle. The perfectnesse wherof, although we can not attayne, as long as we lyue in this worlde, yet here by sayth, we may haue taste of the same. And forasmuche as this saythe is both engendred, nourished, and encreased by the worde of God, conteyned in this booke, we ought therfore, bothe daye and nyght, to study the same. And let vs haue a wylle and desyre, not only to knowe, but also to do the wylle of our heauely father.

The which desyre, they that haue not, be not worthy to be called Christen men, neither will Christ acknowledge suche for his people. For this booke is sette fourth vnto vs, not that we shoulde only learne how to dispute and talke of God & godly thinges, but rather that we myght herin learne the rule and squyre of oure Mayster Christ, wherby we ought to frame & fashion our lyfe, manners, and all our affections, and in no wise to swaue from that paterne & example. The which Christ graunt to vs:

who beynge the Sonne of God, came

↓ Doune out of the bosom of his father

into the earth, to the intent, that

whosoever beleueth in him,

may not perish, but

haue lyfe euer-

lastyng.

Amen.

THE DESCRIPTION OF THE
called Palestina, Canaan.



LANDE OF PROMES.
or the Holy Lande.



THE AGES FROM ADAM.

A true and perfect reckeninge, of the
yeares and tyme, from Adam
vnto Christe, gathered
oute of the holye
scripture.

(. . .)

The summe of the tyme and yeares.



FROM
Adam
vnto Noes
floude, are
1695 yeares.
From Noes
flud vnto the
departing of
Abraham out
of Chaldee

are 363. and 10. dayes.

From the departinge of Abraham out of Chaldee, vnto
the departinge of the children of Israel out of Egypte,
are. 430 yeares.

From the departinge of the children of Israell out of Eg-
gypte, vnto the fyfte buyldinge of the Temple, or els
vnto the fourth yeare of the raigne of Salomon, are
480 yeares.

From the fyfte buyldynge of the Tēple, vnto the capti-
uite of Babylon are 419. yeares and 6. moneths.

From the captiuitie of Babylon vnto the newe buylding
aqaينه of Ierusalem are 143 yeares.

From that tyme vnto Christ, are 483. yeares.

**The declaration and pzoofe of
the foresayd summe and
yeares.**

From Adam vnto the floud of Noe, are 1656 yeas-
res, whiche are numbꝛed after this manner.

When

VNTO CHRIST.

When Adam was 130 yeares olde, he begat Seth.
 Seth at the age of 105. yeares, begat Enos.
 Enos beyng olde 90. yeares, begat Cainan.
 Cainan at the age of 70. yeares, begat Malalehel.
 Malalehel beyng olde 66. yeares, begat Jared,
 Jared at the age of 162. yeares, begat Enoch.
 Enoch beyng olde 65. yeares, begat Mathusalah.
 Mathusalah at the age of 187. yeares begat Lamech.
 Lamech being olde 182. yeares, begat Noe.
 Noe at the tyme of the floude, was 600. yeare olde
 Gen. 7.

Genesis. 5.

**Whiche make in the whole
 1656. yeares,**

2. **From Noes floud vnto the departing of A-
 braham fro Ur, at 36; yerres, & .x. daies,
 whiche are numbred thus.**

Noes floude endured .x. yeare. 10. dayes, as it appereth.
 Gen. 8. by the reckeninge of the dayes.

Two yeare after the floude, Sem the sonne of Noe, begot
 Arphaxat Gen. 11.

Arphaxat at the age of 35. yerres, begat Salach
 Salach at the age of 30 yeares, begat Heber
 Heber beyng olde 34 yeares, begat Phalech
 Phalech at the age of 30 yeares, begat Regu
 Regu beyng olde 32 yeares, begat Seruch
 Seruch at the age of 30 yeares, begat Nahor
 Nahor beyng olde 29 yeares, begat Thare
 Thare at the age of 70 yeares, begat Abraham
 Abraham beyng old 70. yeares, went out of Ur.

Ge. 11

**Which maketh in the whole, 363
 yeares and 10 dayes.**

3. **From Abrahams going or departing out of Chal-
 de, vnto the goynge out of the children of
 Israell oute of Egypt, are 430 yeares,
 whiche are numbred thus.**

Twue yeares was Abraham at Chara, and in the 75 yeare
 departed he from thence. Gen. 12.

In the

THE AGES FROM ADAM

In the 25. yeare of his departynge, whiche was the, 104.
yeare of his age, he begat Isaac. Gene. 17.

Isaac at the age of 60. yeares, begat Jacob Gen. 25.

Jacob was 130. yeare olde when he went into Egypte
with all his family Gene. 47.

From that tyme remaineth. 210 yeares that Israell was
in Egypte.

From this is rebated 80 yeares: For so olde was Moyses,
whē he led Israel out of Egypte Act. 7.

The. 130. yeares that is more, are deuided betwene Moyses
father and grandfather, namely to Amram & Chath,
so that when Chath was 67. yeares olde, he shoulde
beget Amram, Moyses father And when Amram was
65 yeare olde, he shoulde beget Moyses, which in the 80
yeare of his age, caryed Israel out of Egypte

After this reckening are founde those. 430.
yeares, of whiche is wrytten

Exo. 12. & Galat. 3.

4 From the departinge of Israel out of
Egypte vnto the firste buyldinge of
the temple, or tyll y^e fourth year of
Salomon, are 480 yeres
which muste be coun-
ted thus.

Moses ruled in the wyldernes. 40. yeares. Deut. 34.

Josue and Othoniell. 40. yeares. Iudic. 3.

Abih. 70. yeares Iud. 3.

Delbora. 40. yeares Iud. 8.

Gedeon. 40. yeares Iud. 8.

Abimelech. 3. yeares Iudic. 9.

Thola. 23. yeares Iudic. 10.

Jair. 22. yeares Iudic. 10.

After this, they were without a capitaine, vnto the 18. yere
of Jephthae Iudic. 10.

Jephthae 6. yeres

Abessan, 7. yeres

Elom. 10. yeares

Abdon. 8. yeares

} Iudic. 12

Samy

V N T O C H R I S T :

Samson 20. yeares. Iudicum 16.
 Heli was Iudge and preest 40. yeares 1. Reg. 4
 Samuel and Saul dyd raigne, 40. yeares. Act. 13.
 Dauid was kynge 40. yeares 2. Reg. 5.
 Salomon began to buylde the temple in the fourth yeare
 of hys raigne.

And so is founde those 480. yeares, whiche
 we fynde also summed. 3. Reg. 6.

From the firste buylding of the tem-
 ple vnto the captiuite of Babylon
 are 419. yeares, and 6.
 monethes.

whiche muste be reckned thus.

Salomon raigned yet. 36. yeares.	3. Re. 11.
Roboam. 17. yeares.	1. Para. 13.
Abia. 3. yeares	1. Pa. 13.
Asa. 41. yeares	3. Reg. 15.
Josaphat 25. yeares.	5. Reg. 22.
Joram. 8. yeares.	2. Par. 21.
Jeoshias. 1. yeare	4. Reg. 9
Athalia the Quene. 7. yeares.	4. Re. 11.
Joas. 40. yeares	4. Reg. 12
Amasias. 29. yeares	4. Reg. 14
Ozias. 52. yeares	4. Re. 15
Joatham. 16. yeares	4. Reg. 15
Achas. 16. yeares	4. Reg. 16
Ezechias. 29. yeares.	4. Reg. 18
Manasses. 55. yeares.	4. Reg. 21.
Amon. 2. yeares.	4. Reg. 21.
Josias. 31. yeares.	4. Re. 22.
Joachas. 3. monthes.	4. Re. 23.
Eliachim. 11. yeares.	4. Reg. 24.
Joachim. Jeconias. 3. monethes.	4. Re. 24.

From this kynges captiuitie and carrynge awaye be-
 gonnethe the captiuitee of Babylon, and not after at the
 eleuenth yere vnder Zedechia, when the towne and the tem-
 ple was destroyed and burned. Whiche all is euident.

Matt. 2. Ierem, 24. and 25.

Whiche

THE AGES FROM ADAM
Whiche make togyther in one summe 419.
yeares, and 6. monethes.

**From the captiuitie of Babylon vnto
the buyldinge againe of Ierusa-
lem, are 143. yeares.**

The captiuitie endured 70. yeares. *Ierem. 25.*

In the firste yeare of Cyrus were the children of Israel
deliuered and let free *1. Esdras. 1.*

In the seconde yeare of Cyrus was the temple begon to be
buylded *1. Esdr. 2.*

In 46. yeare was the temple buylded

Ioh. 4.

That is the 6. yeare of Darius

1. Esdr. 2.

In the 20. yere of Darius was Nehemias loused, & releasd
from prison. *Nelhem. 2.* and went to buylde the Citie

In the 32. yeare of Darius, the Citie was finished. *Nelhem. 6.*
which all from the building againe of the tēple are 26 yeares

Whiche make in one summe 143. yeares.

**From the buyldinge of the tounne
vnto Christe. are 483 yeares,
whiche are numbred thus.**

Danielis. 9. is written of the goynq out or proceding of the
word, that Ierusalem shoulde be made vp againe, and is as
much to saie, that from that tyme, or els from that time, hat
the yeares were expyred that Ierusalem shulde be buylded
again, vnto Messias oure sauour, are 67. weekes.

One weke maketh or is counted hefe for 7. yeres. *Leu. 25.*

Thus make 67. weekes, in yeares, 483. yeares.

And so many yeares do we fynd from the 32. yeare of Da-
rius. vnto the 4. yeare of Augustus, in whiche yeare oure
Sauour Christ was borne.

Thus the numbre of the yeares from Adam vnto
Christ, we recken 3974. yeres, 6. monthes 10. daies

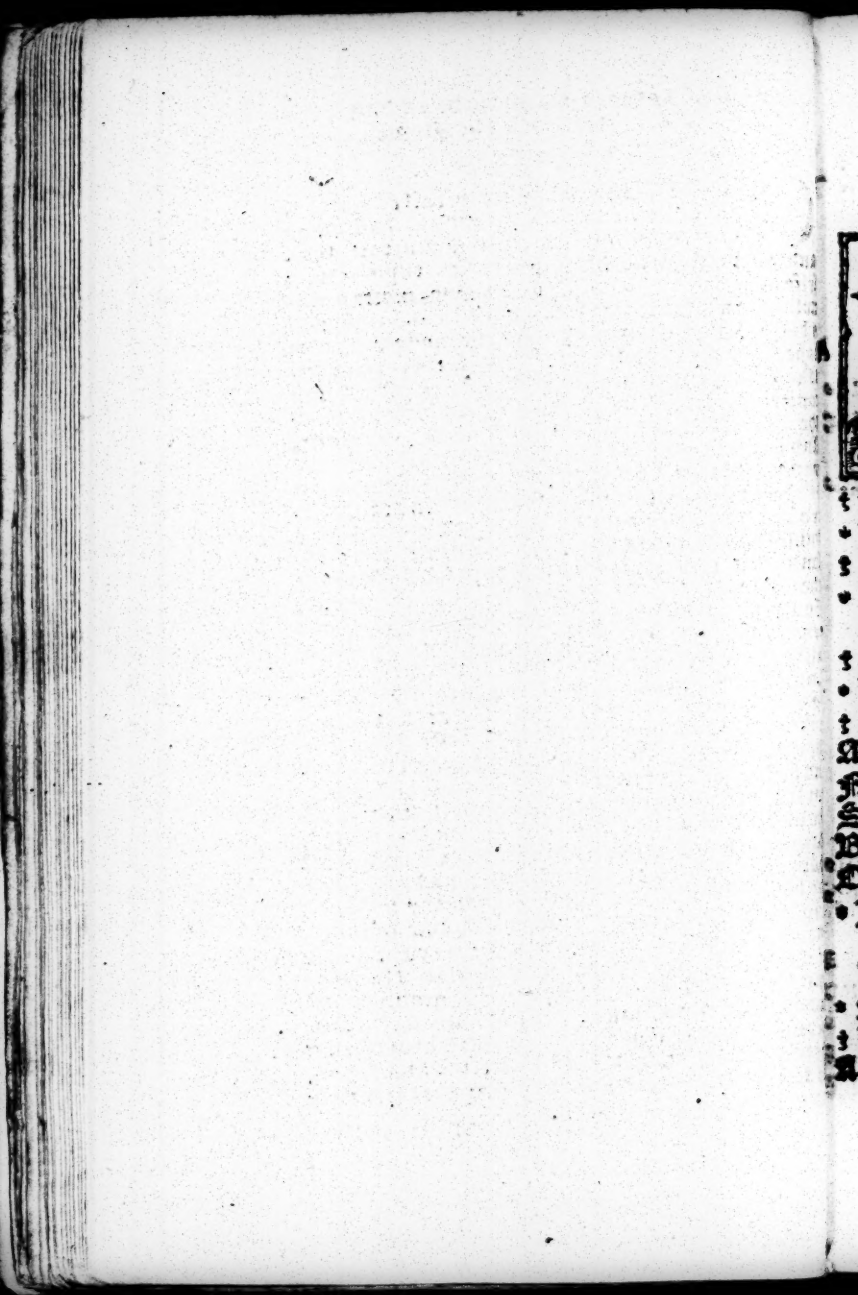
The reckening from the birthe of Christe vnto this present
yeare is sufficiently knowne.

So that the whole summe of the yeares from the be-
gynninge of the world vnto this present 1549 yeares
are 5543. yeares, 6. monethes, 10. dayes.

FINIS.

**A Godly prayer for all suche as doe
 studie and reade the Newe
 testament**

O GOD, that arte al way full of power,
 goodnes, and mercy, whiche hast made
 with vs a couenaunte of immortall loue
 and amytie: And haste promysed thyne owne
 selfe to be to vs an omnipotent God, moste bene-
 uolent and gentyll father, which hast ordeyned
 a NEVVE Testament for vs the moste blyssful
 babes, whom thou like a lonyng father, hast both
 taken into thy grace, & also haste approued and
 confirmed the self same NEVVE testament with
 the holycst bloude of thy sonne moste innocent.
 And furthermore, to the entent that all thynges
 may the better be knowen & perceued of vs, thou
 haste by thys holy wyrt comended and comitted
 it vnto vs, and to our successors and posteritee, I
 humbly beseeche the for the innocencie of thy only
 sonne our sauour, to geue me, which shall reade
 the NEVVE Testamente, wytte, iudgement,
 Godly wysdom and simplicitee, lest that the rea-
 dyng of this NEVVE Testament be not, other
 false, or to no purpose, but trew and frutesful. O
 Lorde God, inspire and blowe into my mynde
 vnderstandyng, that it may truly acknowledge,
 embrace, and loue my sauour Christe Iesu, and
 that I may stedfastly beleue, that both saluation
 and remission of synnes, can none other wayes,
 nor fro none other place come to me, but through
 the blessed blood of Christe, shedde on the crosse.
 Graunte me I hartely praye thee, O bountifull
 God, that I ones receaued by this my fayth, into
 the kyngdome of Christ, yea, into thy bosome,
 may neuer frome hencefurth fall downe agayne,
 but to be stayed by with the power & ryght hande
 of Christ, so that there I may pleasantly enioy
 this blysse and felicitie for euer. Thorough the Je-
 sus Christe thy Sonne our Sauour, styll ray-
 synyng in Heauen with thee, a Mediator of this
 New Testament, by whose protection and fauor,
 the lesson hereafter folowyng may bee fortunat
 and prosperous. So be it.



THE GOSPEL

Of saynct Mathewe.

Chap. i.



The fyrste Chapter. ✠

THIS is the booke of the generacyon of Iesus Chyiste the sonne of Dauid, the sonne of Abraham,

Luc. 3. 8

† Abraham begat Isaac:

† Gen. 21. 2

• Isaac begat Jacob:

Genes. 25. 2

† Jacob begat Judas and his brethren:

Gen. 29. 2

• Judas begat Phares and Zaram of Thamar:

Gen. 38. 6

† Phares begat Desrom:

† Gen. 46. 9

• Desrom begat Aram:

Ruth 4. 3

† Aram begat Aminadab:

† 1. Par. 2. 2

Aminadab begat Naasson:

Num. 1. 2

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Jesse:

• Jesse begat Dauid the kyng:

Ruth 4. 8

† Dauid the kyng begat Salomon of

1. Reg. 15. 2

her, that was the wyfe of Urye:

2. Re. 12. 6

• Salomon begat Roboam:

1. Re. 12. 6

† Roboam begat Abia:

2. Par. 13. 2

Abia begat Asa:

† 2. par. 13. 2

A. I.

Asa

Asa begat Iosaphat:

Iosaphat begat Ioram:

Ioram begat Olias:

Olias begat Iotham:

Iotham begat Achas:

Achas begat Ezechias:

Ezechias begat Manasses:

Manasses begat Amon:

Amon begat Josias:

Josias begatte Jeconias and his brethren aboute the tyme of the captiuitie of Babylon.

And after the captiuitie of Babylon:

Jeconias begat Salathiel.

Salathiel begat Zorobabell:

Zorobabell begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Zadoc:

Zadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Nathan:

Nathan begat Jacob:

Jacob begat Joseph the husband of Mary, of whome was borne that Iesus, who is called Christe.

All the generacions fro Abraham to Iudas, are fouretyne generacions. From Iudas vnto the captiuitie of Babylon, are fouretyne generacions. From the captiuitie of Babylon

2. Chr. 26. d

1a par. 27. h

2. Chr. 28. d

3. 4. Re. 20. c

4. Re. 21. g

14. Re. 31. c

4. Reg. 24. f

4. 2. 25.

1a. Par. 1. g

they were

carried as

roy to Ba

bylon

Agg. 1. 2

1. Edd. 2. 1

blyon vnto Christ, at also xliij. generatibz.

• The byrthe of Christe was on this Luc. 1. 6
 wise: & whan his mother Mary was ma- (betrothed)
 ried to Ioseph: befor they cam to dwell on
 ther, she was found with chyl'd, by the ho- satte at
 ly ghost. But Ioseph byr husbände was a home
 perfect man, and wolde not byrnge her to
 shame, but was mynded to put her awaye (for to ma
 secretly. Neuerthelesse whyle he thus ke an enuie
 thoughte, & Beholde, the aungell of the ple of hir
 Lorde appeared vnto hym in a dreame,
 sayenge: Ioseph • thou sonne of Dauid, Luce 2. 2
 feare not to take vnto the, Mary thy wyfe.
 For that whiche is conceaued in her, is of
 the holy ghoste. She shall byrnge forth a
 sonne, • and thou shalt caille his name Je- Phi. 2. 8
 sus. For he shall saue his people from Act. 4. 2
 their synnes. &

All this was doone, that the thyng
 myght be fulfilled, whiche was spoken of
 the Lorde by the Prophete, sayeng: • Be- Mat. 7. 6
 holde, a mayde shall bee with chylde, and
 shall byrning forth a sonne, and they shall
 call his name Emanuell, whiche is by in-
 terpretation, God with vs. &

Nowe whan Ioseph awoke out of slepe,
 he dyd as the aungell of the Lorde hadde
 hym, and tooke his wyfe vnto hym, and
 knewe her not, tyll she hadde broughte Luce. 2. 2
 forth the ber fyrste borne sonne, and called
 his name Iesus.

A. ij.

The

When Jesus was borne at Bethleem in Iury, in the time of Herode the king. Behold, there came wise men from the east to Jerusalem, saying: Where is the new borne kyng of the Jewes? we have sene his starre in the east, and are come to worshyp hym.

Whan Herode the kyng had herde this, he was troubled, and all Jerusalem with hym, and he gathered all the hie priests and Scribes of the people, & asked of them where Christe shoulde bee borne. And they sayd vnto hym: at Bethleem in Iury. And thus it is written by the Prophete: • And thou Bethleem in the lande of Iury, art thou not the least among the princis of Iuda?

Mich. 5. a

reſcarning?
Ioan. 7. d

• For out of the shall come vnto me the chylde, the pitayn that shall gouern my people Israel.

Then Herode priuily called the wyse men, and diligently enquired of them what time the starre apered: and sent them to Bethleem, sayeng: Go, and serche diligently for the chylde. And whan ye have founde hym, bryng me worde agayn, that I may come and worshyp hym also.

Whan they had herde the kyng, they departed: and lo, the starre which they saw in the east, went before them, tyll it came and stode ouer the place where the chylde was. Whan they saw the starre, they were exceedingly gladd, and wente into the house

house, and founde the chylde with Mary
his mother, and kneled downe, and wor- Psal. 71h
Eia. 60. a
shipped hym, and opened theyr treasures,
and offred vnto hym gyftes: golde, fran-
kynsence, and myrr. And after they were
warned of God in a dreame, that they
shulde not go agayn to Herode, they retur-
ned into their own citrey an other way.

Whan they were departed & behold, the
angell of the Lorde appered to Ioseph in
a dreame sayeng: Arise, and take the child
and his mother, and flee into Egypt, and
abide there tyll I bryng the woorde. For Exod. 4. d
Herode wyl seke the chylde to destroy hym.
Than he arose, and tooke the chylde and
his mother by nyghte, and departed in-
to Egypte, and was there vnto the death
of Herode, that the thyng myght be ful-
fylled, which was spoken of the Lorde, by
the prophete, whiche saieth: out of E- Ninu. 24. c
Osee. 11. c
gypt haue I called my sonne.

Than Herode perceauyng that he was
deceaued of the wyse men, was excedyng
wroth, and sent forth, and slew all the chil-
dren that were in Bethleem, and in all the
coastes therof, as many as wer two yere
old and vnder, accordyng to the tyme, whi-
che he had dilygently searched out of the
wyse men.

Than was that fulfilled, whiche was
spoken by the prophete Jeremy, saynge:
A. iiij. On

Jerem. 31. c

• On the hylles was a voyce herde, great
mournynge, weepynge, and lamentacion:
Rachell weepynge for her chylde, & would
not be comforted, bicause they were not
• Whan Herode was dead: behold, an an
gell of the Lorde appeared in a dreame
Joseph in Egypt, saynge: Arise and take
the chylde and his mother, and go into the
lande of Israell: For they are dead, which
sought the chylde's lyfe. And he arose by
and tooke the chylde and his mother, and
came into the lande of Israell. But whan
he herd that Archelaus dyd reigne in Ju
ry, in the rounne of his father Herode, he
was afrayde to go thither. Not withstan
dynge, after he was warned of God in
dreame, he tourned asyde into the part
of Galilee, and wente and dwelte in a
tce called Nazareth, to fulfill that which
was spoken by the prophetes: • He shall
be called a Nazarene. •

Indic. 13. b

The chyrd Chapter. 11

Marc. 1. 3

Luc. 3. 3

Ioan. 3. d

1 Esai. 40. 3

Matth. 4. b

1. repens

* Ioan. 1. 9

3 Eia. 40. 3

In those daies came John the • Ba
ptist, & preched in the wildernes of Ju
ry, sayng: • Amend your selues, the ky
ngdom of heauen is at hand. • This is he,
whom it is spoken by the prophete: • Eli
whiche saith: The voyce of a cryer in
wildernesse, prepare the Lordes way, &
make his pathes streighte.

4. Regū 1. b

• This John had his garment of camel
heal

heare, and alle hzen gyrdell about his loy-
nes. His meate was locustes, and wyldc
hony. Than went out to hym Jerusalem,
and all Jewry, and all the region rounde
about Jordan, and were baptised of hym
in Jordan, confessyng theyr synnes.

• Now when he saw many of the Phari-
ses & of the Saduces com to his baptisme,
he saied vnto them: Ye generation of vy-
pers, who hath certified you, that ye shall
escape the vengeance to come? Beware,
bryng forth due frutes of penāce. Thinke

not now to say within your selues: we haue
Abraham to oure father. For I saye vnto
you, & God is able of these stones to rayse
vp chyldren vnto Abraham. Euen now is the
are put vnto the rote of the trees: therefore
• every tree which bryngeth not forth good
frute, shall be hewed down, & cast into the fire.

• I baptise you with water to repentāce:
but he that cometh after me, is myghtyer
than I, whose shoes I am not worthy to
beare: He shall baptise you with the holy
ghost, & with fyre. • He hath also his fanne
in his hande, and wyll pource his flower,
and gather the wheate into his garner,
and wyll bourne the chaffe with vnquen-
chable fyre. & • Than came Iesus frome
Galilee to Jordane vnto Iohn, to bee
baptised of hym. But Iohn forbad hym,
sayenge: • I haue neede to bee baptised

of the: and comest thou to me? Iesus answered and sayd vnto hym: Let it be so nowe. For thus it becommeth vs to fulfill all ryghteousnesse. Than he suffered hym

Marc. i. 2
Luce. 3. c
Ioan. 3. d

• And Iesus as soone as he was baptised, came streyghte out of the water. And lo heauen was open ouer hym: and Iohanne sawe the spirite of God descende lyke a doue, and lyghte vpon hym. And lo, then camme a voyce frome heauen, sayenge: • This is my beloued sonne, in whome I am my delyte.

Mat. 4. 2
Mark. 1. 7.
Luce. 3. d
2. pet. 1. b

The fourth Chapter

Marc. 1. b
Luce 4. 2

Then was Iesus ledde away of the spirite into wyldernesse to bee tempted of the dyuell: and whan he had fasted forty dayes and forty nyghtes, he was afterwarde an hungred. And the tempter came to hym, and sayde: If thou bee the sonne of God, commaunde, that these stones be made breade. He answered and sayde: It is writen: • Man shall not lyue by breade onely, but by every woorde that procedeth out of the mouth of God.

Deuter. 8. a
Sap. 16. c

Ierusalem

Psalm. 9. b

Than the diuel took hym vp into the holy citee, and sette hym on a pynacle of the Temple, and sayde vnto hym: If thou be the sonne of God, caste thy selfe downe. For it is writen: • he shall giue his angels charge ouer the, and with theyr handes shall they holde the vp, that thou dash not

not thy foote agaynst a stone. Than sayde
 Iesus vnto hym: it is written also: * Thou Deuter. 5. 8
 shalt not tempte thy Lorde God.

Agayne the dyuell toke hym by, and led
 hym into an excelpng hye mountayn, and
 shewed hym al the kyngdoms of the world
 and all the glozy of them, and sayde vnto
 hym: All these wyl I geue the, if thou wilt
 fall downe, and worshyp me. Than sayde
 Iesus vnto hym: Auoyde Sathan. For
 it is written: * Thou shalt worshyp the Deuter. 6. c
 Lorde thy God, and hym onely shalt thou 1. Regū 7. a
 serue.

Than the dyuell lefte hym, and beholde,
 & the angels cam and ministred vnto hym. † Marc. 1. b

* When Iesus herde that John was * Marc. 1. b
 taken, he departed into Galilee, & and lefte Luc 4. d
 Nazareth, and went and dwelte in Capers- † Luc 4. d
 naum, whiche is a citee vpon the Sea, in
 the coastes of Zabulon and Neptalym,
 that the thyng myght be fulfilled, whiche
 was spoken by Esai the prophete, sayng:
 The londe of Zabulon and Neptalym,
 the waye of the sea beyonde Iordan, and Esai 9. a
 Galile of the Gentiles, the people whiche
 sat in darkenesse, sawe a great lyght, and
 to them whiche sate in the region and sha-
 dowe of death, lyght is begon to shyne. &

* From that tyme forth began Iesus M^c. 1. b
 to preache, and to say: & Amende your sel- † Math. 3. a
 ues, the kyngdome of heauen is at hand.

A. v.

✠ As

La. liii.

Marc. i. b.

Luc. 5. a

S. M A T H E W

¶ As Jesus walked by the sea of Galilee, he sawe two brethren: Symon which was called Peter, and Andrew his brother, casting a net into the Sea: for they were fyshers, and he sayd vnto them: Followe me, and I wyll make you • fyshers of men. And they streyght way lefte theyr nettes, and folowed hym.

Jerem. 16. c

Ezec. 47. b

Math. 19. d

Luc. 5. b

Marc. i. c

Marc. 1. a

Luc 6. b

And whan he went forth from thence, he sawe other two brethren, James the sonne of Zebede, and Iohn his brother, in the shippe with Zebede theyr father, mending theyr nettes, and he called theym. • And they without taryng, lefte the shippe and theyr father, and folowed hym.

¶ And Jesus wente about all Galilee, teachyng in their Synagoges, & prechyng the Gospell of the kyngdome, and healed all manner of sykkenesse, and all manner diseases among the people. And his fame spred abroad throughout all Syria. And they brought vnto hym al syck people, that were taken with dyuers dyscasses and gryppinges, and them that were possessed with dyuels, and those whiche were lunatyke, and those that had the palsy, and healed them. • And there folowed hym a greatte numbze of preple, from Galile, & and from the ten citees, and frome Ierusalem, and from the regions that lye beyond Iordan.

The

Whan he sawe the people, he went bp
 into an hye mountayne: And whan
 he was set, his disciples cam to hym, & he Luc 6. e
 opened his mouthe, and taught them, say-
 enge: Blessed are the poore in spirite: for
 theirs is the kyngdom of heauen. + Blessed ? Esa. 61. a
 are they that mourne, for they shalbe com- 8c 66. a
 forted. Blessed are the meke: for they shal
 inherite the earth. + Blessed are they which Ierem. 31. d
 hunger and thyrst for ryghteousnesse: for
 they shal be filled. Blessed are the mercys-
 full, for they shal obteyne mercede. Blessed
 are the pure in harte: for they shal see God.
 Blessed are the peacemakers, for they shal
 be called the chyldren of God. Blessed are
 they which suffre persecution for righteous-
 nesse sake: for theirs is the kyngdome of
 heauen. + Blessed are ye whan men reuple
 you, and persecute you, and falsely sale all 1. petr. 4. b
 maner of euill saynges agaynste you for 1. Petr. 3. c
 my sake. + Reioyce and be glad, for great 8c. 2. c
 is your rewarde in heauen: for so persecu- t Actus. c
 ted they the Prophetes, which were before
 your dayes.

B + Ye are the salt of the earth, but and if Mat. 5. 13
 the salte haue losse his saltnesse, what can Luc 14. d
 be salted therewith? It is thensforth good
 for nothyng but to bee caste oute, and to
 bee trodden vnder foote of menne. Ye are
 the lyghte of the worlde. A Lyte that
 is

Cap. b.

Marc. 4. b

Luc. 8. b

Eccl. 11. c

Math. 6. a

1. pet. 2. b

S. M A T H E W

is set on a hyll, can not be hyd : • nother do
men lyght a candell, and put it vnder a bu
shell, but on a candellsticke, and it lygheteth
all that are in the house. ⁊ Let your lyght
so shyne before men, that they may see your
good woorkes, and glorifie your father,
whych is in heauen.

Thynke not that I am come to destroy
the lawe, or the prophetes : no, I am not
come to destroy them, but to fulfyll them.
For truly I saye vnto you : ⁊ tyll heauen
and earth peryshe, one iote or one tittle of
the lawe, shall not escape, tyll all bee ful
fyllled.

Math. 1. c

Eccl. 2. c. d

Luc. 16. c

⁊ Luc. 18. d

Esa. 40. a

Iaco. 2. b

Ezech. 18. b

• Who so euer breaketh one of these least
commaundementes, and teacheth men so,
he shall be called the least in the kyngdome
of heauen. But who so euer obserueth and
teacheth the same, shall be called grate in
the kyngdome of heauen. ⁊

• For I saye vnto you : excepte your
righteousnesse excede the righteousness of
the Scribes and Phariseys, ye can not en
ter into the kyngdome of heauen.

Exod. 20. c

Eccl. 21. b

Leuit. 24. d

Deut. 5. c

Ye haue herde, how it was sayd to them
of the old tyme : • Thou shalt not kyll. For
who so euer killeth, shall be in daunger of
iudgement. But I saye vnto you : Who so
euer is angry with his brother, is in daun
ger of the iudgement : Who so euer saierth
vnto his brother : Racha, is in daungier
of

of the counsell: But who so euer saith, thou
foole, is in daunger of hell fyre.

• Therefore whan thou offrest thy gyfte at
the altare, and there remembrest that thy
brother hath ought against the, leaue ther
thyng offrynge betoze the altare, and go thy
way fyrst, and reconcytle thy selfe to thy bro
ther, and than come and offre thy gyfte. Ioh. 4. 2. b
Malac. 1. b

✱ • Agree with thyng aduersary quykly,
ly, while thou arte in the waye with hym,
leaue thy aduersarye delyuer thee to the
iudge, and the iudge delyuer the to the mi
nister, and than thou be cast into prison. I
say vnto the verily: thou shalt not come
out thence, tyll thou haue paid the utter
moste farthyng.

Ye haue hearde howe it was sayed to
them of olde tyme: • Thou shalt not com
mytte aduoutrye. But I saye vnto you,
that: who so euer loketh on a wyfe, lustyng
after her, hath commyted aduoutry with
her already in his herte. Exod. 20. c
Eccl. 41. c
Iob 31. a

• Wherefore if thy right eye offende the,
plucke hym out, and caste hym frome the,
Better it is for the, that one of thy mem
bres peryshe, than that thy whole bodye
shoulde be cast into helle. Also yf thy right
hande offende the, cut hym of, and cast him
from the. Better it is that one of thy mem
bres peryshe, than that all thy bodye shoulde
be cast into Hell.

It

Deut. 24. a
Math. 19. b

Marc. 10. c
Luc. 16. c

It is said : • who so euer putteth away his wyfe, let hym geue her a testimony of the diuorcement. But I • saie vnto you : who so euer putteth away his wyfe (except it be for fornication) causeth her to breake matrimony. And who so euer marryeth her that is deuorced, breaketh wedlocke.

Exod. 20. b

Leuit. 19. c

Deut. 10. d

Jacob. 5. c

12. P. 12. 6. f

13. 1. 5. 1

Math. 23. c

Agayn ye haue herde howe it was sayd to them of old tyme : • Thou shalt not swear thy selfe, & but shalt periozme thy othe to God. But I say vnto you : • Swear not at all : nother by heuen, & for it is gods seate : nor yet by the yearth, for it is his footestoolle, neither by Ierusalem, for it is the citee of the great kynge : nother shalt thou swear by thy head, because thou canst not make one haire white or blacke : • But your communication shall be, yee, yee : nay, nay. For what so euer is more than that cometh of euill.

Eph. 4. c

Exod. 21. c

Leuit. 24. d

Deut. 19. d

Leuit. 24. d

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

1. 1. 6. c

Ye haue herde howe it is sayde • An eye for an eye, a tooth for a tooth. • But I say vnto you : that ye resyste not euill. • But whosoever geueth thee a blowe on the right cheeke, tourne to hym the other also. And if any man will sue thee at the lawe, and take away thy coate, let hym haue thy cloke also. And whoso copelieth thee to go a myle, go with hym twayne. Beue to hym that asketh : and from hym that wolde bozowe, turne not away.

¶ Ye haue herde, how it is sayd: • Thou shalt loue thyne neyghboure, and hate thyne enemy. But I saye vnto you: Loue your enemies: • Blesse them that curse you: Doo good to theym that hate you: Praise for them whyche doo you wronge and persecute you, that ye may bee the chyl dren of your father whyche is in heauen: • for he maketh his sonne to aryse on the cuple, and on the good, and sendeth his reigne on the iuste and vniuste. • For yf ye loue theym whyche loue you, what rewarde shall ye haue? Doo not the Publi cans euen so? And if ye be frendly to your brethren only, what singlar thyng doo ye? Dooe not the Publi cans also lyke wise? • ye shall there fore be perfect, euen as your father in heauen is perfecte. &

Roma. 12. 6

Dante. 4. 6

Luc 6. 3

Leuit. 19. c

The. vi. Chapter. 4

TAke hede to your almes, that ye geue it not in the sight of men, to the intent that ye woide be sene of theym: or els ye get no rewarde of your father whiche is in heauen. When so euer therfore thou geuest thyne almisse, thou shalt not make a trompet to be blown befoze the, as the hypocrites dooe into synagoges, and in the stretes for to be praysed of men. Verily I say vnto you, they haue their rewarde. But whā thou doest almes. let not thy left hand know what thy right hand dothe, & thyne almisse

Luc 12. 3

almes, may be secrete, and thy father whiche seeth in secrete, shall reward the openly.

2. Reg. 18. d
Esa. 29. c
Luc 11. 3

• And when thou praiest, thou shalt not bee as the hypocrites are. For they loue to stande and pray in the synagoges, and in the corners of the stretes to be sene of men.

4. Reg. 4. d
Adu. 10. 3

Verily I saye vnto you, they haue theyr reward. But when thou praiest, entre in to thy chambze, and shut thy doore to thee, and pray to thy father, which is in secrete: and thy father, whiche seeth in secrete, shall reward the openly. **P**

Isa. 1. 3

• And when ye praye, babble not muche, as the heathen dooe, for they thynke that they shall be heard for their muche badlynges sake. Be not ye lyke them therfore. • For your father knoweth wherof ye haue neede, before ye aske of hym. After this maner therfore shall ye praye.

Rom. 8. d

Luc. 11. 2
1. Cor. 14. 2

• O our father which arte in heauen: Halowed be thy name. Thy kyngedome come. Thy wyll be fulfilled vpon earth, as it is in heauen. Geue vs this daye our daily breadde. And forgeue vs our detters as we also forgeue our detters. And leade vs not into temptation, but deliuer vs from euyl. For thyne is the kyngdom, and the power, and the glory for euer. Amen.

1. Cor. 13. 1

Math. 18. d
Marc. 11. c

For if ye forgeue other men their trespasses, your heauenly father shall also forgeue you. • But and ye wylle not forgeue men

their

they: trespasses, no more shall your father
forgiue you your trespasses.

✧ Moreover when ye faste, be not sad Esa. 57. 2
Marc. 9. b
as the hypocrites are. For they disfigure
their faces, that they myght be sene of men
to faste. Verily I say vnto you, they haue
they: rewarde. But thou, when thou fa-
stest, annoynt thyne heade, and washe thy
face, that it appere not vnto men, that thou
fastest, but vnto thy father, which is in se-
crete: and thy father, whyche seeth in se-
crete, shall rewarde the openly.

✧ Sic that ye gather not treasure vpon Ecc. 10. 8
Pro. 21. 2
Ierem. 17. 2
Luc. 12. d
the earth, wher rust and mothes corrupt,
and where theues breake through & steale.
But gather you treasure togyther in hea-
uen, where nother ruste nor mothes cor-
rupt, and where theues nother breake vp,
nor yet steale. For where your treasure is,
there is your herte also. ✧

✧ The eye is the light of the body. If thyn Luce. 11. e
eye than be single, all thy body shall be full
of lyght: But and yf thyne eye bee wy-
ked, all thy bodye shall bee full of darke-
nesse: wherefore if the lyght that is in the,
bee darkenesse, howe great than shall that
darkenesse be?

✧ No man can serue two maisters. For Luce. 16. b
either he shall hate the one, & loue the other,
or els he shall leane to the one, and despyle
the other: Ye can not serue God & Mam-

B. j. mon

Tha. bi

Psal. 54. c

Luc. 12. c

1. Pet. 5. a

S. M A T H E W.

mon. Therfore I say vnto you: • Be not ye carefull for your lyfe, what ye shall eate, or what ye shall drynke: nor yet for youre body, what ye shall put on. Is not the lyfe more worth than meat? and the body more of value than raiment? Behold, the foules of the ayre, for they sowre not, nother reape, nor yet cary into the barnes: and yet your heauenly father sedeth theym. Are ye not muche better than they?

Luc. 22. c

• Which of you (though he toke thought therfore) coulde putte one cubyte vnto his stature? Why care ye than for raiment? Consyder the Lylles of the field, how they growe. They labour not, neyther spyne. And yet for all that, I saye vnto you, that euen Salomon in all his roialtee was not arayed, lyke vnto one of these. Wherfore if God so clothe the grasse, whyche is to daye in the fielde, and to morowe shall be caste into the fornnace: shall he not muche more dooe the same vnto you? O ye of lytel faythe.

Therfore take no thought, sayyng: What shall we eate? or what shall we drynke? or wherewith shall we bee clothed? After all suche thynges doo the Heithen seeke. For your heauenly father knoweth, that ye haue neede of all these thynges. • Seke ye fyrst the kyngdome of God, and the ryghteousnesse therof, so shall al these thynges be ministred vnto you.

1. Reg. 3. b

ministred vnto you. ⁊

Lare not than for the morow, for the morow shall care for it selfe: Every day hath ynoughe of his owne 'trauayle'.

trouble?

The. vi. Chapter. A

Judge not, ⁊ that ye be not iudged: For Luc. 6. c
 As ye iudge, so shal ye be iudged. ⁊ And Rom. 2. c
 with what measure ye mete, with the same t Marc. 4. 16
 shall it bee measured to you agayn. ⁊ Why Luc 6. d
 seest thou a moate in thy brothers eye, and
 perceauest not the beame that is in thyne
 owne eye? Or why sayest thou to thy bro-
 ther: 'Holde', I wyll pluck the moate out suffer?
 of thyne eye: and beholde, a beame is in Pro. 18. c
 thyne owne eye. ⁊ Thou hypocryte, fyrste
 caste out the beame out of thyne owne eye,
 and than shalt thou see cleerely, to plucke
 out the moate out of thy brothers eye.

• Geue not that whiche is holy, to dog- Plalm. 135. 1
 ges: nother caste ye your pearles beefore
 swyne, least they treade them vnder their
 feete, and the other tourne agayne, and all
 to rente you.

• Aske and it shall bee geuen you: Seeke, Ierem. 29. c
 and ye shall fynde: Knocke, and it shall bee Ioan. 16. c
 opened vnto you. For who so euer asketh,
 receaueth: and he that seeketh, fyndeth: and
 to hym that knocketh, it shall bee opened:

• Is there any man amonge you, whiche Luc 11. B.
 yf his sonne asked hym breade, wolde offer
 hym a stone? Or if he asked fyre, wold he

Chas. bls

Gene. 3. a

S. M A T H E W.

profre hym a serpent? If ye then • whyche
are euill, can geue your childzen good gi-
tes: Howe muche more shall your father,
whyche is in heauen, geue good thynges
to them that aske hym?

Eccle. 31. b

Tob. 4. b

Luc 6. c

* Therfore what so euer ye wold that mi-
ghde dooe to you, euen so doo ye to them.
This is the lawe and the prophetes.

Luc. 13. c

† Enter in at the strayte gate: for wyde
is the gate, and brode is the way, that lea-
deth to destruction, and many there bee,
whiche go in therat. But strayte is the gate
and narowe is the waye, whyche leadeth
vnto lyfe, and fewe there be that fynd it.

Deut. 18. a

1. Ioan. 4. d

Luc 6. c

1. Ierem. 1

Math. 12. d

1. Ierem. 11. c

Math. 3. a

Luc. 3. b

* Beware of false prophetes, whyche
come to you in sheepes clothynges, but in-
wardly they are rauenynge wolues, ye shall
know them by their frutes. * Do men ga-
ther grapes of thornes? or figges of thyr-
istles? Euen so euery good tree byngeth
forth the good fruite. But a corrupte tree
byngeth forth euill fruite. * A good tree
can not bynge forth the badde fruite. * E-
uery tree that byngeth not forth the good
fruite, shall bee hewen downe, and cast
into the fyre. Wherefore by theyr frutes
ye shall knowe them.

Math. 23. a

Luc. 6. c

Luc. 3. c

* Not all they that say vnto me, Lord
Lorde, shall enter into the kyngdom of he-
uen: but he that doothe the wyl of my fa-
ther whyche is in heauen. †

Mar

Many shal saie to me in that day: Lorde,
 Lorde, * Haue wee not propheted in thy name? Haue we not cast out deuyls in thy
 name? Haue wee not doone many great
 dedes in thy name? And then wyl I know
 lege vnto them: I neuer knew you. * De-
 parte fro me, ye workers of iniquitee.

Psalm. 6. b
 Math. 23. d
 † Luc. 6. e
 Rom. 2. b

* Who so euer therefore heareth of me
 these sayenges, and doth the same, I wyl
 lyke him vnto a wise man, which buylt his
 howse vpon a rocke. Now whan aboun-
 dance of rayne descended, and the wyndes
 blew, & bet vpon þe same house, it felle not,
 bicause it was grounded on the rock. And
 who so euer heareth of me these sayenges,
 and doeth them not, shal be lykened vnto
 a foolyshe man, whiche buylt his house
 vpon the sande. * Now whan abundance
 of rayne descended, and the wyndes blew,
 and bet vpon that howse, it fell, and great
 was the fall of it.

Isaiah. 2. b
 Ezech. 13. b

And it came to passe, that * whan Iesus
 had ended these sayenges, the people were
 astonyed at his doctrine. For he taughte
 theym as one haupnge power, and not as
 the Scribes.

Marc. 1. b
 Lucc. 4. d

The. viii. Chapter. R

¶ When he was comme downe from the
 mountayne, muche people folowed
 hym. And lo, there came a lepoure, and wor-
 shipped hym, sayng: Lorde, if thou wylt,
 thou

Marc. 1. d
 Luc. 9. b

B. iij.

thou canste make me cleane. And Iesus put forth his hande, and touched hym, sayng: I wyl, be thou cleane: and immediately his leprosy was censed. And Iesus sayd vnto hym: See thou tell no man, * but go and shewe thy selfe to the prieste: and offre the gyfte that Moyses comanded, in witnesse to them. ¶

Leuit. 24. d

Luc 7. a
Iohn. 4. f
1 Centuriō

¶ * Whan Iesus was entred into Capernaum, ther cam vnto hym a caprayn, and besought hym, sayng: Syr, my seruā lieth sicke at home of the palsy, and is grievously pyned. Iesus sayd vnto hym: I wyl come and heale hym. The capitayn answered and sayd: Syr, I am not worthy, that thou shouldest comme vnder my

Psal. 105. c

roofo, * but speake the worde only, and my seruā shall be healed. For I my self am also a man subiect to the authoritee of al other, and haue souldiours vnder me. ¶ Whan I saie to one: Go, he goeth: and to an other: Come, he cometh: and to my seruā: Doo this, he doth it. Whan Iesus herd that, he meruailed, and sayd to them that folowed hym: Verily I saye vnto you: I haue not founde so great faith, ne not in Israell. But I say vnto you, * Whā ny shall come from the east and weste, and shall reste with Abraham, Isaac, and Iacob in the kyngdome of heauen, and the chyldren of the kyngdome shall be cast ou

Esa. 41. a
Luc. 13. c

Jesus into bitter darknesse: there shalbe weeping
hym, and gnawing of teeth. And Jesus sayde
vnto the capitayne: So thy waye, and as
thou beleuest, so be it vnto the. And his ser-
uant was healed the same howze. f

• And Jesus went into Peters house, & Marc. i. c
Luc. 4. d
saw his wyues mother lyeng sycke of a fe-
uer: so he touched hir hande, and the feuer
lefte hir: & she arose, & ministred vnto them.

• Whan the euen was com, they brought Marc. i. c
Luc. 4. e
vnto hym many that were possessed with
dyuels. And he cast out the spirites with
a woorde, and healed all that were sycke,
that the thyng myght be fulfilled, whiche
was spoken by Esaie the prophere, say-
enge: • He tooke on hym our infirmities
and bare our sykenesses. Isa. 53. a
1. Petr. 2. c

Whan Jesus saue muche people about
hym, he commanded to go ouer the water.

• And there cam a Scribe and sayd vnto Luc. 9. f
hym: Master, I wyl folowe the, whither
so euer thou goest. And Jesus sayde vnto
hym: The foxes haue holes, and the byr-
des of the ayre haue nestes, but the sonne
of man hath not whereon to rest his head.

• Another that was one of his disciples,
sayde vnto hym: Syr, geue me leaue fyrst, Luc. 9. f
to go and bury my father. But Jesus sayd
vnto hym: Folowe thou me, and lette the
dead bury thy dead.

• And he entred into a shyppe, and his Mat. 4. 7

Luce 8. c

disciples folowed hym. And beholde, then arose a great tempest in the sea, in so much that the shyp was couered with waues, & he was aslepe. And his disciples came vnto hym, and awoke hym, sayenge: Lorde, saue vs, we peryshe. And he sayde vnto them: Why are ye fearefull, O ye of lytel faythe? Than he arose, and rebuked the wyndes and the sea, and there folowed a great caulme. And the men meruayled, and sayde: What man is this, that bothe wyndes and sea obey hym? ¶

Iob. 26. b

Psal. 106. d

Esa. 31. c

Marc. 5. a

Luce. 8. c. d

• And whan he was comme to the other syde, into the countrey of the Bergesites, there mette hym two, possessed of dyuels, whiche came out of the graues, and were out of mesure feare, so that no man might go by that waye. And beholde, they cryed out, sayeng: Oh Iesu, thou sonne of God, what haue we to doo with the? Arte thou come hyther to torment vs befoze the tyme he come? • And there was a good waye of from theym, a greate hearde of swyne feeding. Than the dyuelles besoughte hym, sayeng: If thou caste vs oute, suffre vs to go our waye into the hearde of swyne.

2. Cor. 5. c

Marc 5. b

And he sayde vnto them: So your ways. Than wente they oute, and departed vnto the hearde of swyne. And beholde, the whole heard of swyne was carped with violence headlynge into the sea, and perished in the

in the water. Than the herdemen fled, and went their waies into the citee, and tolde euey thyng, and what had fortunèd vnto the possessed of the dyuelles. And beholde all the citee came out and met Iesus, and whan they saw hym, they besought hym for to departe out of theyr coastes.

Adu. 22. e

The nynte Chapter. R

A **L**han entred he into a shippe, and passed ouer, and cam into his owne citee *capernaum*. And lo, they brought vnto hym a man sycke of the palsy, lyeng in his bedde. And when Iesus sawe the saythe of theym, he said to the sicke of the palsy: My sonne, be of good cheare, thy synnes are forgiven the. And beholde, certayne of the Scribes said in them selues: This mā blasphemeth. But whan Iesus sawe their thoughtes, he said: Wherefore thinke ye euyl in your heartes? Wheather is it easier to say: thy synnes be forgiven the, or to saie: Arise, and walke? But that ye maye knowe, that the sonne of man hath power to forgue synnes in earth, than sayd he vnto the sicke of the palsy: Arise, take vp thy bedde, and go home. And he arose & went home. When the people saw it, they meruailed, & glorified God, which had geue such power vnto me.

Marc 2. 2

Luc 5. c

10 n. 5. e

Adu. 9. f
& 2. 2

¶ And as Iesus passed forth the frome thence, he saw a man sit a receauyng of curom, named Mathew, and said vnto him:

Marc 2. b

Luc 5. d

& 15. a

B b

folow

solowbe me, and he arose and solowbed hym. And it came to passe, as he sat at meate in the house, Beholde, many publicans and synners came and satte downe also with Iesus and his disciples.

Whan the Pharisees saw that, they said to his disciples: Why eateth your maister with the publicans and synners? Whan Iesus herde that, he sayd vnto them: The whole nede not the physician, but they that are sycke. So and learne what that meyneth: • I haue pleasure in mercye, and not in offerynge. † For I am not come to call the ryghteous, but the synners to repentaunce: †

Osee. 6. h
Math. 12. 2
Isa. 61. 1. c

Marc. 2. b
Luc. 5. 8

✠ • Than came the disciples of Iohā to hym, sayng: Why do we and the pharises fast so oft, and thy disciples faste not? And Iesus sayde vnto them: Can the weddyng chyldren mourn, as lōg as the brydegrome is with them? The tyme wyl come, whan the brydegrome shall be taken from them, and than shall they fast. No man peceth an olde garment with a peece of newe clothe: For than taketh he away the peece agayne fro the garmēt, & the rent is made greater.

Mat. 9. b

• Rather do men put newe wyne into olde vessels, for than the vesselles breake, and the wyne runneth out, and the vesselles peryshe. But they powre newe wyne into newe vesselles, and so are bothe saued together.

gether. ¶

¶ * Whyle he thus spake vnto them, he Marc. 5. b
 C hold, there came a certain ruler, & worship- Luc. 8. c
 ped hym, sayenge: My doughter is euen
 now deceased, but come & lay thy hand ou
 her, and she shal liue. Iesus arose & folowed
 hym with his disciples. * And beholde, a Leuit. 15. 3
 woman whiche was diseased with an issue Marc. 5. c
 of bloudde xij. yeares, cam behynde hym, Luc. 8. d
 and touched the hem of his vesture. For she
 sayd in her self: If I may touche but euen
 his vesture only, I shalbe safe. Then Je-
 sus tourned hym aboute, and behelde her,
 sayenge: Doughter, bee of good comfort,
 thy fayth hath made the safe. And she was
 made whole, euen that same houre.

* And whan Iesus came into the rulers Marc. 5. d
 house, and saw the mynstrels, and the peo- Luc. 8. f
 ple ragyng, he sayde vnto them: Get you
 hence, for the mayden is not deade, but
 slepeth. And they laughed hym to scozne. Ioan. 11. b
 But whan the people were put forth, he
 wentein, and toke her by the hande, and
 the mayden arose. And this was noyed
 throughtout all the lande. ¶

And as Iesus departed thens, two blind
 men folowed hym, cryenge, and saynge:
 O thou sonne of Dauid, haue mercye
 vpon vs. And whan he was come home,
 D the blynd came vnto hym: And Iesus sayd
 vnto the: Beleue ye & I am able to do this?
 And

Ma. 9. b

And they sayd vnto hym: **Ye Lord.** Than touched he their eyes, sayeng: **• Accordyng to your faith, be it vnto you.** And they: eyes were opened. And Iesus charged the sayng: **See that no man knowe of it.** But they departed, and spred abrode his name throughout all that lande.

Marc. 7. d
Luc. 11. b

• Whan these were gone oute, beholde, they broughte to hym a dombe man, possessed of a dyuel. And whan the dyuel was caste out, the dombe spake, and the people meruailed, sayng: **It was neuer so sene in**

Math. 12. c
Marc. 3. b

Israell: • But the Pharisees sayd: He casteth out dyuels, thzough the chiefe dyuell:

† Marc. 6. a
Luc. 13. b

† And Iesus went about in al citees and towne, teachyng in they: synagoges, and preachyng the gospel of the kyngedome, and healyng all maner of sycknesse and all manner dyslease amonge the people. • And

Exec. 34. a
Marc. 6. d

whan he sawe the people, he had compassion on them, bycause they were pyued away and scattered abrode, euen as shepe, haupyng no shepetherde.

Luc 10. a

• Than sayd he to his disciples: **The haruest is greate, but the labourers are fewe.**

2. Tes. 3. a

Wherfore • pray the Lorde of the haruest, to sende forth labourers into his harueste.

Marc. 9. d
& 6. a
Luc. 6. 2. d
2. & 10. a

The x. Chapter.

And he called his . xij. disciples vnto A
hym, & gaue them power ouer vnclene
spiritites, to cast the out, & to heale al maner
of

of sykenneses, and all maner of diseases. The names of the twelue Apostles ar these The first, Symon called Peter, & Andrew his brother: James the sonne of Zebede, and Iohñ his brother, Philyp & Bartolomeu, Thomas & Mathew the publican, James the son of Alphe, and Lebbeus, othertwyle called Thaddæus, Symon of Cana, and Judas Iscarioth, whiche also betrayed hym.

• These twelue sent Iesus, and comma^{Luce. 9. 3} ded theim, sayng: Go not into the waies that leade to the Heithen, and into the ciities of the Samaritans enter ye not. But go rather to the losse sheepe of the house of Israell. • Go and preache, sayenge: The kyngdome of heauen is at hande. Heale the sicke, cleanse the leapers, rayse the dead, caste out the dyuels.

• Frely haue ye receued, frely geue agayn: ^{Act. 8. 3} Possesse not gold nor syluer, nor brasse in ^{† Marc. 6. 3} your girdles, nor yet scrippe towarde your ^{Luce. 9. 3} iourney: neither two coates, nother shoes, ^{& 10. 3} nor yet a staffe: • for ^{Phil. 2. 3} þe workmā is worthy of ^{1. Tim. 6. 6} his meate. Into what so euer citee or town ye shall come, enquire ^{† who is} in it, who is mete ^{worthy} for you, and there abyde tyll ye go thense. ^{in it}

• And whan ye comme into an howse, salute the same. And if the house be ^{† worthy} mete for you, your peace shall come vppon it. But if it bee not ^{† worthy} mete for you, youre peace shall ^{turne}

Chap. x.

S. MATHEW.

tourne to you agayne.

Math 6 a

Luce 9. a

& 10. a

t Act. 13. c

& 18. a

* And yf no man wyl receaue you, nor heare your preachynge, departe oute of that howse or that citee, and t shake the duste of your fete. Truly I say vnto you: It shalbe easyer for the lande of Sodoma and Gomorra in the daye of iudgement, than for that citee.

Luce. 10. a

Beholde, I sende you forth as shepe among wolues. Be ye therfore wyse as serpentes, and innocent as doves. * Beware

Mat. 13. b

Luce. 21. b

Ioan. 16. a

of men, for they shall deluyer you vp to the counsellers, and shall scourge you in theyr synagoges: And ye shalbe brought before princes and kynges for my sake, in wytnesse to them and to the Gentyles.

Mat. 13. b

Luce. 11. b

& 31. b

* But whan they deluyer you vp, take no thought, howe or what ye shall speake, for it shall be geuen you, euen in that same howre, what ye shall saye. For it is not ye that speake, but the spirite of youre father, whiche speaketh in you.

Mich. 7. a

[betraye]

* The brother shall deluyer the brother to deathe, and the father the sonne. And the chyl dren shall aryse agaynst thei fathers and mothers, and shall helpe theim to deathe, and ye shall bee hated of all men, for my names sake. But * he that endu-
reth to the ende, shall be saued.

Math. 24. a

Jerem. 1. a

Math. 2. c

t Act. 8. a

& 14. a

* Whan they persecute you in one citee, flee into an other. I tell you for a treuthe; ye shall

ye shall not synne the all the citees of Israel,
till the sonne of man come. • The dysciple
is not aboue the maister, nother the seruāt
aboue the Lorde. It is ynough for the dis-
ciple, to be as his master, and the seruāt
as his Lorde. If they haue called the
good man of the howse Belzebub, howe
much more shall they calle theim of his
householde so? Feare them not therfore.

• Luce. 6. d
Iohn. 12. b
& 15. a

D • There is nothyng hyd, that shal not be
openly shewed: and nothyng secrete, that
shall not be knowne. What I telle you in
darkenesse, that speake ye in lyghte: and
what ye heare in eare, that preache ye vpon
the house toppes.

• Marc. 4. b
Luce. 8. b
& 12. a

• And feare ye not them that kyll the bo-
dy, and be not able to kyll the soule. But ra-
ther feare hym, whyche is able to destroye
both soule and body into hell. Are not two
sparowes solde for a farthyng? Yet dothe
ther none of the light vpon the ground with-
out your father. And now at al the heares
of your head tolde. Feare ye not therfore:
ye ar of more value than many sparowes.

Luce 12. a

• Therfore who so euer knowlegeth me
before me, hym wil I knowlege also before
my father whiche is in heauen. • But who
so euer denyeth me before men, hym wil I
also denye beefore my father whyche is
in heauen.

• Marc. 8. e
Luce. 9. d
& 12. a
I 10. 19. b

• I hynde not that I am come to sende
peace

Luce. 12. f

Mich. 7. 3

peace vppon earthe. I came not to sende
peace, but a sworde. For I am come to see
a man at variance against his father, and
the daughter against her mother, and the
daughter in lawe against her mother in
lawe: and a mans foes shall be they of his
owne householde.

Inc. 1. 4. d
& 17. d

• Who so loueth father and mother more
then me, is not meete for me: & he that loueth
sonne or daughter more than me, is not
meet for me. And he that taketh not his
crosse and foloweth me, is not meet for me.

Mat h. 16. d

Mat 6. 8. c

Ioan. 12. c

• Luc. 19. b

& 16. e

Ioan. 13. c

12. R. 1. 16. a

• Who so fyndeth his lyfe, shall lose it: and
he y loseth his lyfe for my sake, shall find it.

• He that receaueth you, receaueth me:
and who so receaueth me, receaueth hym
sent me: & he that receaueth a prophete in
the name of a prophete, shall receue a pro-
phetes rewarde. He that receaueth a righ-
teous manne, in the name of a ryghteous
man, shall receue a ryghteous mans re-

Marc. 9. c

warde. • And who so euer geueth vnto
one of the lease of these, a cuppe of colde
water onely to drynke, in the name of a di-
sciple, Verily I saye vnto you, he shall not
lose his rewarde.

The eluenth Chapter

And it came to passe, whan Iesus had
made an ende of commaundyng his
twelue Disciples, he departed thence, to
teache and preache in their ciues.

Whan

* • Whan Iohn (berng in prison) herd of the woorkes of Christe, he sent two of his disciples, and sayd vnto hym: Art thou he that shal come, or shal wee looke for another? Iesus answered and said vnto the: Go your waye, and tell Iohn agayn what ye see and heare. • The blynde see, and the lame go: the lepours are censed, and the deaf heare: the dead arise agayn, and the Gospell is preached to the poore: and 'blessed' is he, that is not offended at me.

Esa. 35. 5

Esa. 61. 2

[glad ty]

dynast

[happy]

Luc 7. 6

* • Whan they went theyr way, Iesus began to speake vnto the people, concernyng Iohn: What are ye gone oute for to see in the wyldernesse? Wolde ye see a reede shaken with the wynd? Or what are ye gone out for to see? Wold ye see a mā clothed in soft raiment? Behold they that weare soft clothynge, are in kynges houses. But what are ye gon out for to see? A prophet? Yee I saye vnto you, and more than a prophete. For this is he, of whō it is writtē: Behold I send my messenger before thy face, which shall prepare thy way before the. &

Mat. 3. 3

Marc. 1. 6

* • Verily I saye vnto you: Amonge the chyldren of women arose there not a greater than Iohn the Baptist. Not withstanding he that is 'lesse' in the kyngdome of Heauen, is greater than he. Frome the tyme of Iohn Baptist hitherto the kyngdome of Heauen suffereth violence, and

[lesse]

L. j.

the

Cha. xj.

S. M A T H E W.

Luc. 16. c

3 Luc. 11. a

Mala. 3. d

• Luc. 7. d

Joan. 1. b

1 sorrowed

Luc. 10. b

the violent plucke it vnto theim. * For the prophetes and the law prophecied vnto Iohn. Also if ye wyl receaue it, this is Elias, which shuld come. Who so hereafter cares to heare, let hym heare. &

* But wher vnto shall I lyken this generation? It is lyke vnto chyl dren, whiche sitteth in the market, and call vnto thep poor men, and say: We haue piped vnto you, and ye wold not daunce: We haue moued vnto you, and ye wold not wepe. For Iohn came nother eatyng nor drynkynge, and they say: he hath the deuyl. The sonne of man came eatyng and drynkynge, and they saye: Lo, what a glutton, and wybbether this man is, and a companyon of publicans and synners, and wysedome iustified of hir chyl dren.

* Then began he to vpbrayde the citty of Chorazin in the whiche moste of his myracles were done, because they amended not. Wo vnto the Bethsaida. For yf the myracles whiche haue ben shewed amonge you, had been done in Tyre and Sydon, they had repented longe ago in sackeclothe and ashes. Neuerthelesse, I saye vnto you: It shall be easyer for Tyre and Sydon in the day of iudgement, than for you. And thou Capernaum, which art lyft vp vnto heauen, shalt bee brought down vnto hel. For if the myracles whiche

haue ben don in the, had ben shewed in Sodome, they had remayned vnto this daye. Neuerthelesse I say vnto you: It shall be easer for the lande of Sodome in the day of iudgement, than for the. ¶

¶ At the same tyme Iesus answered, & sayde, * I prayse the (O father and Lorde of heauen and earthe) that thou haste hyd these thynges from the wyse and prudent, and opened them vnto babes. Euen so I sayther, for so it pleased the. * All thynges are geuen ouer vnto me of my father: and no man knoweth the sonne, but the father: neither knoweth any man the father, saue the sonne, and he to whom the sonne will open it. Come vnto me all ye that labour, and are laden, and I will ease you. * Take my yocke vpon you, and learne of me: for I am meke and lowly of herte, and ye shall fynde rest vnto your soules, & for my yocke is easy, and my burthen is lyght. ¶

Pro. 11. c

Luce 10. c

Math. 23. c

Luce 10. c

Ioan. 3. c

† Ioan. 7. c

s. b. & 10. b

Eccle. 6. d

Ierem. 6. c

† 1. Ioan. 5. a

The. xii. Chapter. ¶

¶ At the same tyme * wente Iesus thorough the corne vppon the Sabbath, and his disciples were hungrye, & and beganne to plucke of the eares of the corne, and to eate. When the Pharyseys sawe that, they sayde vnto hym: Beholde, thy disciples do that, which is not lawfull to do vppon the Sabbath. He sayd vnto them: Haue ye not red, what Dauid dyd whā he

Marc. 2. 7

Luce. 6. 2

† Deut. 23. d

2. Reg. 21. b
shalowed
loanes

Ozee. 6. h
Math. 9. a
I require

Marc. 8. a
Luce. 6. a

Luc. 14. a

Deut. 22. a

Marc. 3. a
Ioan. 10. d
& 11. e

was hungry, and they also that were with hym? * How he entred into the house of god and dyd eate the shew breades why the we: not lausfull for hym to eate, nor for them that were with hym, but only the prestes? Or haue ye not red in the law howe that the prestes in the temple breake the Sabbath, and yet are blamelesse? But I saye vnto you: that here is one greater than the temple. But yf ye wylt what they were. * (I haue plesure in mercy, and in offryng) ye woulde not haue condemned innocences: for the sonne of mā is Lord euen ouer the Sabbath.

* And he departed thence, and wente to the Synagoge: and behold, there was a man, whiche had his hand dried vp. And they asked hym, saying: * Is it lausfull to heale vppon the Sabbath? bycause they might accuse hym. But he sayd vnto them, Whiche of you is it, yf he had a shepe fallen into a pytte vppon the Sabbath, * woulde not take hym and lyft hym out? And howe muche is a man better than a shepe? Therefore is it lesul to doo good vpon the Sabbath. Then said he to the mā: Stretch forth thy hande. And he stretched it forth, & it was whole agayn lyke vnto the other.

* Then went the Pharisees out, & he sel a councell agaynst hym, howe they myght destroye hym. But whan Iesus knew the

of, he departed thence, and muche people
 folowed hym : and he healed them all, and
 charged them, that they should not make
 hym knowen : that the thyng myghte bee
 fulfilled, whiche was spoken by Elia the
 prophete, whiche saith : * Beholde, this ^{sc. 42. 2}
 is my seruant¹, whom I haue chosen, and ^{schylde}
 my beloued, in whom my soule delyreth : I
 wyll put my spirite vpon hym, and he shall
 shewe iudgement vnto the heithen¹. He ^[Gennisea]
 shall not stryue nor crye, norther shall any
 man here his voyce in the stretes. A brui-
 sed reede shall he not breake, and flaxe that
 begynnerh to bourne shall he not quenche,
 he will send forth iudgement vnto victory.
 And in his name shall the heithen trust. &
 Then was there brought vnto him one ^{Luc. 11. c}
 possessed (of a diuell) the which was blynd
 and dombe, and he healed hym : in so mu-
 che that the blynde and dumbe, bothe
 spake and saw. And all the people were a-
 mazed, and sayd : Is not this the sonne of
 Dauid ? * But whan the Pharises herde
 that they sayd : He driueth the dyuels out ^{Math. 9. d}
 none otherwise, but through Belsebub the ^{Marc. 3. b}
 chiefe of the dyuelles. Neuer the lesse Je- ^{Luc. 11. b}
 sus knawe theyr thoughtes, and sayd vnto
 them : Euery kyngdom diuided within it
 selfe, shall be desolate¹, and euery citee or
 house deuided in it selfe may not continue. ^{brought to naught}
 So yt one Sathan cast out an other, than

Tha. xxi.

*I deni'd as
gaynst hym
selfe*

S. M A T H E W

is he^r at variance within hym selfe^r, how
may than his kyngdome endure? But he
caste out dyuels thozow Belzebub, thozow
whō do your chyldzen cast them out? Ther
fore shall they bee your Judges. But ye
caste oute dyuelies by the spirite of Be
than is the kyngdom of God come vnto
you. * O; howe can a manne enter into

Luc. xi. c

stronge mans howse, and violently take
way his goodes, excepte he fyrst bynde
stronge man, and than spoyle his howse.
He that is not with me, is agaynste me,
and he that gathereth not with me, scatter
eth abrode. Therfore I saye vnto ye

Marc 3. c

Luc. 12. c

* All synne and blasphemye shall be for
uen vnto men, but the blasphemye agayn
the spirite shall not be forgiven vnto man
* and who so euer speaketh a woorde
gaynste the sonne of man, it shall be for
uen hym. But who so euer speaketh agayn
the Holy ghoſte, it shall not be forgiven
hym, nother in this worlde, nor in
worlde to come.

Math 7. b

Luce. 6. e

* Eyther make the tree good and
fruite good also, oz els make the tree euill
and his fruite euill also. For the tree
known by the fruite. O ye generation
hypocrites, how can ye speake good, when
your selues are euill. * For of the abun
dance of the hert, the mouth speaketh
good man out of the good treasure of
her

Psalm 39. b

Luc. 6. c

herbert, bringeth forth good things: & an euil
 man out of his euil treasure, bringeth forth
 euil things. But I say vnto you, & of euery
 idle word & mē haue spoken, they shal geue
 accōptes at the day of iudgement. * Out of
 thy wordes thou shalt be iustified, and out
 of thy wordes thou shalt be condemned.

* Then answered certayne of the scribes
 and phariseis, and sayd: Maister, we wold
 sayne see a token of the. And he answered
 and sayd vnto theim: * This cupill and ad-
 mōterous generation seketh a token: and
 there shall no token bee geuen theym, but

the token of the prophete Jonas: for as
 Jonas was thre dayes and thre nyghtes
 in the whales bealve, so shall the sonne of
 man be thre dayes and thre nyghtes in the
 hartie of the earche. The men of Ninue
 shall ryse in the laste iudgement with this
 generation, and shall condemne it: for
 they dyd penance at the preaching of Jo-
 nas. And beholde here is one greater than

Jonas. The quene of the Southe shall
 ryse in the laste iudgement with this gene-
 ration, and shall condemne it: for she cam
 from the vttermoost partes of the erthe, to
 heare the wysedome of Salomon: and lo,
 here is one greater than Salomon.

* Whan the vncleane spirite is gone out
 of mā, he walketh thorow dry places schig-
 rest, and findeth none. Than said he: I wil

tourne agayne into my house, from whence I went out: And when he cometh, he findeth it empty, swept and garnished. Then goeth he his way, and taketh vnto hym seuen other spirittes worse than hym self: and whan they are entred in, they dwell there.

2. Petr. 2. d

Heb. 6. d

† Marc. 9. c

Luce 8. c

• And the end of that man is worse than the beginning. Even so shall it go with this evil generation. † Whyle he yet talked vnto the people, beholde his mother and his brethren stode without, despying to speake with hym. Then sayde one vnto hym: Beholde thy mother and thy brethren stand without, and would speake with the. But he answered and sayde vnto hym that tolde him: Who is my mother and who are my brethren? And he stretcheth forth his hande ouer his disciples, and sayde: Beholde my mother and my brethren. • For whosoever dothe the will of my father which is in heauen, the same is my brother, sister, and mother.

Ioan. 15. c

Marc. 4. 2

L. ecc. 8. 1

Chc. xiii. Chapter.

THe same day went Iesus out of the house, and satte by the sea syde, & much people resorted vnto him: so that he wente into a shippe, and sat hym downe, and all the people stode vpon the shore. And he spake many thynges vnto them in similitudes, sayig: Beholde, The sower went forth to sowe: and as he sowed, some fell by

by the waile syde: Then came the soules,
and dyd care it vp. Some fell vpon stonye
grounde, where it hadde not muche earth,
and anone it sprong vp, because it hadde
no deapthe of earthe: But whanne the
Sonne arose, it caught heate: and for so
much as it had no rote, it wythered away.
Some fell among the thornes, & the thorn-
es grew vp, and choked it. Some selle
vpon good grounde, & gaue fruite: some an
hūderd fold, som sixty fold, som thirry fold.
Who so hath eares to here, let hym heare.

B And the disciples came vnto hym, and Mat. 4. 2
Luc. 8. b
saied: Why speakest thou to them by para-
bles? He answered and sayd vnto them:
Unto you it is geuen to knowe the ^{secretes} myste-
ry of the kynngdome of heauen, but vnto
them it is not geuen. For who so hath,
vnto hym shall be geuen, and he shall haue
abundance. But who so hath not, fro hym
shall bee taken away euen that he hath.

Therefore speake I vnto theym by ^{similitud} para-
bles, for with seying eyes they se not: with
hearyng eares they heare not: for they vnder-
stand not. And in them is fulfilled ꝑ pro-
phery of Esai, whiche saith: Ye shall here
indeede, & shall not vnderstand: & with seying
eyes shall ye see, & not perceue. For the herte
of this people is wared grosse, and theyr
eares are ^{dull} thycke of hearynge, and theyr
eyes haue they closed, lest they shuld ones

L. v.

see

see with the eyes, and heare with the eares,
and vnderstand with the herte, and turne,
that I maie heale them.

Luc. 10. c

• But blessed are your eyes, for they see: and
your eares, for they heare. Verily I saye

1. Petr. 1. b
[perfect]

unto you: • many Prophets and [ryghte-
ous] men haue desyred to see the thynges
that ye see, and haue not sene them: and to
heare the thynges that ye heare, and haue
not herd them. • Heare ye therfore the pa-

Marc 4. b
Luc. 8. b

parable of the sowre. When one heareth the
woorde of the kyngdome, and vnderstan-

[catcheth]

[plucketh] it awaye, that is sown in his
harte: and this is he that is sown by the
way syde. But he that is sown in the
stony ground, is this: When one heareth
the worde, and anone with ioye receaueth
it: neuer the lesse he hath no roote in hym,
but endureth for a season: When trouble &
persecution aryseth bycause of the woord,
immediatly he [is offended]. As for hym

[falleth]

that is sown amonge the thornes, this is
he: When one heareth the worde, and the
carefulnesse of this worlde, and the deceit-
fulnesse of rychesse choke the word, and so
becommeth vnfuitfull. But he that is so-
wen in the good ground, is this: When
one heareth the worde and vnderstandeth
it, and byngeth forth fruite, and some ge-
ueth an hundred fold, some sixty fold,
and

and some thyrty folde.

* An other parable put he foorth vnto Marc. 4. e
 D them, and saied: ¶ The kyngdom of hea-
 uen is lyke vnto a man, that sowd good
 seede in his field. But while men slept, ther
 cam an ennemy, and sowd tares amonge
 the wheate, and wente his waye. Nowe
 whan the blade was sprong vp & brought
 forth fruite, than the tares appered also.
 Than cam the seruantes to the householder
 and saide vnto hym: Syr, sowdest thou not
 good seede in thy fielde? From whence than
 hath it tares? He sayde vnto them: That
 hath the enemy doone. Than sayd the ser-
 uantes: Wilt thou than that we go & weede
 them out? He saied: No, leaste whyle ye
 weede out the tares, ye plucke vp the wheat
 also with them. Let them bothe grow to-
 gyther tyll the haruest, and in tyme of har-
 uest, I wil say vnto the reapers: Gather y
 tares fyrst, & bynde them in sheaves to bee
 bñt: but gather y wheate into my barne. ¶

E ¶ An other parable put he foorth vnto
 them, and sayde: * The kyngdom of hea- Marc. 4. e
 uen is lyke vnto a grayne of mustard seede, Luc. 13. b
 which a man toke, and sowd it in his feld.
 Whiche is the least among all seedes. But
 whan it is growen, it is the greatest a-
 mong herbes, and is a tree: so that the byr-
 des vnder the heauen comme and dwell in
 the braunches of it.

An other

Ch. xliij

Luc. 12. b

Hyderh in

Marc. 4. d

Psalm. 77. a

Math 4. d

Apoc. 14. d

Dani. 12. a

Sap. 3. b

1. Cor. 15. c

S. M A T H E W

An other parable spake he vnto the: • The kyngdome of heauen is lyke vnto leauen, which a woman toke, and myxt it among the peckes of meale, tyll all was leuened.

• All suche thynges spake Iesus vnto the people by parables, and without parables spake he nothyng vnto the: that the thyng myght be fulfilled, whiche was spoken by the prophete, sayinge: • I wylle open my mouth in parables, and wyl speake out the secretes fro the begynning of the world. &

✠ Then sente Iesus the people awaye, and came home. • And his disciples came vnto hym, and sayd: Declare vnto vs the parable of the tares of the field. Iesus answered, and sayde vnto them: He that soweth the good seede, is the sonne of man: the fiede is the world: the good seede ar the chyl dren of the kyngdome The tares are the childeu of wickednesse: the enemy that

soweth them is the dyuell: • the haruest is the ende of the worlde: the reapers are the angels: For lyke as the tares are weeded out, and bzent in the fyre, euen so shal it go in the ende of this worlde. The sonne of man shal sende forth his angels, and they shall gather out of his kyngdome all thynges that offende, and them that do iniquitee, and shall cast them into a toruace of fire there shall bee waylynge and gnashynge of teeth. • Than shal the ryghteous thynne as the

the Son in the kyngdome of theyr father.
Who so hath cares to here, let him here. &

† Agayn the kyngedome of heauen is lyke vnto a treasure hyd in the fielde, which a man founde and hyd it, and for toy therof, he went and sold all that he hadde, and bought that fielde.

Agayn, the kyngdome of heauen is lyke vnto a marchaunt, that sought good pearles: and • whan he had founde a precious Phil. 3. 2 pearle, he wente and solde all that he had, and bought it.

Agayn, the kyngdome of heauen is lyke vnto a nette caste into the Sea, wherewith are taken all maner of fyshes, and whan it is full, men draw it out vnto the shore, and syt and gacher the good in the vessels, but cast the bad awaie. • So shall it bee in the Math. 22. b ende of the worlde. The angels shall go out and seuer the badde frome the ryghtuous, and shall caste them into a fornace of fyre, • ther shall be wailing and gnashing of teeth Math. 25. c

And Iesus said vnto them: Haue ye vnderstande all these thynges? They sayde: Yee Lord Then sayd he vnto them: Therfore euery scribe taught vnto the kyngdome of heuen, is like a householder, which bringeth out of his treasure, things new & old. &

• And it came to passe, whan Iesus had ended these parables, he departed thence, and came into his own countrey, & taught Mtt. 6. a
Luce. 4. b Galilee. them

them in theyr synagoges: in so much, that they were astonied and sayde: Whens cometh suche wisdom and power vnto hym? Is not this the carpenters sonne? Is not his mother called Mary? and his brethren James and Ioses, and Simon and Jude? And are not all his sisters here with vs? Whence hath he then all these thynges? and they were offended at hym. But Iesus sayd vnto them: * A prophete is no where lesse set by, than at home, and among his own. And he did not many myracles there bycause of theyr vndelesse.

The xliii. Chapiter

Marc. 6. b
Luc. 9. a

AT that tyme Herode the Tetrarche herde of the fame of Iesu, and sayde vnto his seruantes: this is Iohn the Baptist. He is risen agayn from the dead, therefore ar his dedes so mighty. * For Herode had taken Iohn, bounde hym, and putte hym in prylon for Herodias sake, his brother Philipps wyfe. For Iohn sayd vnto hym: * It is not laful for the to haue hir. And sayne wolde haue put hym to deathe, but he feared the people * because they held hym for a prophete.

Luc. 9. c
I suche my
racles
wrought by
hym

Leuit. 18. b
8c. 20. c
Marth. 21. b

But whan Herode healde his * by the daie, the daughter of Herodias dancsed before them, and * that pleased Herode well, wherefore he promysed her with an othe, that he would geue her, what so euer she would

Gen. 40. c

Marc. 6. c

would aske. And she (beyng instructe of her mother afore) said: Geue me John Baptistes head in a platter. And the kyng was sorpy. Neuer the lesse for the othe sake, and theym that satte with hym at the table, he commaunded it to be geuen her, and sent, and beheaded John in the pryson. And his heade was broughte in a platter, and geuen to the damsele, and she broughte it vnto hir mother, than came his disciples, and toke his body and buried it, and went and tolde Iesus.

• Whā Iesus herd that, he departed thēs by shyp into a deserte place [alone]. † And whan the people herd therof, they folowed hym on foote out of the citees. And Iesus went soozthe, and sawe muche people, and [had pitee] vppon theym, and healed theyr sycke. But at euen came his disciples vnto hym, and sayd: This is a deserte place, and the nyght falleth on: let the people departe from the, that they may go into the townes, and bye them vitayles. But Iesus sayd vnto theim: They nede not go awaye, geue ye theym to eate. Than sayde they vnto hym: We haue here but fine loafes and two fyshes. And he sayde: Wryng them hyther. And he cōmaunded the people to syt downe vpon the grasse, and toke the fyue loafes, and two fyshes, and loosed by toward heuen, and [gave thanks] [blessed] and

Marc. 6. d
Luc 9. b
[out of the
waye]
† Ioan. 6. a

[his herte
dyd melte]

[blessed]

brake, & gaue the loues vnto the disciples
& the disciples gaue them to the people:
they all dyd eate, & were sasyfied. And they
gathered vp of the broken meate that re-
mained ouer, twelue baskettes full. And
they that dyd eate, were about a fyue thou-
sande men, besyde women and chyldren.

Marc. 6. c
Ioan. 6. c

Luca. 6. b

• And streyght way Iesus made his dis-
ciples to enter into a shyppe, and to go o-
uer befoze hym, tyll he had sent the people
away. And whan he hadde sent the people
away. • He went vp into a mountayne a-
lone, to make his praiser. And at euen was
he there hym selfe alone. And the shyppe
was already in the myddes of the sea, and
was tossed w waues, for the wynd was co-
trary. But in 7 fourth watch of the nyght
Iesus came vnto them, walkyng vpon the
sea. And whan his disciples sawe hym go-
yng vpon the sea, they were afraid: sayng,
It is some spirite, and cryed out for feare.
But streight way spake Iesus vnto them,
and sayde: Bee of good cheere, for I be
not afraid. Peter answered hym and said:
Lorde, yf it bee thou, hydde me come vnto
the vpon the water. And he sayd: Com on
thy waite. And Peter stepte out of the shyp
and wente vpon the water to come vnto
Iesus. But whan he saw a mighty wynd,
he was afraid, and began to synke, and
cryed, saynge: Lorde, helpe me. And me-

and whan
he began to
sinke he cri-
ed

mede

immediately Iesus stretched forth his hande, and caughte hym, and sayde vnto hym: O thou of lytie fayth, wherfore doubt thou? And they went into the shyppe, & the wynde ceased. Then they that were in the shyppe, came and fell downe before hym, and sayde: Of a truthe, thou art the sonne of God. And they shipped ouer, and came into the lande of Genazereth. And whan the men of that place had knowlege of hym, they sente out into all that countreie round about, & brought vnto hym all that wer sick, & besought hym, & they might but touch y^e hēme of his vesture only. And as many as touched it, were made whole.

The xii. Chapter. ¶

Then cam vnto hym the Scribes and Pharises from Ierusalem, sayeng: Why doo thy disciples transgresse the traditions of the elders? for they walsh not theyr handes whan they eate breade? He answered and sayd vnto them. Why doo ye transgresse the commandement of God, bycause of youre owne traditions? For God commaunded, sayenge: * Honour father and mother, and he that curseth father and mother, shall dye the deathe. But ye say: † Every man shall saye to father or mother: The thyng that I shuld helpe the withall, is geuen vnto God. By this is it come to passe, that no man honoureth his

Marc. 6. f

two: shyt
ped

Marc. 7. 3

Exo. 20. b

Deute. 5. c

& 27. c

† Pro. 13. d

D

father

father or his mother any more. And thus haue ye made the commandment of God of none effecte, for your owne traditions. **Phypocrites**, full wel hath Elai prophesied of you, and sayd : * This people dwelleth wth nye vnto me with theyr mouth, and honoureth me with theyr lippes, howbeit in their hert is farre fro me: but in vayne they ^{serue} me, while they teache such doctrines as are nothyng but the commandementes of man. And he called the people to hym, & said vnto them: Here and vnderstande: That, whiche goeth into the mouth, defileth not the man, but that which cometh out of the mouth, defileth the man.

Then came his disciples, and sayd vnto him: ^{knowest} thou that the Pharisees are offended, when they herde this sayeng? **Actu. 5. c** answered, and sayde. * All plantes which my heauenly father hath not planted, shall be plucked vp by the rotes : * Let them knowe they are the blynde leaders of the blynde. When one blynde leadeth an other, they shall bothe in the dyche.

Marc. 7. b Then answered Peter, and sayde vnto hym: Declare vnto vs this parable. And Iesus sayd vnto them: Ar ye thā yet without vnderstandyng? Perceauē ye not, that what so euer goeth in at the mouth, defileth downe into the bealpe, and is cast out into the draught? But the thynges that

Esa. 29. c

Ezec. 33. f

[roo:shyp]

[perceue]

Actu. 5. c

Esa. 42. c

Luc. 6. d

Marc. 7. b

procedeth out of the mouth, cometh from
the harte, and that defyleth the man. For
out of the harte cometh euill thoughtes,
murther, breakyng of wedlocke, whoredom
theft, false wytnesse, blasphemie. These are
the thynges that defile a man, but to eate
with vntwashed handes, defile not a man. &

* * And Iesus went out from thence, & ^{Marc. 7. 6} departed into the coastes of Tyre and Si-
don. And beholde, a woman of Canaan
went out of the same coastes, and cried af-
ter hym, sayenge: O Lorde, thou sonne of
Dauid, haue mercy vpon me: My dought-
er is sore vexed with a dyuell. And he an-
swered her neuer a woorde. Than camme
his disciples vnto hym, & besoughte hym,
sayenge: Send her away, for she crieth af-
ter vs. But he answered, and sayde: * ^{Luce 19. 2} I
am not sente, but vnto the losse shepe of the
house of Israell. Not withstandynge she
camme, and fell downe before hym, and <sup>two: shepe
ped</sup> sayde: Lorde, healpe me: He answered
and sayd: It is not good, to take the chil-
drens bread, and to caste it vnto dogges. ^[rohelspea]
It is truthe Lorde (sayde she.) For the
lesse, the whealpes eate of the crummes,
that fall from theyr Lordes table. Than
answered Iesus, and sayde vnto her: O
woman, great is thy fayth: be it vnto the,
euen as thou desyrest. And her doughter
was made whole at the same houre. &

D. ij.

* And

Cha. xv.

S. M A T H E W.

father or his mother any more. And the
honor of the commandment of

NOTE

This volume
tight binding and
effort has been m
duce the centres.
result in d

acade
microforms

procedeth out of the mouth, cometh from

z has a very
nd while every
made to repro-
s, force would
damage

emic

ms

Esa. 29. c
Ezec. 3. f

[mo:shyp]

[perceuest]

Actu. 5. c

Esa. 42. c
Luc. 6. d

Marc. 7. b

father or his mother any more. And thus haue ye made the commandement of God of none effecte, for your owne traditions. Ye hyppocrites, full wel hath Elai prophesied of you, and sayd: * This people dwelleth nye vnto me with theyr mouthe, and honoureth me with theyr lippes, howbeit, their hert is farre fro me: but in vayne they serue me, while they teache such doctrines as are nothyng but the commandementes of men. And he called the people to hym, & said vnto them: Here and vnderstande: That, whiche goeth into the mouth, defileth not the man, but that which cometh out of the mouth, defileth the man.

Then came his disciples, and sayd vnto hym: knowest thou that the Pharisees are offended, whan they herde this sayeng? He answered, and sayde. * All plantes which my heauenly father hath not planted, shall be plucked vp by the rotes: * Let them perceyue they are the blynde leaders of the blynde. Whan one blynde leadeth an other, they shall bothe fall in the dyche.

* Then answered Peter, and sayde vnto hym: Declare vnto vs this parable. And Iesus sayd vnto them: Ar ye thus yet without vnderstandyng? Perceauye ye not, that what so euer goeth in at the mouth, defileth downe into the bealpe, and is cast out into the draught? But the thynges that

procedeth out of the mouth, cometh from
the harte, and that defyleth the man. For
out of the harte cometh euill thoughtes,
murther, breakyng of wedlocke, whordom
theft, false wytnesse, blasphemie. These are
the thynges that defile a man, but to eate
with vnwashed handes, defile not a man. &

¶ And Iesus went out from thence, & ^{Marc. 7. 6} departed into the coastes of Tyre and Si-
don. And beholde, a woman of Canaan
went out of the same coastes, and cried af-
ter hym, sayenge: O Lorde, thou sonne of
Dauid, haue mercy vpon me: My dought-
er is soze vexed with a dyuell. And he an-
swered her neuer a woorde. Than camme
his disciples vnto hym, & besoughte hym,
sayenge: Send her away, for she crieth af-
ter vs. But he answered, and sayde: ¶ ^{Luce. 19. 2} I
am not sente, but vnto the losse shepe of the
house of Israell. Not withstandyng she
camme, and fell downe before hym, and
sayde: Lorde, heape me: He answered
and sayd: It is not good, to take the chil-
drens bread, and to caste it vnto dogges. ^{two: shyppes} ^{pedl} ^{rohelsen}
It is truthe Lorde (sayde she.) Neuer the-
lesse, the whealpes eate of the crummes,
that fall from theyr Lordes table. Than
answered Iesus, and sayde vnto her: O
woman, great is thy fayth: be it vnto the,
euen as thou desyrest. And her doughter
was made whole at the same houre. &

D. ij.

¶ And

Tha. xv.

Luc. 16. c

S. MATHEW.

Esa. 35. 2

Marc. 8. b

✠ And Iesus departed thence, and came
vnto the sea of Galilee, and wente
into a mountayne, and sat downe there.
And there came vnto hym muche people
hauyng with theym lame, blynde, dymme,
cripple, and other many, and caste theym
downe at Iesus fete. And he healed them
in so much, that the people wondred to see
the dymme speake, the cripple whole, the
halte to go, and the blynde to see. And they
prayed the God of Israell.

✠ And Iesus called his disciples vnto
hym, and sayde: I haue compassion vpon
the people, for they haue continued with
me now thre daies, and haue nothyng to
eate, & I will not let them depart fasting,
leste they perishe in the way. And his
disciples sayd vnto hym: Whens shoulde we
get so muche bread in the wilderness, that
we myght satisfye so muche people? And
Iesus sayd vnto them: Howe many loaves
haue ye? They sayd, seuen, and a fewe
lytell fyshes. And he commanded the peo-
ple to lytte downe vppon the grounde, and
tooke the seauen loaves, and the fyshes,
and gaue thanks, and brake theym, and
gaue theym to his disciples, and the disci-
ples gaue them vnto the people. And they
all dydde eate, and were suffysed. And they
toke vp of the broken meate that was left
seuen baskettes full. And they that dydd

can

ate, were foure thousand men, besyde wo-
men and chyl dren. ¶ And whan he hadde
sent away the people, he went into a shippe
and came into the parties of Magdala.

The xvi. Chapter

Then came the Phariseis and Sadu-
ces vnto hym, and tempted hym, re-
quyrng hym to shewe them a token frome
heauen. * But he answered and sayde: At
euen ye saye: It wyl be fayre wether, for
the skye is redde. And in the mornynge, ye
saye: It will be foule wether to day, for the
sky is redde, and 'gloometh'. O ye ypocri-
tes, ye can discerne the fashion of the sky,
can not ye thā discerne the tokens of these
tymes also? This * euil and aduouterous
generation seeketh a token, and there shall
no token be geuen theym, but the token of
the Prophete * Jonas. So he lefte theim,
and departed.

Marc. 8. b

Ioan. 6. d

Luc 12. f

cloudy?

Math. 12. d

from ardel

Ione. 2. a

¶ And whan his disciples were come to
the other syde of the water, they had for-
gotten to take bread with them. Iesus said
vnto theim. * Take heede and beware of
the leauen of the Pharises and of the Sa-
duces. Than thought thei in them selues,
sayenge: We hane taken no breadde with
vs. Whan Iesus perceaued that, he sayde
to theim: O ye of lyttell faythe, why are ye
combred (in your myndes) because ye haue
taken no breadde with you? Doo ye not yet

¶ Marc. 8. b

Luc. 12. a

D. iij.

per-

Math. 14. c

† Math. 15. d

Math. 8. c

Luc. 9. c

* Som rede
that I the
sonne of
man am

Luc. 9. c

Ioan. 6. g

Ioan. 6. c

1. Cor. 10. a

† Esa. 28. c

1. Para 18. b

Math. 18. b

perceauē? Remembze ye not those fīue lo
ues • whan there were fīue thousand me
and how many baskettes toke ye vp? & f
ther the scauen loaues, whan there we
foure thousande men, and how many ba
kettes tooke ye vp? Why perceauē ye m
chan, that I spake not to you of breade
whan I sayd: Beware of the leuen of t
Pharises and of the Saduces? Than b
derstode they, howe that he had not the
beware of the leauen of breade, but of t
doctrine of the Pharises & of the Saduces
† • Then cam Iesus into the coastes
the citee Cesarea Philippi, and asked
disciples, and sayd: Whom doo men say
that the sonne of man is? Ther said. So
say, that thou art Iohn the Baptist: Som
that thou art Elias: Some, that thou
Jeremy, or one of the Prophetes. He sa
to them: But whō say ye that I am? T
answered Simon Peter, and sayd: • Th
arte Chrīste the sonne of the lyvng G
And Iesus answered, and sayd vnto h
Blessed art thou Simon, the sonne of J
nas, for fleshe and bloud hath not open
that vnto the, • but my father that is in
uen. And I say to the: Thou art Peter
vpon this • rocke wyl I buyld my cong
gation, and the † gates of helle, shall n
preuayle agaynst it. And the keyes of h
uen wyl I geue vnto the. • What so e
th

thou shalt bynd vpon earth, shall be bound
also in heauen: and what so euer thou shalt
loose vpon earth, shall be loosed also in hea-
uen. Then charged he his disciples, that
they shuld tel no mā þ he was Iesus Christ

• From that tyme forth he began Iesus to
shewe vnto his disciples, how that he must
go to Ierusalem, & suffre many thynges of
the elders, and of the hye priestes, and of
the Scribes, and be put to death, and rise
agayn the third day. But Peter toke hym
aside, & began to rebuke hym, saying: Lord
fauour thy selfe, let not this happen vnto
the. Neuerthelesse he tourned hym about
and sayd vnto Peter: • Auoyde fro me Sa
than, thou hyndrest me, for thou sauourest
not the thynges that be of God, but of me

Marc. 8.d

Luc. 9.c

1. Reg. 19.3

• Than said Iesus vnto his disciples: If
any man wyl folowe me, let hym forsake
hym selfe, and take vp his crosse, and fo-
low me. For who so wyl saue his lyfe, shall
lose it: but who so loseth his lyfe for my
sake, shall fynde it. What helpeth it a man
though he wanne the whole worlde, and
yet suffereth harme in his soule? Or what
can a man geue to redeme his soule with-
al? For it will come to passe, that the sonne
of man shall come in the glorie of his fa-
ther with his angelles, • and than shall he
reward euery one accordyng to his dedes.

Math. 10.c

Marc. 8. c

Luc 9. c

& 14. d

Ioan. 12. c

Rom. 2.2

Marc. 8. c

Luc. 9. c

Verily, I say vnto you: • there stonde here

D. liij.

some

sonne, whyche shall not taste of death
till they see the sonne of man come in his
kingdome.

The. xlii. Chapter. ✠

Marc. 9. a
Luce. 9. d

Apoc. 1. c

And after six daies Iesus toke Peter,
James, and Iohn his brother, and
brought them vp into an hie mountayn
out of the way, and was transfigured be-
fore them: and his face shone as the sunne,
and his clothes were as white as the light.
And behold, there appered vnto them Mo-
ses and Elias, talkynge with hym. Then
answered Peter, and sayde vnto Iesus
Lorde, here is good beyng for vs. If thou
wylt, let vs make here thre tabernacles,
one for the, one for Moses, & one for Elias.
While he yet spake, beholde, a bryght
cloude ouersadowed them: and lo, there
came a voyce out of the cloude, sayenge
* This is my deare sonne, in whom I de-
lyte, & heare hym. Whan the disciples heard
that, they fell vppon theyr faces, and were
soze afrayde. But Iesus camme and tou-
ched them, and sayde: Arise, and be not
afrayde. And whan they looked vp, they
sawe no man, but Iesus onely.

Esa. 47. a
Math. 3. b
Marc. 1. a
Ioan. 1. c
Deut. 18. c

Marc. 9. a

* And whan they came downe from the
mountayn, Iesus charged them, and said
Tel no man of this vision, till the sonne of
man be risen agayne from the dead. & And
his disciples asked him, & said: Why say thou
scribe

Scribes than, that * Elias muste fyyste
 com? Jesus answered and said vnto them:
 Elias shall fyist come in dede, and bynuge
 all thynges to ryght agayne. But I saye
 vnto you: * Elias is comme all ready, and
 they knewe hym not, but they haue doone
 vnto hym, what they wolde. Euen so shall
 also the sonne of man suffre of them. Then
 perceaued the disciples, that he spake vnto
 them of Iohn the Baptist.

* And when they were come to the peo-
 ple, there came to hym a certayne manne,
 and kneeled vnto him, and said: Lord haue
 mercy vpon my sonne, for he is 'lunatike',
 and soze vexed. He falleth oft tymes in the
 fyre, and oft into the water: & I brought
 hym vnto thy disciples, and they could not
 heale hym: And Jesus answered, and sai-
 ed: O thou faithlesse and 'scrowarde' gene-
 ration, how long shal I be with you? How
 long shal I suffre you? Bynge hym hither
 to me. And Jesus rebuked hym, and the
 deuyl went out of hym, and the chyld was
 healed euen the same howre.

* Then came the disciples vnto Jesus
 secretly, and sayd: Why could not we cast
 hym out? Jesus sayd vnto them: Because
 of your vnbeleefe. For I saie verily vnto
 you. * If ye 'haue' faith as a grayn of mu-
 starde seede, ye 'may' saie vnto this moun-
 tayne: Remoue hence to yonder place, and
 he

Mal. 3. d

Math. 11. d

Marc. 9. h

Luc. 9. d

'frantike'

'scrowarde'

Marc. 9. c

Math. 21. c

Luc. 17. a

'hadde'

'shoulde'

he shall remoue, nother shall any thyng be impossible vnto you. How be it, this kyn goeth out, but by praiet and fastyng.

Marc. 8. c

9. d. & 10. d

Luc. 9. e

Math. 16. c

& 20. b

* Whyle they occupied in Galilee. Iesus sayd vnto them: It wyl come to passe, that the sonne of man shalbe deliuered into the handes of men, and they shall kille hym: & the thyrð daie shall he ryse agayne. And they were verye sorre. ¶ Now whan they were come to Capernaum, they that receaued the tribute money, came to Peter, and said: Doth your maister paie tribtue? He said: Ye. And whan he was come home, Iesus preuented hym, and said: What thyngkest thou Symon? of whome doo the kynnges of the earthe take toll or tribute? Of their children or of strangers? Than sayd Peter to hym: Of strangers. Iesus sayd vnto him, thā ar the childre fre. * Neuer the lesse, least we offende them, goe thy way to the Sea, and cast thyn angle, and take the fysh that fyrt commeth vp: and whan thou haste opened his mouthe, thou shalt fynd a pece of twenty pence, take that and geue it them for me and the.

Marc. 9. d

Luc. 9. c

The xliiij. Ch a piter
¶ At the same tyme camme the disciples vnto Iesus, & sayd: Who is the greatest in the kyngdome of heauen? And Iesus called a chylde vnto hym, and sette hym in the myddes among them, and said: Wh

rely I say vnto you : Except ye turne and
become • as chyldren, ye shall not entre in- 1. Petr. 2. a
to the kingdom of heuen. Who so euer ther
fore humbleth hym selfe as this childe, the
same is the greatest in the kyngdom of hea
uen. And who so receaueth suche a chylde
in my name, receueth me. • But who so offe Marc 9. c
deth one of those litle ones, which belue in Luce 17. a
me, it were better for hym, that a mylstone
were hanged about his necke, & he drow
ned in the depth of the Sea.

Go vnto the worlde, bicause of sclaun-
ders. • Pee, there must sclaunders come : 1. Cor. 11. b
but wo vnto that man, by whome sclaun- Luce 17. a
der commeth. • But if thy hand or thy fote
offende the, cut hym of, and cast hym from Math. 5. d
the. It is better for the to enter into lyfe, Marc 9. c
lame or cripple, than that thou shouldest
haue two handes or two fete, and be caste
into cuerlastyng fyre. And if thyne eye of-
fend the, plucke it out, and cast it from the.
Better it is for the to etre in vnto lyfe with
one eye, than to haue two eyes, and to bee
caste into hell fyre.

Take heede, that ye despyse not one of
these lytle ones. For I say vnto you, they
angels do alway behold the face of my fa-
ther whyche is in heauen : & for the sonne
of manne is come to saue that whyche is
losse. Howe thynke ye? • If a man haue Luce 15. a
an hundreth sheepe, and one of them bee
gone

gone astraye, doeth not he leaue the nyne
tye and nyne in the mountaynes, and go
eth and seeketh that one, which is gone a
straye? And yf it happen that he fynde it,
verily I say vnto you, He reioyceth mo
ouer it, then ouer the nynty and nyne, whi
che went not astray. Euen so is it not thy
wyl before your father in heauen, that one
of these lirtell ones, shoulde peryshe.

Leuit. 19. b

Eccle. 7. b

Luc. 17. a

✠ * If thy brother trespassse agaynst the,
go and tell hym his faute betwene the and
hym alone. If he heare the, thou hast
wonne thy brother. But if he here the not,
than take yet with the one, or two, * that in
the mouth of two or thre witnessses, euery
matter may be stablyshed. If he heare not
them, tel it to the cōgregation. If he heare
not the congregation, holde hym as an
Heithen and Publican. Verily I saye vnto

Math. 16. c

to you: * What so euer ye shal bynd vpon
earthe, shall be bound also in heauen: and
what so euer ye loose vpon earthe, shall be
loosed also in heauen. Agayne, I say vnto
you: If two of you shal agree vpon earth
(for what thing so euer it be that they wold
desyre) they shall haue it of my father, whi
che is in heauen. * For where two or thre
are gathered togyther in my name, then
am I in the myddes amonge theim.

Luce. 24. b

Math. 6. b

Marc 10. c

Luce 17. a

* Then came Peter vnto hym, and say
ed: Lorde, howe ofte shall I forgeue my
brother,

brother that trespasseth agaynst me? Se-
 uen tymes? Iesus sayde vnto hym: I saye
 not vnto the, seuen tymes, but seuentie ty-
 mes seuen tymes. ⁊ ⁊ Therefore is the
 kyngdome of heauen likened vnto a kyng,
 whiche wold rechen with his seruautes.
 And whan he beganne to rechen, one was
 brought vnto hym, whiche ought hym ten
 thousande 'pounde'. * Now whan he had
 nothyng to paye, his lorde commaunded
 hym to be solde, and his wyfe and his chil-
 dren, and all that he had, and paiement to
 be made. Than the seruant fell down, and
 besought hym, sayenge: Syr, 'haue pacy-
 ence with me', and I wil pay the all. Then
 had the lord pitee on that seruant, and dis-
 charged hym, and forgaue hym the dette.

Calendes
 Math. 5. c

gentle me
 resperte

And the same seruant wente oute, and
 founde one of his felowes, whyche ought
 hym an hundreth pence, and layde hande
 vpon hym, and tooke hym by the throte,
 and sayd: Pay me that thou owest. Than
 his felowe fell downe, and besought hym,
 sayng: Haue pacience with me, and I wyl
 pay the all. Neuerthelesse, he woulde not,
 but went and cast hym into prison, tyll he
 should paye the dette. Whan his felowes
 sawe what was done, they were very sor-
 y, and came and tolde theyr lorde all that had
 happened. Than his lorde called for hym
 and saied vnto hym: * O thou wicked ser-
 uant

Zach. 1. 3

uant, I forgaue the all this dette, because thou praidest me: shouldest thou not thus haue had compassion also vpon thy felloweuen as I had pitce vpon the? And by lord was wrothe, and deliuered hym to the iaylers, tyl he paid al that he ought. * So shall my heavenly father do also vnto you, if ye euey one of you frō your heartes, forgeue not his brother his trespasses.

Marc. 6. c
Marc. 12. c

The. xix. Chapter.

And it came to passe, whan Iesus had ended these saynges, he gat hym fro Galilee, and cam into þe coastes of Ierusalem beyonde Iordane, and muche people followed hym, and he healed them there.

Marc. 10. a

Then came vnto hym the Pharises, and tempted hym, & sayd vnto him: Is it lawfull for a man to put away his wife for any manner of cause? He answered & sayd vnto them: Haue ye not red, how that he which made (man) at the begynnyng, made them man and woman, & said: * For this cause shall a man leaue father and mother, and cleaue vnto his wyfe, and they two shall be one fleshe? Nowe ar they not twain thā, but one fleshe. Let no mā therfore put asunder, that whiche God hath coupled together.

Gen. 2. d

Deuter. 4. a
Ierem. 3. a
Mal. 2. c

Then sayd they: * Why dydde Moses than comāde to geue a testimoniall of diuorcement, and to put her away? He said vnto them: Moses (by cause of the hard-

ness

nes of your hertes) suffred you to put away
your wiues: Neuerthelesse from the begin-
nyng it hath not ben so. But I say vnto
you: * Who so euer putteth away his wife
(excepte it be for fornication) and marieth
an other, breaketh wedlocke. And who so
marieth her that is deuorced, commytteeth
aduoutry.

Marc. 5. d

Marc. 10. a.

Luc. 16. c

Then sayde his disciples vnto hym: If
the matter bee so betwene man and wyfe,
than is it not good to marie. But he sayde
vnto them: All men can not ¹comprehend ¹saue eith^r
that sayng, * saue thei to whom it is geue. ¹Sapient. 8. c
For there be some ¹gelded ¹, whiche are so ¹chaste ¹
borne from their mothers wombe: & there
be some gelded, whiche are ¹gelded ¹of men: ¹made ¹
and there be some gelded, whiche haue gel-
ded them selues for the kyngdome of hea-
uens sake. He that can comprehend it, let
hym comprehend it.

* Then were brought vnto hym yonge
chyl dren, that he shuld put his handes v-
pon them, and praye. And the disciples re-
buked them. But Iesus sayd: Suffre the
chyl dren, and forbid them not to come vn-
to me, for vnto suche belongeth the kyng-
dom of heuen. And whan he had layd his
handes vpon them, he departed thence.

Marc. 10. b

Luc. 18. b

* And beholde, one came vnto hym, and
C sayd: Good maister, what good shall I do
that I maie haue the euerlastyng lyfe? He
sayd

Marc. 10. b

Luc. 18. b

Psalms. 118.

said vnto him: Why callest thou me good
* there is none good but God onely. Ne-
uerthelesse if thou wilt entre into life, kee-
the • commandementes. Then said he
to hym: Whiche? Jesus said: Thou shalt
& 5. a not kyl: thou shalt not breake wedlocke:
thou shalt not steale: thou shalt beare
false witnesse. Honour father and mother

Rom. 13 b
Galat. 3. d

* and thou shalt loue thy neighbour as thy
selfe. Than said the yong man vnto hym:
All these haue I kepte from my youth vnto
what lacke I yet? Jesus sayde vnto hym:

Luc. 12. d

* If thou wilt be perfect, go thy way, and
sell all that thou hast, and geue it vnto the

Math. 6. c

poore, and thou shalt haue a • treasure in
heauen, and come and folowe me. When
the yong man herde that woorde, he went
awaye [sory], for he had great possessions.

[mourning]

Marc. 10. c

Luce 18. c

* Jesus sayde vnto his disciples. Verily
I saie vnto you: it shall be harde for a ryche
man to enter into the kyngdom of heauen.
And moreover I saie vnto you: It is easier
for a Camell to go thorow the eye of a needle,
than for a ryche man to entre into the

[God]

kyngdom of [heaven]. When his disciples
herde that, they were exceedingly amazed
and saied: Who can than be saued? Then
the lesse Jesus behelde them, and sayde
to them: With men it is impossible, but

Math. 8. a

* with God all thynges are possible.

✠ Than answered Peter, and sayde vnto
him:

3. MATHEW.

Cha. xx.

hym: Beholde, • we haue forſaken all and
folowed the: What ſhall we haue therfore?
Jeſus ſayd vnto theim: Verily I ſaie vn-
to you: ⁊ that whan the ſonne of man ſhall
ſyt in the ſeate of his maielte, ye whych
haue folowed me in the new byrthe, ſhall
ſyte alſo vpon twelue ſeates, • and iudge
the twelue tribes of Iſrael. ⁊ And who ſo
euer forſaketh houſes, or brethren or ſiſters,
or father or mother, or wyfe or chyldren,
or landes, for my names ſake, • the ſame
ſhall receaue an hundred fold, and inhe-
rite euerlaſtyng lyfe. ⁊ But ⁊ many that
bee the fyrſt, ſhall be the laſte: and the laſt
ſhall be the fyrſte.

Marc. 10. c

Luc. 19. c

Marc. 4. c

⁊ Luc. 21. b

⁊ ſecond ges-
neration ⁊

Sapient. 5. a

⁊ Deut. 35. b

Ioan. 24. b

⁊ Math. 20. b

Luce. 13. c

The. xx. Chapter. ⁊

The kyngdom of heauen is lyke vnto
an houſholder, which went out early
in the mornynge to hire labourers into his
vineyard, ⁊ whan he had agreed with the
labourers for a peny a daie, he ſent theim
into his vineyarde. And about the thyrde
houre he went oute, and ſawe other ſtan-
dyng ydell in the market place, and ſayde
vnto them: Go ye alſo into my vineyard,
and what ſo euer is ryghte, I wyll geue it
you. And they went their way. Agayne, he
went out aboute the ſixt, and nytht houre,
and dyd lyke wyſe. And about the eleuenth
houre, he wente oute, and founde other,
ſtandyng ydell, and ſayd vnto them: Why

¶ 1.

ſtande

stande ye heere all the daye ydell? The
 sayd vnto hym: Bicause no man hath by-
 red vs. He sayde vnto theym: Goe
 also into my vineyarde, and looke wher
 is ryghte, ye shall haue it. Nowe when
 the euen was come, the lord of the vine-
 yarde sayd vnto his steward: Call the la-
 bourers, and geue them their hyre, begyn-
 nyng from the laste vnto the fyrste. Then
 they that were hyred aboute the eleuenth
 houre, came & receaued euery man a penny.
 But when the fyrste came, they supposed
 that they shoulde receaue more, and they
 also receued euery man a penny. And when
 they hadde receaued it, they murmured
 agaynst the householder, and sayd: The
 laste haue wrought but one houre, & they
 haue made them equal vnto vs, which haue
 borne the burthen and heate of the daye.
 He answered and sayd vnto one of them
 friend, I do the no wrong: dydest thou
 not agree with me for a penny? Take thy
 thyne is, and go thy waie. I wyl geue
 to this laste also, lyke as vnto the. What
 haue I not power to do as me listeth w-
 myne owne? Is thyne eye euill, because
 I am good? So the laste shalbe the firste
 and the fyrst the last. For many are called
 but fewe are chosen. ¶

Rom. 11. c
 ¶ Is it not
 lawfull for
 me
 Math. 19. d
 Marc 10. c
 Luc. 13. c

¶ Mat. 22. b

& And Iesus wente by to Ierusalem
 and toke the twelue disciples as yete into
 waye

'S. MATHEV.

Cha. xx.

Marc. 10. d

Luc. 18. d

way, and sayde vnto them: * Beholde, wee
go by to Ierusalem, and the sonne of man
shall be deliuered vnto the hygh priestes
and scribes: & they shall condemne hym to
deeth, & shall deliuer hym vnto the heithen
to be mocked, to be scourged, & to be cruci-
fied: And the third day shall he rise agayn.

[betrayed]

* * Than cam vnto hym the mother of
Zebedees chyldren with her sonnes, selle
downe befoze hym, and desyred a certayne
thyng of him. And he said vnto her: What
wylt thou? She sayd vnto hym: Let these
two sonnes of myne syt in thy kyngdom:
the one vpon the ryght haunde, and the o-
ther vpon thy left hand. But Iesus answer-
ed, and sayde: Ye wote not what ye aske.
Mare ye drynke the cuppe that I shall
drynke? and to be baptysed with the bap-
tysme, that I shall bee baptysed withall?
They sayde vnto hym. Ye, that we maye.
And he sayde vnto theym: My cuppe tru-
ly shall ye drynke, and with the baptysme
that I shall be baptysed withall, shall ye be
baptysed: Neuerthelesse, to sytte vpon my
ryght haunde and on my lefte, is not myne
to geue, but vnto them, for whō it is * pre-
sented of my father. **¶**

Marc. 10. d

Mark. 25. e

When the tennē herde that, they disday-
ned at the two bzythien. But Iesus cal-
led them vnto hym, & sayd: * Ye knowe that
the princis of the world haue dominatiō of

Marc. 9. d

E. 15.

the

the people, and the greatest, exercise power among them. It shall not bee so among you. But who so euer wyl be great among you, let hym be your minister: and who so euer wyl be chief, let hym be your seruaunt. Euen as the sonne of man came not to be serued, but to doo seruaunce, and to geue his lyfe to a redemption for many.

Marc. 10. c
Luce. 18. d

• And when they departed from Jericho, muche people folowed hym: and beholde two blynde men sat by the waye syde: And when they hearde that Iesus passed by, they cryed and sayde: O Lord, thou sonne of Dauid, haue mercy vpon vs. But the people rebuked theym, that they shoulde holde theyr peace. Neuerthelesse they cryed the more, and sayde: O Lord, the sonne of Dauid haue mercy vpon vs. And Iesus stode styll, and called theym, and sayde: What wyl ye that I shall doo vnto you? They sayde vnto hym: Lord, our eyes may be opened. And Iesus had compassion vpon them, and touched theyr eyes. And immediatly theyr eyes receaued syght. And they folowed hym.

The xxi. Chapter.

Marc 11. a
Luce 19. c

¶ When they drew nere vnto Ierusalem, and were come to Bethphage vnto mount Oliuete, Iesus sente two of his disciples, and sayde vnto theym: Go ye into the towne that lyeth before you, and

Genes 22
Genes 22

none ye shall fynde an asse bounde, and hit
 soale with her: loase theym, and brynge
 them vnto me. And if any man say ought
 vnto you, say ye: The Lord hath nede of
 theim. And streyght way he wyll let them
 go. But al this was doon, that the thyng
 myght bee fulfilled, whyche was spoken
 by the Prophet, sayeng: * Tell the dough
 ter Syon: Beholde, thy kynge commeth
 vnto the, meeke, syttinge vppon an asse,
 and a soale of the asse vled to the yocke.
 The disciples went, and dyd as Iesus com-
 maunded them, and brought the asse and
 the soale, and layd theyr clothes vpon them,
 and sette hym thereon. * But many of the
 people spread their garmentes in the way:
 other cut downe branches from the trees,
 and stratted theim in the way. As for the
 people that went before, and that cam af-
 ter, they cried and sayde: Hosanna, vnto
 the sonne of Dauid. * Blessed be he, that
 commeth in the name of the Lord. Hos-
 anna in the heyght. 1 col. 1
Bl. 61. c
Zach. 9. d
Ioan. 12. d
Psalm. 117. c

* And whan he was come into Ierusa-
 lem, all the citee was moued, and sayde:
 Who is this? And the people sayd: * This
 is Iesus the prophete of Nazareth out of
 Galile. * And Iesus went into the temple
 of God, and cast out all them that bought
 and solde in the temple, and ouerthrewe
 the tables of the money chaungers, and
 the

2. Reg. 8. b
Esa. 56. a
Jerem. 7. a
[thenes]

the seates of theym that solde douues, and
sayde vnto theim: It is wytten: *
house shalbe called the house of prayer.
ye haue made it a denne of murtherers

The blynde also and the lame came vnto
hym in the temple, and he healed them

But whan the high p[re]stes and the
bes sawe the wonders that he dyd, and
chyl dren cryenge in the temple, and
eng: Hosanna vnto the sonne of Dauid
they disdayned, and sayd vnto hym: He
rest thou what these saye? Iesus sayd
to them: Yee, Haue ye neuer redde:

psalm. 8. a

* Oute of the mouthe of very babes and
suckel ynges thou haste ordeyned praise

Ioan. 8. a

* And he lefte them there, and went out
of the citee vnto Bethania, and there
bode ouer nyght.

Marc. 11. c

* But in the mornynge as he returned
to the citee, he hungred. And in the way

Luc. 13. a

he sawe a figge tree, and came vnto
and founde nothyng thereon, but leaues
only, and sayde vnto it: Neuer frute grow
on the from henceforthe. And immedi
ately the figge tree wythered awaye.
Whan his disciples sawe that, they
maruailed, and sayde: Howe is the figge
wythered away so soone? Iesus answered
and sayde vnto theym: Verily I say vnto
you: * If ye haue saythe and doubt not

Marc. 17. c
Luc. 17. a

shall not only doo this with the figge tree

but yf ye shall saye vnto this mountayne:
Auoyde, and caste thy selfe into the sea, it
shall bee doone: * And what so euer ye aske

Marc. 11. c

Ioan. 14. b

15. a 16. c

Luc 20. a

Marc. 11. d

† And when he was come into the
temple, the chief preestes and the elders of
the people came vnto hym (as he was tea-
chyng) and sayd: * By what authoritie doest
thou these thinges? and who gaue the this
authoritie? Iesus answered and sayde vnto
them: I wyll aske a worde of you also,

*Exod. 2. b

Act. 4. a

8c. 7. d

whiche yf ye telle me, I in lyke case wyll
telle you, by what authoritie I dooe these
thynges. The baptisme of Ihon, whence
was it? From heauen, or of menne? Than
thought they among them selues, & sayde:

reasoned

If we say it was from heauen, then shall he
saye vnto vs: Why dyd ye not than beleue
him? But yf we saye, it was of men, than
feare we the people. * For euery man helde
Ihon for a Prophete. And they answered

Math. 14. *

Iesus and sayde: Wee can not tell. Than
sayde he vnto them: Neither tell I you by
what authoritie I doo these thinges. * But
what thynke ye? † A certayn man hadde
two sonnes, and camme to the tyrse, and
sayde: So thy way my sonne, and worke to
daye in my vyneyarde. He answered and
sayde: I wyll not. but afterwarde he re-
pentend and went. He came also vnto the
second, & sayd lyke wyse. And he answered

L. iij.

and

and sayde : I wpll syz. And wente not
Whether of them twayne dyd the wpll
the father ? They sayd vnto hym: the first.
Jesus sayde vnto them: Verily I say vnto
to you : The publicans and harlottes shal
com into the kyngdom of God befoze you.
* For Iohn came vnto you, & taught you
the ryght waye, and ye beleued hym not
but the publicans and harlottes beleued
hym. As for you, thoughe ye sawe it, ye
were ye not moued with repentaunce, that
ye myght afterward haue beleued hym.

Math. 3. 2
[in the way
of ryghtes
ousnesse]

Gen. 9. d
Esa. 5. a
Jerem. 12. b
Marc. 12. a
Luc. 20. a

* Hearc an other parable. There was
a certayne householder, whiche • planted
vyneyarde, and hedged it rounde about
and dygged a wyne presse in it, and buyt
a tower, and let it out vnto husbandmen
and went into a straunge countrey. Now
whan the tyme of the fruite drew neere
he sente his scruauntes to the husbandmen
to recceau the fruites of it. Than the
husbandmen caught his scruauntes : some
they bette, an other they kylled, the thyrde
they stoned . Agayne, he sente other
scruauntes, mo than the fyrste, and they dyd
vnto theim in lyke manner. At the last
sente his owne sonne vnto them, and said
They wpll stande in awe of my sonne.
But when the husbandmen saw the sonne
they sayd among theym selues : This
the : Wherfore, come, let vs kyll hym, & take

if feare?

Heb. 1. a
Gen. 17. d

his inheritance vnto our selues. And they caught hym, & thrust hym out of the vine-
yarde, and scted hym. Nowe whan the
lorde of the vyneyard cometh, what wyl
he doo with those husbandmen? They said
vnto hym: He wyl cruelly destroy those
euyl personnes, and lette out his vyne-
yarde vnto other housebandemen, whyche
shall deliuer hym the frutes at tymes con-
uenient.

Iesus sayd vnto theym: Dyddye ye neuer
reade in the scriptures: • The same stone
whiche the buylders refused, is become the
head stone in the corner? This was the
Lordes dooyng, and it is meruaylous in
our eyes? Therfore I saye vnto you: The
kyngdome of God shall be taken from you,
and shall be geuen vnto the he; then, why-
che shall brynge forth the frutes of it.

• And who so falleth vpon this stone, shall
be broken in peces: & and loke vpon whom
it falleth, it shall grynde hym to poulder.
And whan the hyghe priestes and Phari-
ses herd his parables, they perceaued, that
he spake of them. • And they wente aboute
to take hym, but they feared the people, be-
cause they helde hym for a Prophete. &

Psal. 117. 6

Act. 4. e

1. Petr. 2.

Zach. 12. 2

Dan. 2. e

Marc. 11. e

Luc. 19. d

Eccl. 20. b

1. Ioan. 7. d

The xxii. Chapter. &

AND Iesus aunswered and spake vnto
them agayne by parables, and sayde:
The kyngedome of heauen is lyke vnto a
kyng,

Luc. 14. b

E. v.

kyng, which married his sonne. • And sent forth his seruantes, to call the gesses vnto the mariage, and they wolde not come. Agayne, he sent forth the other seruantes, and said: Tell the gesses: Behold, I haue prepared my dynner, myne oxen and my cattell are kylled, and all thynges are ready, come to the mariage. But they made lyght of it, and went their wayes: one to his husbandry, an other to his marchandise. As for the remnant they toke his seruants, & intreated them shamefully, and sleete them. Whā the king herd þ, he was wroth, & sent forth his warriors, & destroyed those murderers, & set fyre vpon their cite. Then said he vnto his seruantes: The maryage is ready, but the gesses wer not worthy. So pour waies out therfore into the hygh waies, and as many as ye fynd, byd them to the mariage. And the seruantes went out into the hygh waies, and gathered togyther as many as they coulde fynde, bothe good and badde, and the tables wer al full. Then the kyng went in, to see the gesses, and spyed there a manne that had not on a weddyng garment, and sayd vnto hym: Friend, howe camest thou hyther, and haste not on a weddyng garment? And he was euen speechlesse.

Math. 13. f
25. c

• Then sayde the kyng vnto his seruantes: Take and bynd hym hand and foote, and

[weddyng
was furny
shed with
gesses]

[fastynges]

[serme pla
ces]

[ungodly]

and caste hym into the bitter darkenesse :
there shall be waylynge and gnashynge of
teethe. * For many be called, but fewe are
chosen. †

‡ Then went the Phariseis, and toke
counsell, howe they myght tangle hym in
his wordes, & sent vnto hym their disciples
with Herodes officers, and sayd: Maister,
we knowe that thou art true, and teachest
the way of God truly, and carest for no
man: for thou regardest not the outward
appearance of men. Tell vs therfore, how
thynkest thou: Is it lawfull to geue tri-
bute vnto the Emperour, or not? Nowe

Marc. 12. a

Luc. 20. c

Ioan. 7. d

[Caesar]

¶ When Iesus perceaued their wickednesse,
he said: O ye hypocrites, why tempt ye
me? Shewe me the tribute moneye. And
they tooke hym a peny. And he sayd vnto
them: Whose is this ymage and Super-
scription? They said vnto hym: The Em-
perours. Then said he vnto them: * Geue
therfore vnto the Emperour, that, whiche
is the Emperours: and geue vnto God,
that, whiche is Gods. When they herde
that, they meruayled, and left hym, and
wente theyr waye. †

Math 17. d

Rom 13. b

* The same daye there came vnto hym
the Saduces (which hold, that there is no
resurrection) and asked hym, and sayde:
Maister, Moses sayd: † If a man dye, ha-
uyng no chyldren, his brother shall marry
his

Marc. 12. h

Luc. 20. d

Actu. 23. a

† Deut. 25. 3

his wyfe, and rayse bp secde vnto his brother. Now were there with vs seuen brethren: The fyrst married a wyfe, and dyed; and for so muche as he had no seide, he left his wyfe vnto his brother. A lyke wyse the second, and thyrde, vnto the seuenth. Last of all, the woman died also. Now in the resurrection, whose wyfe shall she bee of the seuen? For they al had her. Iesus answered and sayde vnto them: Ye erre, and vnderstande not the scriptures, nor the power of God: In the resurrection, they shall nother marry, nor be married, but are as the angels of God in heauen.

Exod. 3. 2
Heb. 11. c

As touchynge the resurrection of the deade, haue ye not redde, what is spoken vnto you of God, which saith: • I am the God of Abraham and the God of Isaac, and the God of Jacob? Yet is not God a God of the dead, but of the lyuyng. And whan the people herd that, they were astonished at his doctrine.

Marc 12. c
Luce. 10. c

I whiche
was a doct
for of lawe

Deuter. 6. h
& 10. b

¶ • Whan the Phariseys herde, that he had stopped the mouth of the Saduces, they gathered them selues together. And one of them a Scribe tempted hym and sayd: Maister, whiche is the chiefest commaundement in the lawe? Iesus sayd vnto hym: • Thou shalt loue the Lord thy God with all thy harte, with all thy soule, and with all thy mynde: this is the pryncipall

ypall and greatest commaundement. As
for the seconde, it is lyke vnto it: * Thou
shalte loue thy neighbour as thy selfe. In
these two commaundementes hang all the
lawe and the Prophetes.

* Now whyle the Phariseis were gathe-
red together, Iesus asked them, and said:
What thinke ye of Christe? Whose sonne
is he? They said, Dauids. He sayd vnto
them: Howe than dooth Dauid in spirite,
call hym Lorde, sayng: * The Lorde sayd
vnto my Lorde: Sytte thou on my ryght
hande, tyll I make thyne ennemyes thy
footestool. If Dauid now call him Lord,
howe is he than his sonne? And no man
coude aunswere hym one woorde, nother
durste any man aske hym any mo questi-
ons, from that daie forth. &

The xxiij. Chapter

A Then spake Iesus to the people, and
to his Disciples, and sayde: The
Scribes and Pharyseys are sette downe
vpon Moses seate. Therefore * what
so euer they bydde you obserue, that ob-
serue and do, but after theyr workes, shall
ye not doo, for they say, and doo not. * For
they bynd heuy and intollerable burthens
and lay them vpon mens shoulers: But
they theim selues wyl not heaue at theim
with one of their syngers. * All theyr wor-
kes doo they to bee scene of men. They set
abode

Leuit. 19. 8

Rom. 13. 0

Marc. 12. 8

Psalm. 109. 3

Moses doc
tryne

Deute. 17. 8

Esa. 10. 3

Eccl. 28. 5

Luce. 11. 6

Marc. 12. 8

Luc. 20. 6

Are my
rynges
wherein the
commandes
mentes wer
written.
[feastes]

abzode their * Philacteries, & make large
borders vpon their garmentes, and loue
to syt vppermost at the table, and to haue
the chiefe seates in the Synagoges, and
loue to be saluted in the market, and to be
called of men, Rabbi.

† Iac. 3. a

† But ye shall not suffre your selues to
be called Rabbi: for one is your maister,
euen Christe, and all ye are brethren. And
call no man father vpon earth, for one is
your father, whyche is in heauen. And ye
shall not suffre your selues to be called mas-
ters, for one is youre mayster, namely
Christe. He that is greatest among you,
shalbe your seruant. * For who so exalteth
hymself, shalbe brought low: and he that
humbleth hym selfe, shall be exalted.

Luc 14. b
& 18. b

Luc. 11. c

* Wo vnto you Scribes and Pharises,
ye hypocrites, that shut vp the kyngdome
of heauen before men: Ye com not in your
selues, neither suffre ye them to enter, that
would be in.

Luce. 20. c

* Wo vnto you Scribes and Pharises,
ye ypocrites, that deuoure wydowes hou-
ses, and that vnder the colour of praiyng
longe prayers, therfore shall ye receaue the
greater damnation.

X conuerte,
soured fro
the beluse of

Wo vnto you Scribes and Phariseis,
ye ypocrites, which compasse sea and land
to make one * Proselyte: and whan he is
becom one, ye make of hym a chyld of hel,

typo

be more than ye your selues are. the Heithen vnto the Jewes
 Do vnto you blynde gydes, which saie :
 Who so euer sweareth by the temple, that
 is nothyng : but who so euer sweareth by
 the golde of the temple, he ^{is gyltie}. Pe
 fooles and blynde, whether is greater ?
 the gold, or the temple that sanctifieth the
 golde ? And who so euer sweareth by the
 altare, that is nothyng : but who so euer
 sweareth by the offryng that is vpon it, he
 is gyltie. Pe fooles and blynde, whether
 is it greater ? the offerynge or the altare
 that sanctifieth the offerynge ? Therefore
 who so sweareth by the altare, sweareth by
 the same, and by all that is thereon : and
 who so sweareth by the temple, sweareth
 by the same, and by hym that dwelleth
 therein. * And who so sweareth by heauen, Math. 5. d
 sweareth by the seate of God, and by hym
 that sitteth thereon.

* Do vnto you Scribes and Phariseis, Luca. 11. d
 ye hypocrites, whiche tythe Mynt Anyle
 and Cumyn, and leaue the wayghtier
 matters of the lawe behynde : namely
 iudgemente, merce, and iustyce. These
 oughte to haue ben doon, and not to leaue
 the other behynde. O ye blynde gydes,
 whyche strayne out a gnatte, but swalowe
 vp a Camell.

* Do vnto you Scribes and Phariseis, Luca 11. d
 ye hypocrites, whyche make cleane the
 utter

robbery
conscience

utter syde of the cuppe and platter,
within at ye full of 'robbery' and 'exce-
Thou blynde Pharise, cleanse fyrste the
syde of the cuppe and platter, that the
syde maie be cleane also.

Wo vnto you Scribes and Pharisees,
ye ypocrites, whiche be lyke vnto paynted
Sepulchres, that appeere beautyfull out-
ward, but within they are ful of dead men
bones, and all fylthynesse. Euen so are ye
also: Outwarde ye appere ryghteous
to men, but within ye are full of ypocrisie
and iniquitee.

Luc. 11. c

• Wo vnto you scribes & pharises, ye
ypocrites, which buyld the tombes of the
prophets, & garnish the sepulchres of the
righteous, & saie: If we had ben in our fathers
tyme, we woulde not haue been partakers
with them in the bloud of the Prophets.

1. Tm. 2. c

• Therefore ye bee witnessers vnto your
fathers, that ye are the chyldren of them, whiche
kille the Prophets. So to, fulfill ye
also the measure of your fathers. O ye
serpentes, O ye generation of bypers, how
wyl ye escape the damnation of hell?

Math. 10. b

Luc. 11. c

Joan. 16. a

Act. 5. c

1. 7. g

• Therefore beholde, I sende vnto you
Prophets and wyse men, and Scribes,
and some of them shall ye kylle and crucifye,
and some of them shall ye scourge in your
synagoges, and persecute them from ci-
ty to ci-ty: that vppon you may come all the

right

righteous bloude, whiche hath ben shedde
 vpon earth, from the bloude of righteous
 •Abell, vnto the bloudde of • Zachary the Gen. 4. b
 sonne of Barrachias, • whom ye slew be- † Zach. 1. 2
 twene the temple and the altar. Verily I 3. Par. 24. d
 say vnto you: All these thynges shall lyght
 vpon this generation. O • Ierusalem, Ie- Luce 18. d
 rusalem, thou that sleest the Prophetes,
 and stonest them that are sente vnto the:
 Howe oft would I haue gathered thy chil-
 dren togyther, • euen as the henne gathe- 4. Ecl. 1. d
 reth her chyckens vnder her wynges, and
 ye woulde not? Beholde, your • habitacion Psalm. 68. d
 shall be lefte vnto you desolate. For I saye
 vnto you: Ye shall not see me hencefoorth,
 tyll ye saie: • Blessed be he, that commeth Psalm. 117. c
 in the name of the Lorde. &

The. xxiiij. Chapter.

And Iesus went out, and departed fro Marc 11. 2
 the temple, and his disciples camme Luc 21. b
 vnto hym, to shew hym the buyldynge of
 the temple. But Iesus sayde to them. Se
 ye not all these thynges? Verily I say vn-
 to you • there shall not bee lefte here one Luce 19. d
 stone vpon an other, that shall not be cast
 downe. And as he sat vpon the mount O-
 lyuete, his disciples cam vnto hym secre-
 tly, and said: Tell vs, whan shall these thy-
 nges come to passe? & which shall be the toke
 of thy comyng, and of the end of the world?
 Iesus answered and sayde vnto theym:

¶ i.

• Take

Ch. xxiij

Colos. 2. 2

S. M A T H E W.

4. E. d. 13. c

Math. 10. b

Mat. 11. b

Luc. 21. b

Joan. 16. a

4. E. d. 14. b

Math. 10. c

Colos. 2. 2

dynges 1

3. Marc. 13. b

Mat. 13. b

Luc. 21. c

3. Jan. 9. b

Take heede, that no man deceaue you. For there shal many com in my name, and say: I am Christ. and shall deceue many. Ye shall heare of warres, and of the noise of warres: take heede, and bec not ye troubled. All these thynges must yssue come to passe, but the ende is not yet. For one people shal rise vp agaynst an other: and one realme agaynst an other: and there shal be pestylence and hunger and earthquakes here and there. All these are the begynnyng of sorowes.

Then shall they put you to trouble, and shall kille you, and ye shall bee hated of all people for my names sake. Then shall many be offended, and shall betray one another, and shall hate one the other. And many false prophetes shall aryse, and shall deceaue many: and because iniquitee shall haue the vpper hand, the loue of many shall abate. But who so endureth vnto the ende, the same shall be saued. And this gospell of the kyngdome shall be preached in all the worlde for a wytnesse vnto all people, and then shall the cude come.

When ye therfore shall see the abhominacion of desolacion (whereof it is spoken by Dauid the prophete) stonde in the holy place (who so readerh it, let hym mark it well) than let them whiche bee in Jeruzaleme, flee into the mountaynes: and let them

hym

hym, whiche is on the howse toppe, not come downe to fet any thinge out of hys house: and let hym which is in the fiede, not turne backe to fetch his clothes. But wnto them that are with childe, and to them that geue sucke in those dayes. But prae you that your flyghte bee not in the wynter, nor in the Sabbath daye. * For then shall there be a greate trouble, suche as was not frome the begynnyng of the worlde vnto this tyme, nor shal be. Ye, excepte those dayes shuld be shortened, there shoulde no fleshe be saved: but for the chosens sake, those dayes shal be shortened.

Dan. 12. 3

* Then if any man shall say vnto you: lo here is Christe, or there, beleue it not. For there shall aryse false Christes, and false prophetes, and shall doo greate tokens and wonders: In so much, that (if it were possible) the very chosen shoulde be brought into errour. Beholde, I haue tolde you before. Wherefore if they shall say vnto you: Beholde, he is in the wyldernesse, go not ye forth: Beholde, he is in the channell, beleue it not. For lyke as the lyghtenynge goeth out from the East, and shyneth vnto the west, so shal the comyng of the sonne of man be. * For where so euer a dead carcase is, there wyl the Eagles bee gathered together.

Marc. 13. 6
Luce 17. cDeut. 13. 2
2. Tels. 2. 1[secrete pls
ces]

Iob 19. d

* Immediately after the trouble of the same

¶ ij

same

ch xxiij

Luc 21. c

Joel 2. b

S. M A T H E W.

same tyme, shall the Sonne and Moon
lose theyr lyght, and the starres shall fall
from heauen, and the powers of heauen
shall moue: and then shall appere the
ben of the sonne of man in heauen: & then
shall all the kynredes of the earth mourne
• and they shall see the sonne of man come
in the cloudes of heauen, with great power
and glorie. And • he shall sende his angels
with the great voyce of a trompe, and they
shall gather together his chosen from the
four wyndes, from one ende of the 'he-
uē' to the other.

Act. 1. b

1. Tels. 4. c

1. moide 1

Marc. 13. d

Luc 21. d

• Learne a similitude of the fygge tree.
Whan his branches is yet tender, and he
leauys sprōg, ye know that Somer is nye.
So lykerwyle ye, whan ye se all these thynges,
be ye sure, that it is nye, euen at the
doores. Verily I say vnto you: This generation
shall not passe, tyll all these be fulfilled.
• Heauen and earth shall 'passe', but
my wordes shall 'not passe'. Neuertheles
of that daie and houre • knoweth no man,
no not the aungels of heauen, but my father
onely. Euen as it was in the tyme of
Noe, so shall the commynge of the sonne
of man be also. • For as they were in the
daies before the flood (they byd eate, they
dranke, maryed, and were maryed, and
buto that daye that Noe entred into the
shyppe, and they 'regarded it not' tyll the
flood

Es. 40. 2

Sc. 5. b

1. moide 1

1. moide 1

1. moide 1

Gen. 6. c

Luc. 17. c

1. moide 1

1. moide 1

houde came and tooke them all awaye) so shall also the coming of the sonne of man be. • Than shall two be in the field: the one Luc 17. 3 shall be receaued, and the other shall be refused: Two shall be gryndyng at the myll, the one shall be receaued, and the other shall be refused: (Two in the bed, the one shall be receaued, and the other refused.)

• Watche ye therefore, for ye knowe not Math. 25. a what houre your Lorde will come. But be sure of this, that yf the good man of the housekneue what howze the & these wolde Mar. 13. d come, he woulde surely watche, and not suffer his house to be broken vp. Therefore bee ye ready also, for in the howze that ye thynke not, shall the sonne of man come. Luce. 12. d

• Who is now a fapchulle and wylle ser- Math. 25. b uant, whome his lorde hath made ruler ouer his householde, that he maye geue them meat in due season? • Blessed is that Apoc. 16. c seruante, whom his Lorde (whan he cometh) shall fynde so doynge. A. reply I saie vnto you: he shall set hym ouer all his gooddes: But and yf the euyl seruante that say in his herte: Lasse, it will be long or my lorde comme, and begynne to smyte his fellowes, ye and to eate and drynke with the drunken. The same seruantes lord shall comme in a dape, whan he lootheth not for hym, and in an houre that he is not ware of, and shall hewe hym in peeces, and geue deuydel

hym his rewarde with hypocrites : they
shall be waylyng and gualshyng of teethe.

The xxv. Chapter.

Then shall the kyngdom of heauen be
lyke vnto tenne virgins, which tooke
theyr lampes, and wente foorth to meete
the brydegrome. But fyue of them were
foolyshe, and fyue were wyse. The foolyshe
toke their lampes, neuertheless they took
none oyle with them. But the wise took
oile in their vessels with their lampes. And
whyle the brydegrome tarped, they slom-
bered all and slepte. But at mydnyght there
was a crye made: Behold, the brydegrome
cometh, go your way out for to mete hym.
Than arose all those virgins, and pre-
pared their lampes. But the foolyshe sayde
vnto the wyse: Geue vs of your oyle, for
our lampes are gone out. Than answered
the wyse, and sayde: Not so, lest there be
not ynough for vs and you, but go rather
vnto them that selle, and bye for your
needes. And whyle they went to bye, the
brydegrome came, and they that were ready
went in with hym vnto the marriage, and
the gate was shutte vp. At the laste came
the other byrgins also, and sayd: • Lorde,
• Lorde, open vnto vs. But he answered
and sayde: I saye vnto you: I
knowe you not.

Math. 7. b
Lucc. 6. e

Math. 24. d

• Watche ye therfore, for ye knowe not the

the daie, nor yet the houre when the sonne
of man shall com. ¶ Likewise as a cer-
tain man ready to take his iourney into a
strange cuntry, called his seruantes, and
deliuered his goodes vnto them. And vnto
one he gaue five talentes, to an other two,
and to an other one: but to euery man after
his abilitie, & streight way departed. Then
he that had receaued the five talentes, went
and occupied with the same, & wanne other
five talentes. Likewise he that receaued
two talentes, wanne other two also. But he
that receaued the one, went & dygged a pit
in the erth, and hid his lordes money. Af-
ter a long season cam the lord of these ser-
uautes, and reckened with theim. Then
came he that had receaued five talentes, &
brought other five talentes, & said: Syr, thou
deliuerest vnto me five talentes: Beholde,
with the haue I won five talentes mo. Then
said his lord vnto hym: Well, thou good
and faithfull seruāt, thou hast ben faithfull
ouer lyttel. I will set the ouermuch: enter
thou into the ioy of thy lord. Then cam he
also that had receaued two talentes, & said:
Syr, thou deliuerest vnto me two talentes:
Beholde, I haue won two other talentes
with them. His lord sayd vnto hym: Wel,
thou good and faithfull seruāt, thou hast
ben faithfull ouer litle, I will set the ouer-
much: enter thou into the ioy of thy lord. ¶

Marc. 12. d

Luc. 12. d

Eccl. 21. d

t. Marc. 11. d

Luce. 19. c

Math. 24. b

Than he that had receiued the one talent
 came and sayde: Syr, I knewe that thou
 arte an harde manne: thou reapest where
 thou hast not sowed, and gatherest where
 thou hast not strawed, and so I was
 frayde, and wente and hyd thy talent
 in the earth: lo, there haste thou thyne owt
 But his lord answered, and sayde vnto
 hym: Thou cruell and slouthfull seruant
 knowest thou that I reape where I
 sowed not, and gather where I strawed not
 Thou shouldest therfore haue had my m
 ney to the chaungers, and than at my
 mynge, should I haue receaued myn owt
 with vauntage. Therfore take the talent
 from hym, and geue it vnto hym that ha
 tennue talentes. • For who so hath, to hym
 shall be geuen, and he shall haue abunda
 But who so hath not, frome hym shall be
 taken away, euen that he hath. And cal
 the vnprofitable seruant into viter dan
 ner, • there shall be waylynge and gna
 shynge of teethe.

¶ But when the sonne of man shall
 come in his glorie, and all holy angelles
 with hym, then shall he syt vpon the seate
 of his glory. And all people shall be gathe
 red before hym: and he shall separate the
 one frome an other, as a shepard diuideth
 the shepe fro the goates. And he shall set the
 shepe on the ryght hande, and the goates
 on the

Thou knowest
 (west)

Math. 25. b
 Marc. 4. c
 Luca. 8. b
 & 19. c

Math. 13. c
 Luc. 13. c

12. Tels. 1 b

Ezech. 34. c

on the left. Than shall the kyng saye vnto
 them that shal be on his right hand: Come
 hyther ye blessed of my father, in herre ye
 the kyngdome, which is prepared for you
 from the begynnyng of the worlde. + For
 I was hungry, and ye gaue me meate: I
 was thyrstye, and ye gaue me drynke: I
 was harbourlesse, and ye lodged me: I
 was naked, and ye clothed me: + I was
 sicke, and ye visited me: + I was in prison
 and ye came vnto me.

Math. 25. c
 + Eze. 16. 6. b
 Eze. 16. 8. a

Eccle. 7. d
 32. 1. m. 1. a

Than shall the righteous answere hym,
 and saye: Lorde, when sawe we the hun-
 gry, and fedde the? Or thyrstye, and gaue
 the drynke? When sawe we the harbour-
 lesse, and lodged the? Or naked, and clo-
 thed the? Or when sawe we the sycke, or in
 prison, and came vnto the? And the kyng
 shall answere and saye vnto them: Verily
 I saie vnto you: Loke what ye haue done
 vnto one of the least of these brethren, the
 same haue ye done vnto me.

Than shall he saye also vnto them that
 shal be on the left hand: Depart fro me ye
 cursed into the + euerlastyng fyre, whiche
 is prepared for the dyuel and his angels.
 For I was hungry, and ye gaue me no
 meate: I was thyrsty, and ye gaue me no
 drynke: I was harbourlesse, and ye lodged
 me not: I was naked, and ye clothed me
 not: I was sicke and in prison, and ye vi-

Plalm. 6. b
 Math. 7. b
 Luc. 12. c
 + Eze. 30. f
 Danie. 7. b
 Apoc. 19. d
 Eccl. 20. c

sited me not.

Then shall they also answer hym, and say: Lorde, whan sawe we the hungry, or thyrsty, or harbourlesse, or naked, or sick, or in prison, and haue not ministered vnto the? Then shall he answer them, and saye:

Zach. 3. b

Ierem. 20. c

Pro. 14. b

& 17. a

Iloan. 5. c

• Verily I saye vnto you. Looke what ye haue not doone vnto one of the leaste of these, the same haue ye not done vnto me. And these shall go into euerlastyng paye, but the ryghteous into euerlastyng paye. ⁊

The. xxvi. Chapter.

And it came to passe, whan Iesus had finished all these wordes, he said vnto his disciples. ⁊ • Ye knowe, that after two daies shall be Easter, and the sonne of man shall be deliuered to be crucified.

Marc. 14. a

Luc 22. a

Iloan 12. a

• Then assembled together the hye priestes and the scribes, and the elders of the people into the palaice of the hye priest, whyche was called Cayphas, and helde a councell, how they myght take Iesus by deceit, and kyll hym. But they sayd: Not on the holy daie, leaſt there bee an uprore in the people.

Marc. 14. a

Luc. 7. d

Iloan 12. a

An alabaſter boxe

• Nowe whan Iesus was at Bethany in the house of Symon the leprouer, there came vnto hym a woman, whyche hadde a boxe with precious ointment, and poured it vpon his head, as he satte at the table.

When

When his disciples saide that, thei disdained, and saied: Whereto serueth this waste? This oyntment myght haue bene well solde, and geuen to the poore. When Iesus perceaued that, he saied vnto them: Why trouble ye the woman? She hath wrought a good worke vpon me. * For ye haue alwaye the poore with you, but me shall ye not haue alwaies. Where as she hath poured this oyntment vpon my body, she did it to bury me. Verely I saie vnto you: Where so euer this gospel shall be preached thorow out all the worlde, there shall this also that she hath done, be tolde for a memoriall of her.

¶ Then one of the twelue (called Judas Iscariot) went vnto the hie priestes and sayd: What wyl ye geue me, and I shall deliuer hym vnto you? And they offered hym thyrty syluer pence. And frome that tyme forth, he sought oportunitie to betraye hym.

* The fyrste day of swete bread, came the disciples to Iesus, and sayde vnto hym: Where wylt thou that we prepare for the, to eate the 'Easter' lambe? He sayde: Go into the citee to suche a man, and say vnto hym: The mayster sendeth the woorde: My tyme is at hande, I wyl keepe myne Easter by the with my disciples. And the disciples dydde as Iesus had appoynted them,

Deut. 25. b

 Marc. 14. b
 Luc. 22. 3
 Ioan. 13. a

 Marc. 14. b
 Luc. 22. a

[paschall]

MARC. 14. c

LUC. 22. b

JOHN. 13. c

theim, and made ready the Easter lambe.
 * And at euen he satte downe at the table
 with the twelue. And as they dyd eate, he
 sayde: Verily I saie vnto you: † One of
 you shall betraye me. And they werouer
 dyng sorowfull, & began every one of them
 to say vnto hym: Syr, is it I? He answe
 red & said: He that dippeth his hande with
 me in the dyshe, the same shall betray me.
 The sonne of manne goeth forth, as it is
 wryten of hym. But wo vnto that man, by
 whom the sonne of man shall bee betray
 ed: It hadde bene better for that manne,
 if he had neuer ben borne. Than Judas
 that betrayed hym, answered and sayde:
 Maister, is it I? He said vnto hym: Thou
 haste sayde it.

MARC. 14. c

LUC. 22. b

2. COR. 11. c

* And as they dyd eate, Iesus tooke the
 breade, gaue thanks, brake it, and gaue
 it to the disciples, and sayde: Take, eate,
 this is my bodye. And he toke the cuppe,
 and thanked, and gaue it them, and sayd:
 Drynke ye all thereof, this is my bloude of
 the newe testament, that shall bee shed for
 many, for the remission of synnes. I saie
 vnto you: I wyll not drynke hencefoorth
 of this fruite of the vynetree, vntyll that
 daye that I shall drynke it newe with you
 in my fathers kyngdome.

MARC. 14. d

LUC. 22. c

JOHN. 13. a

* And whan they had sayde grace, they
 went forth vnto mount Oliuete. Than
 sayd

saied Iesus vnto them : * This nyght shal
 ye all be offended in me. For it is written:
 I will smyre the shepeherd, and the shepe
 of the flocke shalbe scattered abrode. * But
 after that I ryle agayne, & I wyll goe be-
 fore you into Galilee. Peter answered and
 sayde vnto hym : * Though all men shulde
 be offended in the, yet wil I neuer be offen-
 ded. Iesus sayde vnto hym : Verily I say
 vnto the: This same night, before the cock
 crowe, shalt thou denye me thryse. Peter
 saied vnto hym : And though I should dye
 with the, yet wyll I not denye the : Lyke-
 wyse also saied all the disciples.

Math. 26. f

Zach. 13. h

Marc. 14. d

Ioan. 16. d

Actu. 1. a

Marc. 14. c

Luc. 22. c

Ioan. 13. d

¶ Then came Iesus with theym into a
 fielde whyche is called Bethsemanee, and
 sayd vnto the disciples: Syt ye here, while
 I go yonder and praye. And he toke with
 him Peter, and the two sonnes of Zebede,
 and began to waite sorowfull, and to be in
 an agony. Then sayed Iesus vnto them :

Marc. 14. d

* My soule is heauy euen vnto the deathe.

Ioan. 12. c

Tarye ye here, & watche with me. * And he

Luce. 22. c

went forth a litle, and fel flat vpon his face,
 & prayed, saying: O my father, if it be possi-
 ble, let this cuppe passe fro me: neuerthe-
 lesse not as I wyll, but as thou wylt. And
 he came to the disciples, and founde theim
 asleepe, and sayde vnto Peter: What ?
 coulde ye not watche with me one houre ?
 Watche and pray, that ye fall not into tēp-
 tation

Galat. 5. e

tation. * The spirite is wyllynge, but the fleshe is weake.

Marc 14. e

* Agayne, he went the seconde tyme and prayed, sayng: O my father, if this cuppe can not passe away fro me (except I drinke of it) thy wyl bee fulfilled. And he came, and founde them asleepe againe, and thre eyes were heavy. And he lefte them, and wente forth againe, and prayed the thyrde tyme, sayng the same wordes. Then came he to his disciples, and saied vnto them: Sleepe on now, and take your reste. Beholde, the houre is come, that the sonne of man shall be deliuered into the handes of synners: Arise, let vs be goynge: Behold, he is at hande, that betraieyth me.

Marc 14. e

Luc 22. d

Ioan 18. a

* Whyle he yet spake, lo, Judas one of the twelue came, and with hym a great multitude with swerdes and stauies, sent from the hye priestes and elders of the people. And he that betraied hym, had geuen them a token, sayng: Whome so euer I kysse, & same is he, lay handes vpon hym. And forthwithall he came to Iesus, and saied: Hail Maister. and kysed hym. And Iesus saied vnto hym: Friend, wherefore art thou come? Then came they, and layed handes vpon Iesus, and toke hym. And beholde, one of them that were with Iesus, stretched out his hande, and dyde his sworde, and stroke a seruant of the hye priestes

priestes, and smote of his eare. Then said
 ed Iesus vnto hym: Put vp thy sworde
 into his place. For all that take the sword
 shall perishe with the sword. Or thynkest
 thou, that I can not praiſe my father nowe
 to sende me more than twelue legyons of
 aungelles? But howe than shoulde the
 scriptures bee fulfilled? For thus muste
 it bee.

Gen. 9. 2
 Ezech. 11. 5
 Apoc. 14. 5

Luc 24. d

• In the same houre sayde Iesus vnto
 the multitude: Ye are come out, as it were
 to a murderer, with swordes and stauers for
 to take me. I sat daily teaching in the tem-
 ple among you, and ye toke me not. • But
 all this is doon, that the scriptures of the
 prophetes might be fulfilled. • Thā all the
 disciples left hym, & fled. • But they þ took
 Iesus, led hym to Cayphas the hye priest
 where the Scribes and the elders were ga-
 thered together. • As for Peter, he folowed
 hym aſarte of, vnto the hye priestes palace,
 and went in, and sat with the ſeruauntes,
 that he might ſee the ende.

† Marc. 14. f
 Luc 22. d

Eſa. 35. 2
 Pſalm. 21.
 &c. 69. c
 • Math. 26. a
 † Marc 14. f

Ioan. 18. b

• But the hye priestes and the elders, and
 the whole counſell ſought false wytnesse a-
 gaynſt Iesus, that they myght put hym to
 death, and founde none, and though many
 false wytnesses ſtepte forth, yet found they
 none. At the laſte there ſtepte forth the two
 false wytnesses, and ſpake: We ſayde:
 • I can breake downe the temple of God,
 and

Marc 14. f
 Act. 6. b

Ioan. 2. c

and buylde it agayne in thre daies.

Marc 14. g

• And the hve prieste rode by, and sayd vnto hym: Answerest thou nothyng vnto it, that these testifie agaynste the? Neuerthelesse Iesus helde his tongue.

Lucc 22. c

• And the hve priest answered, and sayde vnto hym: I charge the by the liuing God, that thou tell vs, if thou be Christ the sonne of God. Iesus spake: Thou haste sayde it, Neuerthelesse I say vnto you: • From this tyme forth, it shall come to passe, that ye shall see the sonne of man sittynge vpon the ryght hande of the power (of God) and comynge in the cloudes of heauen.

Marc 14. g

Lucc 22. c

• Than the hve prieste rente his clothes and said: He hath blasphemed, what neede we any mo wytnesses? Lo, nowe haue we harde his blasphemye: What thynke ye? They answered, and sayde: • He is gylty of deathe. Than • spitted they in his face and smote hym with fystes. Some smote hym vpon the face, and sayde: Prophecie vnto vs, thou Christe, who is it, that smote the?

Marc 14. g

Lucc 22. d

Joan 18. b

• As for Peter he sat without in the palaice, and there came vnto hym a damsell and sayde: And thou wast with Iesus of Galile also. Neuerthelesse he denied before them all, and sayde: I can not tell what thou saiest. But whan he went out at the doore, an other damsell sawe hym, and sayd vnto

unto them that wer there: This was also with Iesus of Nazareth. And he denied again, and sware also: I know not the man. And after a littell while, they that stode there, slepte forth, and sayde unto Peter: Of a truthe thou arte one of them also, for thy speeche betraieyth the. Than beganne he to curse and to swear: I know not the man. And immediately the cocke cewe. Than thought Peter vpon the wordes of Iesus, which sayd vnto hym: * Before the cocke crow, thou shalt deny me thrise. And he went out, and wepte bitterly.

Math. 26. c

The xxvii. Chapter.

Upon the morowe, all the hye priestes and elders of the people, held a counsell agaynst Iesus, that they myghte put hym to deathe, and bounde hym, and ledde hym forth, and deliuered hym vnto Pontius Pilate the debires.

Psalm. 2. a
1 Marc. 15. a
Luc. 23. a
Ioan. 28. d
1 Act. 4. b

Whan Judas which betrayed hym, saw this, that he was condemned vnto death, it repented him, and he brought agayn the thirry syluer pence to the hye priestes and the elders, and sayde: I haue doone euill, in that I haue betrayed innocent bloude. They said: What haue we to do with that? See thou thereto. And he caste the syluer pence in the temple, and gare hym awaye, and went and hanged hym selfe.

2. Reg. 17. d
Act. 1. c

So the hye priestes toke the siluer pence,

S. j.

and

[treasor]
[the price of
bloude]

and sayd: It is not laful to put them
to the gods chest, for it is bloud money.
Nevertheless they healde a counsell, and
bought with them a potters felde, for to
bury strangers in. Wherefore the same felde
is called, the bloud felde, vnto this day.
Than was that fulfilled, which was spo-
ken by Jeremy the prophet, sayeng: And
they tooke thirty syluer pence, the price
of him that was sold, whom they bought
the chyldren of Israell: and these they
gaue for a potters felde, as the Lord com-
maunded me.

Jerem. 12. b
Zach. 11. b

[valowed]

Marc. 15. a
Luc. 23. a
Ioan. 18. d

As for Iesus, he stode before the debi-
tee: and the debitee asked hym, and sayde
Arte thou the kyng of the Iewes? And
Iesus sayd vnto hym: Thou sayst it. And
whan he was accused of the hie priestes
and elders, he answered nothyng. Then
sayd Pilate vnto hym: Hearest thou no-
thyng? And he answered, I heare not.
Howfore they accuse the? And he an-
swered hym not one woorde: in so muche that
the debitee meruayled exceedingly.

Esa 53. b

Marc. 16. a
Luce 23. b
Ioan. 18. c

At that feast the debitee was wont to
liuer a prisoner fre vnto the people, whiche
they woulde. And at the same tyme he had
a notable prisoner called Barrabas. And
whan they wer gathered together, Pilate
sayde vnto them: Whether wyll ye that I
shal geue louse vnto you? Barrabas or Ie-
sus, whiche is also called Christe? For he
knewe

hath well, that they had deliuered hym
of enuy. And whan he sat vpon the iudges
ment seate, his wyfe sente vnto hym, say-
enge: Haue thou nothyng to dooe with
that ryghteous manne, for I haue suffe-
red many thynges this daye in a dreame,
because of hym.

• But the hye priestes and the elders per- Marc 15. 3
swaded the people, that they shoulde aske
Barrabas, and destroy Iesus. • Than au- Luc 23. b
spiced the debitee, & sayd vnto them: Whe-
ther of these two wyl ye that I geue louse
vnto you? • They sayde: Barrabas. • Py- Adu 2. b
late sayd vnto them: What shall I do than Marc 15. b
with Iesus, whiche is called Christe?
They sayd all: Let hym be crucified. The
debitee sayde: What euyl hath he doone
then? Neuerthelesse they cried yet more, &
sayd: Let hym be crucified. So whan Py-
late sawe, that he could not helpe, but that
there was a greater vyrore, he toke water,
and washed his handes before the people,
and sayde: I am vngylty of the bloude of
this righteous man: See ye thereto. Than
answered all the people, and sayde: • His Actu. 5. d
bloude come vpon vs, and vpon our chyl-
dren. • Than gaue he Barrabas louse vnto
them, but caused Iesus to be scourged, Marc. 15. d
and deliuered hym to be crucified. Luce 23. c
Iohn. 19. 3

• Than the debitees souldiours, toke Je-
sus into the comune hall, and gathered the Marc. 15. b
whole Iohn. 19. e

wholle multitude ouer hym, and strypp
hym out of his clothes, and put a purple
robe vpon hym, and plated a crowne of
thorne, and sette it vpon his heade, and
receide in his ryght hand, and kneled before
hym, & mocked hym, & said: Hail kyng of
the Jewes. And spitted vpon hym, & toke
the receide, & smote hym vpon the head. And
whan they had mocked hym, they toke the
robe of hym agayne, and put his own clo-
thes vpon hym, & led him forth, that they
might crucifie him. And as they were going
out, they found a man of Cyren called Symon,
hym they compelled to beare his crosse.
And whan they cam vnto the place, cal-
led Golgatha, (that is to say by interpre-
tation, a place of dead mens skulles) they
gaue hym to drynke vynerge myrte and
galle. And whan he had tasted thereof, he
would not drynke.

Marc. 15. c
Luc. 23. c

Ioan 19. b

Marc 15. c
Ioan 19. c



the thyng might be fulfilled, whiche was
spoken by the prophet: They haue part

• So whan
they had
crucified
hym, they
parted his
garments
and cast
lots: that
the first

m
te
a
be
bo
hy
E
fie
the
re
say
of
thy
con
all
lau
per
bet
not
hy
uer
be
Th
w
• S
nest
hou
sus
El
• A
lake

my garmentes among them, and caste lot-
tes vpon my besture. And there they sate
and watched hym. • And aboue ouer his
head, they put vp the cause of his death in
writinge, namely: This is Iesus, the
kyng of the Iewes.

Luc. 25. d.
Iohn. 19. b

E • Than were there two murtherers cruci-
fied with hym, the one on the right hand, &
the other on the lefte. • They that went by,
reuiled hym, and wagged theyr heades, &
sayd: Thou that breakest downe the temple
of God, and buyldest it in thre daies, helpe
thy selfe: If thou bee the sonne of God,
come down fro the crosse. The hie prestes
also in like maner with the scribes & elders
laughed him to scorne, & said: He hath hel-
ped other, and can not helpe him selfe. • If
he be the kyng of Israel, let him com down
nowe from the crosse, and we wyl helpe
hym. • He trusted in God, lette hym deli-
uer hym nowe; yf he wyl haue hym. For
he hath sayde: I am the sonne of God.
The murtherers also that were crucified
with hym, caste the same in his teethe.

Mat. 27. b

Marc. 15. c
Luc. 23. d

Psalm. 118. 2
For 13. & 12.

• And fro the sixt houre, there was darke-
nesse ouer the whole earth vnto the ninth
houre. And aboue the nynthe howre, Je-
sus cryed with a lowde voyce, and sayde:
Eli, Eli, Lamma alabthani? That is,
• My God, my God, why hast thou for-
saken me? But some of theym that stode
there

Marc. 16. f

Luc. 23. e
all the way

Psalm. 22. a

Marc. 15. d
Iohn 19. c

there, when they hearde that, sayd: He killeth Elias. * And immediately one of them ranne, and toke a sponge, & fylled it with vineger, and put it vpon a reede, and gaue hym to drynke. But the other sayd: Doubtlesse let see whether Elias wyll come and deliuer hym. Iesus criūd agayn with a loud voyce, and gaue vp the ghoſte.

And behold, the vaile of the temple was rent in two peces, from aboue tyll beneath, and the earth quaked, and the ſtones rent, and the graues opened, and many bodies of the ſayntes that ſlepte, aroſe, and went oute of the graues after his reſurrection: and came into the holy citee, and appeared vnto many.

Marc. 15. d
Luc 23. c

* But the Capitayne and they that were with hym, and kepte Ieſus, when they ſawe the earthquake and the thynges that were doone, they were ſo: afraid, and ſayde: Verily this was Goddes ſonne.

Marc 15. c

* And there were many women there looking to, aſarre of, which had folowed Ieſus fro Balilee, and myſtred vnto hym among whō was Mary Magdalene, and Mary the mother of James and Iohannes, and the mother of the children of Zebedee.

Math. 15. c
Luc. 24. c
Iohn 19. c

* At euen there came a ryche man of Arama, called Ioseph, whyche was alſo a diſciple of Ieſus. He went vnto Pilate, and asked the body of Ieſus. Thā commaunded

ded Pylate, that the body should be geuen hym. And Ioseph toke the body, & wrap-
ped it in a cleane linnen clothe, and layde
it in his owne newe Sepulchre, which he
had hewen out in a rocke, & rolled a great
stone to the doore of the Sepulchre, and
wente his waye. * And there was Mary
Magdalene, and the other Mary, sitting
ouer agaynst the Sepulchre.

Marc. 15. 6

The next day that foloweth the daye of
preparunge¹, the hye priestes and Pharisees
came togyther vnto Pylate, and said:
Syr, we haue called to remembrance, that
this deceauer sayde, whyle he was yet a-
lyue: * After thre daies I will rise agayn.
Commaunde therfore that the Sepulchre
be kepte vnto the thyrde daye, lest perad-
venture his disciples come, and steale hym
awaye, and saie vnto the people: He is ri-
sen from the dead: and so shall the last er-
roure be worse than the fyrste. Pylate sayd
vnto them: There haue ye watchemen, go
your waye, and keepe it as ye can. They
went and kept the Sepulchre with watch-
men, and sealed the stone. &

good fry.
day.Math. 16. d
& 17. c d
Luc. 18. d

The xxviii. Chapter. *

A Upon the euenyng of the Sabbath
holye day, whiche dathneth the mo-
rowe of the fyrste daye of Sabbathes,
camme Marye Magdalene, and the o-
ther Mary to see the Sepulchre. And
Beholde

Marc. 16. 3

Luc. 24. 2

1011 20. 2

G. iiii.

beholde

beholde, there was made a greafe earthe
quake, for the aungell of the Lorde descen-
ded from heauen, and came & rolled backe
the stone from the doore, and satte vpon
it. And his countenance was as the light-
nyng, and his clothyng white as snow.
But the watchemenne were troubled for
feare of hym, and became as though they
were dead.

Marc. 16. a
Luce 24. a

• The angell answered and sayd vnto the
women: Be not ye a. rayde. I knowe that
ye seeke Iesus that was crucified. He is
not here. He is rysen, as he sayde. Come,
and see the place, where the Lorde was
layde, and got your waye scone, and telle
his disciples, that He is rysen from the
dead. And beholde, he wyl go before you
into Galilee, there shall ye see hym. Lo, I
haue tolde it you. ¶

Marc. 16. b
Luce 24. a

• And they departed from the graue
all the haste with feare and great ioye, and
ranne to byngge his disciples woorde. And
as they were goynge to telle his disciples,
beholde, Iesus met them, and sayd: Gode
speede you. And they wente vnto hym,
and helde his feete, and fell downe before
hym. Than sayde Iesus vnto them: Be
not a. rayde, go your waye. and telle my
b. rethren, that they go into Galilee, there
shall they see me.

Actu. 1. b

And when they were gone, Beholde

certayne of the watchemen came into the citee, and told the hye priestes euery thyng that had happened. And they came together with the elders, and helde a councell, and gaue the souldiours money ynoughe, and sayde: Say ye, his disciples came by nyght, and stole hym away, while we were asleepe. And yf this come to the debittes eares, we wyll styl hym, and brynge it so to passe, that ye shalbe safe. And they toke the money, and dyd as they were taught. And this sayng is nopsed among the Jewes vnto this day. †

† The cleuen disciples went vnto Galilee into a mountayne, where Iesus had appointed them. And whan they sawe hym, they felle downe beefore hym: but some of them doubted. And Iesus came vnto them, talked with theym, and sayde: * Unto me is geuen all power in heauen and in earth. † Go ye your waie therfore, and teache all nations, and baptyse them in the name of the father, and of the sonne, and of the holy ghost: and teache them to kepe all thynges, what so euer I haue commaunded you. * And lo, I am with you euery daye, vnto the ende of the worlde. †

Math. 11. c

Ioan. 17. 1

Phil. 2. 2

† Marc 16.

Ioan 14. b

¶ The ende of the Gospell, of
saynte Mathewe.

B. b.

The gospell of Saynt Marke.

The fyrste Chapiter. R



Mal. 3. a
Math. 11. b
Luc. 7. c

3 Esdr. 40. a
Math. 3. a
Luce. 3. a
Ioan. 1. b
Ioan. 3. d

Isa. 40. 3

Isa. 40. 3
Math. 3. a

Math. 3. b
Luc. 3. c
Ioan. 1. c

This is the begynnyng
of the gospell of Iesu
Christe, the sonne of God,
it is wryten in the prophesies.
Beholde, I sende my mes-
senger before thy face, which
shall prepare thy way before
the. The voyce of a cryer in
the wyldernes. Prepare the way of
the Lorde, make his pathes straight.

John was in the wyldernes, and bap-
tised, and preached the baptisme of
repentance for the remission of synnes.
And there wente out vnto hym the whole
of Jewrye, and they of Ierusalem, and
were all baptised of hym in Iordane, and
knowleged their synnes.

John was clothed with camels
haire, and with a letheren gyrdell about his
loynes, and dydeate locustes and wyld
bees, and preached, & sayd: There cometh
one after me, whiche is stronger than I,
before whom I am not worthy to stoop
downe, and to louse by the latchet of
his shoe. I baptise you with water, but he
shall baptise you with the holy ghoste.

• And it happened at the same tyme, that Iesus came out of Galilee from Nazareth, and was baptised of Iohn in Jordan. And as soone as he was come out of the water, he sawe that the heauens opened, and the Ghost as a doue, comynge downe vpon hym. And there came a voyce from heauen: Thou arte my deare sonne, in whome I delyte.

Math. 3. b
Luc 3. c
Ioh. 1. d

• And immediately the spirite droue hym into wyldernesse: and he was in the wyldernesse forty dayes, and was tempted of Sathan, and was with the wyld beasts: And the aungelles mynystred vnto hym.

Iam pacifus
ed)
Math. 4. a
L. c. 4. a

• But after that Iohn was taken, Iesus came into Galilee, and preached the Gospell of the kyngedome of God, and sayde: The tyme is fulfilled, and the kyngdome of God is at hande: Amende youre selues, and beleue the Gospell.

Math 4. b
Luce 4. b
I. Marc. 6. b

• So as he walked by the sea of Galilee, he sawe Symon and Andrew his brother, casting theyr nettes in the sea: for they were fyshers. And Iesus sayde vnto them: Folowe me, and I wyll make you fyshers of men. And immediatly they left their nettes, and folowed hym.

Math. 4. c
Luce 5. a

And when he was gone a lyttell farther from thence, he sawe James the sonne of Zebede, & Iohn his brother, as they were in

Ierem. 16. c
Ezra. 47. b

in the Shyppe, mending their nettes. And anon he called them. And they lefte their father Zebede in the Shyppe with the hye seruantes, and folowed hym.

Math. 4. b
Luc. 4. d
Ioan. 2. b

• And they wente into Capernaum, and immediately vpon the Sabbathes, he entred into the Synagoge, & taught. And they were astonied at his doctrine: for he taught them as one hauynge power, and not as the scribes.

Luc. 4. d

• And in their synagoge there was a man possessed with a foule spirite, whiche came and saied: Oh what haue we to dooe with thee, thou Iesus of Nazareth? Arte thou come to destroy vs? I know that thou art that holy one of God. And Iesus replyed hym and sayde: Holde thy tongue, and departe out of hym. And the foule spirite tare hym, and cryed with a lowde voyce, and departed out of hym. And they were all astonied, in so much that they asked one another amonge them selues, and sayde: What is this? What newe learnynge is this? For he commandeth the foule spirites with power, and they are obedient vnto hym. And immediately the fame of hym was noised round about in the coastes and borders of Galilee.

Math. 9. d
Luc. 4. d

• And forthwith, they went out of the synagoge and came into the house of Simon and Andrew, with James and John.

And Symons mother in law lay and had the fevers, and anon they told hym of hir. And he came to her, and sette her vp, and toke her by the hand, and the fever left her immediatly. And he ministered vnto them.

• At euen whan the sonne was gone downe, they brought vnto hym al that wer sycke, and possessed, & the whole citee was gathered together at the doore, and he healed many that were dysleasid with dyuers syckneses, and caste out many dyuels, and suffered not the dyuels to speake, because they knewe hym.

Math 8. b.
Luc 4. c

And in the mornynge before daye he arose and went out. And Iesus departed in to a deserte place, and prayed there. Peter also and they that were with hym, folowed after hym. And whan they had found hym, they said vnto hym: Euery man seeketh the. And he said vnto theym: Lette vs go into the next towncs, that I may preache there also, for thereto am I come. And he preached in their synagoges, in al Galile, and dreue out the dyuels.

• And there came vnto hym a leproz. whiche besought hym, and kneled before him, and said vnto hym: If thou wylte, thou canst make me cleane. And it pined Iesus, and he stretched forth his hande, and touched hym, and sayd: I wyl. be thou cleane. And whan he hadde spoken, immediatly the

Math 8. c.
Luc. 5. b

Marc 7. d
& 9. a

Leu. 14. 2

Marc. 9. a
Luc 5. c
Joan. 5. 2

I preached

the leprosy departed frome hym, and was censed. • And Iesus forbadde hym straitly, and forthwith sent hym away, and sayd vnto hym: Take hede, that thou say nothyn to any man, • but go thy way, and shewe thy selfe vnto the priest, and offer for thy clensynge, what Moses commaunded, for a wytnesse vnto them. But he, when he was departed, began to speake much of it, and made the dede known: in so muche that Iesus could no more go in the temple openly, but was withoute in desolate places, and they came vnto hym from all quarters.

The second Chapter.

AND after certayne daies • he wente awayne to Capernaum, and it was knowned, that he was in the howse. And immediately there was gathered a great multitude, in so muche that they had no room to receiue hym no, not without the doore. And he spake the worde vnto them. And there came vnto hym certayne, whiche brought one sicke of the palsy, borne of foure. And when they coulde not come nye vnto hym for the people, they vncouered the roofe of the house where he was. And when they had made a hole, they lette downe the bed (by coardest) wherein the sicke of the palsy lay. But when Iesus sawe they sayd, he sayde vnto the sicke of the palsy: My sonne, thy synnes are

are forgiven the.

Nevertheless there were certayn scribes
whiche sat there, and thought in their her-
tes: Howe speaketh this man suche blas-
phemy? Who can forgive synnes, but on-
ly God? And immediately Iesus knewe Esa. 41. d
& 44. d
Psalms. 50. 2
in the spirite, that they thought so in them-
selues, and sayd vnto them: Why thinke
ye suche thynges in your hartes? Whea-
ther is easier to saie to the sicke of the pal-
sy: Thy synnes are forgiven the .or to
saie: Arise, take vp thy bedde and walke?
But that ye may knowe, that the sonne of
man hath power to forgive synnes vpon
earth, he saied vnto the sicke of the palsy:
I saie vnto the: Arise, take vp thy bed, and
go home. * And immediately he arose, toke Actu. 9. x
his bedde, and wente forth before them
all: in so muche that they were all astoni-
ed, and praysed God, and sayde: We ne-
uer sawe suche.

* And he went forth agayn vnto the sea, Math. 9. 2
Luce. 9. 4
& 19. d
and all the people came vnto hym, and he
taught them. And as Iesus passed by, he
sawe Leuy the sonne of Alphæus, sitting at
the receate of the custome, and sayde vnto
him: Follow me. And he arose, and followed
him. And it cam to passe, as he sat at the ta-
ble in his house, there sat many publicans
and sinners at the table with Iesus & his
disciples: For there were many that followed
hym

him. And whan the Scribes & Pharisees sawe that he dyd eate with publicans and sinners, they said vnto his disciples: Why doth he eate and drinke with the publicans and synners? Whan Jesus hearde the he said vnto them: The whole nedeth the Physicion, but they that are sycke. I am not come to call the rightuous, but the synners to repentance.

7. Tim. 2. c

Math. 9. b
Luc. 5. e

* And the disciples of Iohn and of the Pharisees fasted: And there came certayn whiche sayd vnto hym: Why faste the disciples of Iohn and of the Pharisees, and thy disciples faste not? And Jesus said vnto them: How can the wedding child fast, while the bydegrome is with them? So long as the bydegrome is with them they can not fast. But the tyme will come that the bydegrome shall bee taken from them, and than shall they faste.

[pourecsh]

No man soweth a peece of newe cloth vnto an olde garment, for els he taketh awaye the newe piece from the olde, and is the rente worse. And no man putteth newe wyne in to olde vessels, els the newe wyne breaketh the vessels, and the wyne is spylte, and the vesselles perishe: but newe wyne muste be put into newe vessels.

Mark. 12. 3
Luce. 6. 3

* And it chaunced that vppon the Sabbath he went through the corne fieldes, and his disciples began to make a way through

and to plucke the eares of the corne. And the Phariseis sayde vnto hym: Beholde, what thy disciples doo, whiche is not lawfull vpon the Sabbath. And he sayd vnto them: Haue ye neuer redde, what Dauid dyd, whan he had nede, & was an hūgred? both he and they that were with him: how he went into the house of God, in the tyme of Abiathar the hye prieste, and dyd eate the shew bready (whiche was lawfull for no man to eate, but for the priestes) and he gaue them vnto hym, & to them that were with hym? and he sayde vnto them: The Sabbath was made for mannes sake, and not man for the Sabbaths sake. Therefore is the sonne of man Lorde euen ouer the Sabbath.

1. Reg. 21. 5
shalowed
loaues

The .iiii. Chapter.

HE wente agayne also into the Synagoge, and there was a man that had a withered hand. And they marked hym, whether he woulde heale hym on the Sabbath, that they myght accuse hym. And he said vnto the man with the withered hand: Streppe foorth the heere. And he sayde vnto them: Is it lawfull to dooe good on the Sabbath? Or is it lawfull to doo euill? to saue lyfe, or to kyll? But they helde theyr tongue. And he loked rounde about vpon them with wrath, & was sorry for the hardenes of them, and sayde vnto the man:

H. i.

Stretche

Math 12. 9
Luc 6. 3

1. Reg. 13. b

Math. 12. b

Iohn. 10. d

Math. 4. c

Luc. 6. b

Stretche out thyne hande. And he stretch-
ed it out, and his hande was made
made whole, lyke as the other. &

And the Pharises went out, & straight-
waie they helde a counnelle with Herodes
officers, agaynst hym, how they myghte
stroe hym. But Iesus departed alway
with his disciples vnto the Sea. And
there folowed hym muche people out of
Galilee, and from Jewry, and from Je-
rusalem, and out of Idumea, and from
beyond Jordan, and they that dwelte
about Tyre and Sydon, a great multitude
whiche had herde of his noble actes, and
came vnto hym.

And he spake vnto his disciples, that they
shoulde kepe a myppe for hym, bycause
the people, lest they shoulde thronge hym
for he healed many of them, in so muche
that all they whiche were plagued, preache
vpon hym, that they myghte touche hym.
And whan the fowle spirites sawe hym
they fell downe befoze hym, & cried, & sayd
Thou arte the sonne of God. And he cha-
ged them straitely, that they shoulde
make hym knowen.

Luce 4. c

Math. 16. a

Luce. 26. b

8. 9.

Act. 1. b

And he went vp into a mountayne,
called vnto hym whom he wolde, and he
cam vnto him. And he ordeined the twelve
that they shoulde be with hym, and that
myghte sende theym out to preache, and

that they myght haue power to heale speck-
nesses, and to caste out dyuels. And vnto
Symon he gaue the name Peter, and Ja-
mes the sonne of Zebede, and Iohn the
brother of James, & gaue them the name
Bouargers, that is to say, the chylderne of
thunder: and Andrieu, and Philyp, and
Bartolomeu, and Mattheu, and Tho-
mas, and James the sonne of Alpheus,
and Taddeus, and Symon of Cana, and
Judas Iscariot, whiche betrayed hym.

And they cam to house. Than assembled
the people togyther agayne, in so muche
that they had no leysure to eate. And whā
they that were aboute hym, herd of it, they
went out to holde hym. For they sayd: He
taketh to much vpon hym. But the Scris-
bes that were come downe frome Ierusa-
lem, sayde: & He hath Belzebub, and cho-
row the chief deuyll casteth he out deuyls.
And he called them togyther, and spake vn-
to them in similitudes.

¹ thoughte
he had been
besyde hym
selfe
† Math. 9. 3
& 12. c
Luc. 11. 18

Howe can one Sathan dyue out an o-
ther? And if a realme be diuided in it selfe:
howe can it endure? And if a house be diui-
ded agaynst it selfe, it can not continue.
If Sathan nowe ryse agaynst hym selfe,
'and be at variance' with hym selfe, he can
not endure, but is at an ende. No mā can
eure into a stronge mans house, and take
awaye his goodes, except he fynd bynd the
strong

stronge man, and than spoyle his house.

Verily I say vnto you: Al synnes shall be forgiven the chyldren of menne, and the blasphemy also wherewith they blaspheme.

Math. 12. c.

Luc. 12. c.

1. Ioh. 5. c.

[damniat]

But who so blasphemeth the holy ghost hath neuer forgiveness, but is guilty of the everlastyng iudgement. For they say he hath an unclean spirit.

Math. 12. c.

Luc. 8. c.

And there camme his mother, and his brethren, and stode without, and sent for hym, & called hym. And the people sat about hym, & saide vnto hym: Beholde, thy mother & thy brethren are after the, without. And he answered, and saide: Who are my mother & my brethren? And he looked round about hym vpon his disciples, and sayde: Beholde my mother and my brethren. For who so euer doeth the will of god, the same is my brother, and my sister, and my mother.

I seeke for

The fourthe Chapit. R

Math. 13. a

Luce 8. c

And he beganne agayne to teache by the sea syde. And there gathered vnto hym the people, so that he went into a shyppe, and satte vpon the water. And the people stode vpon the lande by the sea syde. And he preached longe vnto them by parables, and sayde vnto them in doctrine: Herken to, behold, there went a sower to sow: and it happened whyle

was sowynge, that som fell by the way side.
Then came the fowles vnder the heauen,
and dyd eate it vp. Some felle vpon the
stonye grounde, where it had not muche
earth: and anon it came vp, bycause it had
not depe earthe. Nothe whan the Sonne
arose, it caught beate: & in so muche as it
had no roote, it wythered away. And some
fell amonge the thornes, and the thornes
grew vp, and choked it, & gaue no fruite.
And some fell vpon a good grounde, which
gaue fruite, that came vp and grew. And
some bare thyrty fold, and some sixty fold,
and some an hundred fold. And he sayd
vnto theym: Who so euer hath eares to
heare, let hym heare. &

And whā he was alone, they that were
aboute hym with the twelue, asked hym
concernynge this parable. And he sayd vn-
to theym: Vnto you it is geuen, to knowe
the mystery of the kyngdome of God: but
vnto theim that are withoute, all thynges
happen by parables, that with seying eyes
they maye see, and not discerne: and that
with hearyng eares, thei may here, and not
vnderstande, lest at any tyme they turne,
and their synnes bee forgiven theym. And
he sayde vnto theim: Vnderstande ye not
this parable? Howe wyll ye than vnder-
stande all other parables?

• The sower soweth the woorde. These

D. iij.

be

Math. 13. b
Luce. 8. b

Esa. 6. b
Ioh. 12. c
Actu. 28. d
Rom. 11. b

Math. 13. b

falle

be they that are by the way syde, where the woorde is sowen, and as soone as they haue herde it, immediately cometh the thorn, and taketh away the woorde that was sowen in theyr hartes. And lykewyse are they that are sowen on the stony ground, which whan they haue herde the word, receaue it with ioy, & haue no roote in them, but endure for a tyme: Whan trouble and persecution ariseth for the wordes sake, immediately they are offended. And these are they that are sowen amonge the thornes, whiche heare the woorde, and the carelesnesse of this worlde, & the deccayfulnes of riches, and manye other lustes enter in, choke the word, and so is it made vnfertill. And these are they that are sowen upon a good ground: whiche heare the woorde and receaue it, and bringe forth fruite: some thyrty folde, and some sixty folde, and some an hundred folde.

Math. 13. b
Luc 8. b
& 11. c

Math. 10. b
Luce 8. b
& 12. 2

Math. 7. 3
Luce 6. d

And he said vnto the: Is a candle lighted to put vnder a bushel, or vnder a table? Is it not lighted to set vpon a candlestick? For there is nothing hyd, that shall not be openly shewed: and there is nothing secret, that shall not be known. And he sayd vnto them: Take hede what ye heare. For what measure ye mete, shall it be measured vnto you.

gayne. And vnto you that here this, shall
more bee geuen. ⁊ For who so hathe, vnto
hym shall be geuen: ⁊ who so hath not, from
hym shall be taken away, euen that he hath.

† Math. 13. b
⁊ 25. c
Luce. 8. b
⁊ 19. c

And he sayd: The kyngdom of God is
after this manner, as whan a man casteth
seede vpon the lande, and slepech and stan-
deth vp nyght ⁊ day, ⁊ and the seede spryn-
geth vp, and groweth, he not knowing of
it. (For the earth byngeth forth fruite of
her selfe: fyrste the grasse, afterwarde the
eare, than the full wheate in the eare.) But
whā he hath brought forth þ fruite, he put-
teth to þ sickle, because the haruest is come

Math. 13. d

And he sayde: Wher vnto will we lyken
the kyngdom of God? Or by what simili-
tude will we cōpare it? It is lyke a grayne
of mustarde seede, whiche whan it is sown
vpon the lande, is the leasse amonge all
seedes of the earthe. And whan it is so-
wen, it groweth vp, and is greater than
all herbes, and getteth great branches, so
that the foules vnder the heuen may dwell
vnder the shadow therof.

Math. 13. d
Luce. 13. b

• And by many sache parables he spake
the woorde vnto theim, thereafter as they
myght heare it, ⁊ without parables spake
he nothinge vnto theim: but vnto his dis-
ciples he expounded all thynges prynci-
pally. And the same day at euen he sayd vnto
theim: Let vs passe ouer. And then let the

Math. 8. c
Luce. 8. c

¶.iii.

people

chap. v.

Math. 8. c

Luce 8. c

8. MARKE

people go, and toke hym as he was in the shyppe. and there were mo shyppes with hym. And there arose a greate strome of wynd, and dashed the waues into the ship, so that the shyppe was full. And he was behynd in the shyp, and slepte vpon a pillow. And they awoke hym, and sayd vnto hym: Maister, carest thou not, that we perishe? And he arose, and rebuked the wynd, and sayde vnto the sea: Peace, and be stille. And the wynde was layde, and there folowed a great calme. And he said vnto them: Why are ye so feareful? How is it that ye haue no faith? And thei feared exceedingly, & said one to another: What is he this? For wynde and sea are obedient vnto hym.

What fele
low is this!

Math. 8. d

Luce 8. c

The fyfte Chapter. R

And they camme ouer vnto the other syde of the sea, into the countrey of the Gadarenites. And whan he wente out of the shyppe, there mette hym a man possessed of an vncleane spirite, whiche had dwellynge in the graues. And no man coulde bynde hym, no nor with chaynes, for he was ofte bounde with fetters and chaynes, and plukte the chaynes in sunder, and brake the fetters in peces, and no man could tame hym. And he was alway both day & nyght vpon the mountains and in the graues cryng and bearing hym selfe with stones. But thou hast seene Iesus a

farre

afarre of, he ranne, and fell downe before hym, and cryed aloud. and sayd: * What haue I to do with the, O Iesus, thou son of the highest God? I charge the, by God, that thou torment me not. Neuerthelesse he sayde vnto hym: Go out of the manne thou foule spirite. And he axed him: What is thy name? And he answered and saied: My name is Legion, for there bee many of vs. And he prayed hym instatly, that he wold not send the away out of the countrey.

. And euen there in the mountaynes there was a great heard of swyne sedyng, and all the diuels prayed hym, and sayde: Let vs departe into the swyne. And anone Iesus gaue them leaue. Then the foule spirites went out, and entred into the swyne, and the heard of swyne ranne headlynges into the sea with a storme. They were about a two thousand swine, and wer drowned in the Sea.

And the swyneherdes fledde, and tolde it in the citee, and in the countrey. And they went out for to see what hadde happened, and came to Iesus, and sawe hym whiche was possessed & had the Legion, that he sat and was clothed, and in his ryght mynde, and they were asrayde. And they that had sene it, tolde them what had happened to the possessed, and of the swyne.

And they beganne to pray hym, that he

H. v.

would

AAu. 16. c

Math. 8. d
Luc 8. c

wolde departe out of theyr coastes. And whan he came into the shyp, the people praised hym, that he myght bee with hym.

[frendes]
[thynges]
[compassion]

Nevertheless Jesus wolde not take hym, but sayde vnto hym: Goe into thy house, and to thyne owne, and tell theyr howe great benefittes the Lord hath done for the, and how he hath had mercy vpon the. And he wente his waie, and began publyshe in the ten citees, how great benefittes Jesus had done for hym. And euery man meruayled.

Math. 9. c
Luc. 8. c

* And whan Jesus passed ouer agayne by shyp, there gathered muche people vnto hym, and was by the sea syde. And beholde there came one of the rulers of the Synagoge, whose name was Jairus. And whan he sawe hym, he fell downe at his fete, and besought hym greatly, & sayd: My daughter is at the poynthe (of deathe) let it be my pleasure to come and laye thine handes vpon her, that she may bee whole and lyue. And he went with hym, and muche people folowed hym, and thronged hym.

Math. 9. c
Luc. 8. c

* And ther was a woman, whiche had had the bloud issue twelue yeares, & had suffered much of many physiciens, & spent all she had, & was not helped, but rather in worse case. Whan she herd of Jesus, she came behynde amonge the people, and touched his garment. For she said: If I may but touch

clothes, I shall be whole.

And immediately the countayne of hyr blood was dryed vp, and she felt in hir body, that she was healed of the plague.

And forthewith Iesus felte in hym selfe the 'potter' that was gon out of hym, and ^{verue} turned hym about among the people, and sayd: Who hath touched my clothes? And his disciples sayde vnto hym: Thou seest that the people thrusteth thee, and sayest: Who hath touched me? And he looked aboute to see her, that had doone it.

As for the woman, she feared and trembled (for she knewe, what was done in her) and came and fell downe before hym, and tolde hym the whole tructh. And he sayde vnto her: Doughter, * thy faythe hath ^{LUC 7. c} made the whole: Goe thy way in peace, and bee whole of thy plague.

* Whyle he yet spake, there cam certayn ^{Math. 9. c} frome the ruler of the synagoges howse, ^{L. 6. 5. f} and sayde: Thy doughter is deade, why troublest thou the mayster any more? But Iesus hearde ryght soone the woord that was spoken, and sayde vnto the ruler of the synagoge: Bee not thou aytayde, beleeue onely.

And he suffered no man to folowe hym, but Peter and James and Iohn his brother. And he cam into the ruler of the synagoges house, & salve the businesse: & them & wepre

Ioan. 11. b

14. Rc. 4. d

Ioan. 5. c
Actu. 9. f

Math. 13. g
Luc. 4. b

vertues 7

wepte, and wayled greatly: and he came in, and sayde vnto theym: Why make this adoo, and weep? The mayden is dead, & but sleapeth.

And they laughed hym to scozne. And he droue them all out, and toke the father and mother of the mayden, and them that were with hym, and wente in wher the mayden laye. And he toke the mayden by the hande, and sayde vnto her: Thabyn Luni (whiche is by interpretation) Arise, I say vnto the: Arise. And immediately the mayden arose, and walked. She was twelue yere olde, and they were aduied oute of measure. And he charged them straitly, that no man should knowe of it, and sayde vnto them, that they shoulde geue her to eate.

The xvj. Chapter.

And he departed thence, and came to his owne cuntrey, and his disciples folowed hym. And whanne the Sabbath came, he beganne to teache in theyr synagoge. And many that herde it, meruailed at his learnyng, and sayde: From whence hath he these thynges? And what wisdom is this, that is geuen hym, and suche vertues as are doone by his handes? Is not this the Carpenters sonne, and the brother of James and Ioses, and Jude and Symon? Are not his synners

here with vs also? And they were offended at hym. But Iesus saide vnto them: • A prophete is no where lesse sette by, than in his owne countreie, and at home amonge his owne. And he coulde not shewe one myracle there, but layd his handes vpon a few syncke, and healed them. And he meruayled at theyr vnbefele. †

• And he went aboute in the towncs on euery syde, and taught them. And † called the twelue, and beganne to send them two and two, and gaue them power ouer the vnclane spirites. And commanded them that they shoulde take nothyng with them towarde theyr iourney, saue onely a rodde, no scrippe, no bread, no money in the gyppe, ^{† these pur s} ^[sc] but shoulde be shetde with sendales, and that they shuld not put on two coates.

And he sayde vnto them: Where so euer ye shall enter into an howse, there abyde, tyll ye goe thense. And • who so euer wyll not receaue you, nor heare you, depart out from thense, and shake of the duste frome your fecte, for a wytnesse vnto them. • I saye vnto you verily: It shalbe easer for Sodome and Gomorra in the daye of iudgement, than for that citee.

• And they wente forth & preached, that men shoulde amend them selues, & they cast out many dyuels: and many that wer sicke † anointed thei with oyle, and healed them. Iaco. † c

And

Math. 12. g
Luc 4. c
Ioan. 4. c

Math. 9. d
Luc. 13. a
† Math 10. a
Luce 9. a

Math. 10. b
Luce. 9. a

Math. 11. d
Luc. 10. e

Math 10. a

Iaco. † c

Chap. vi

Math 14. a

Luce 9. a

S. MARKE.

* And it came to kynge Herodes ear
(for his name was knowen) and he sayd
Ihon the Baptiste is rylen agayne from
the dead, & therfore at his dedes so my
tpe. But some sayde: It is Elias. So
said: It is a prophet, or one of the prophe
tes. But whan Herode heard it, he sayd
It is Iohn, whom I beheaded, he is ry
sen agayne from the dead. & This Herod
had sent forth, and taken Iohn, and p
hym in prysen, bcause of Herodias
brother Philipps wyfe, for he married
Neuerthelesse Iohn said vnto Herod:
is not lawfull for the to haue thy brother
wyfe. But Herodias layde waire for hym
and wolde haue slayn hym, and could not
Not withstandyng Herode feared Iohn
for he knewe that he was a iuste and ho
man: and he kept hym, and harbored vnto
hym in many thynges, & herd hym gladly

Leui 18. b

& 20. c

Math 14. a

Gen. 42. c

* And there camme a conuenient day
that Herode on his : by the daye made
supper to the lordes, capitaynes, and chie
estates of Galilee. Than the doughter of
Herodias came in, and dancsed, and plea
sed Herode, and them that satte at the ta
ble: Than sayde the kyng vnto the dam
sell: Aske of me, what thou wylte, I wyl
geue it the. And he sware vnto her: What
so ever thou shalt aske of me, I wyl geue
thee, euen vnto the one halfe of my kyn
dom.

home. She went forth, and sayde vnto
hyr mother: What shall I aske? She
saied: Iohn Baptistes heade. And imme-
diately she wente in vnto the kynge with
haaste, and sayde: I wyl that thou geue
me straight wale in a platter, the heade of
Iohn the Baptiste. Than the kynge was
sory. Yet for the othe sake and them that
sat at the table, he wolde not saie her nay.

And immediately he sente the hange-
manne, and commaunded his head to be
broughte in. So he wente and beheaded
hym in the prysone, and broughte his
heade in a platter, and gaue it vnto the
damsell, and the damselfe gaue it vnto
her mother. And whan his disciples harde
that, they came and tooke his bodye, and
layde it in a graue.

• And the Apostles camme together Math. 14. 5
Luc. 9. 6
vnto Iesus, and tolde hym all, and what
they had doone and taught. And he sayde
vnto them: Let vs go out of the way in-
to the wyldernesse, and reste a lyttell. For
there were many commers and goers, and
they hadde not tyme pnowgh to eate. And
than he passed by shyppes out of the way in
to a deserte place. And the people sawe
them departynge away, and many knewe
of it, and ranne thyrther togyther on foote
oute of all ciities, and came befoze them,
and came vnto hy m. • And Iesus wet out, Math. 9. 6
and

Ezech. 34. 2

to teache
them many
thynges

Math. 14. b

countrey

Marc. 6. 3

Spanies

Blessed

Math. 14. c

Ioan. 6. b

and save muche people, and had comp
on vpon thei m: for thei were, * as the
that haue no shepherde, and he began
longe sermon.

Nowe whan the daie was farre past,
disciples came vnto hym, and sayde: **T**
is a deserte place, * let thei departe, **t**
they maie go into the byllages and
nes rounde aboute, and bye thei sel
bziade, for they haue nothyng to eate.
But Iesus answered and sayde vnto the
Geue ye them to eate.

And they sayde vnto hym: Shall the
than and bye two hundred peny worth
bzeade, and geue thei to eate? He say
vnto thei: * How many loaues haue
So and see. And whan they had search
they sayde: fyue, and two fyshes. And
commanded them all to syt downe by
ble fulles vpon the grene grasse. And
sat downe, here a robe, and there a robe,
hundredes and by fyfyes. And he tooke
the fyue loaues and two fyshes, and look
bp vnto heauen, and gaue thanks, and
broke the loaues, and gaue to the disci
ples to sette before them. And the two
shes parted he among thei all. And the
all byd eate, and were satisfied. And the
toke bp twelue baskettes full of the brea
peres of the fyshes. And they that did eat
were aboute fyue thousand men. * And

none he caused his disciples to go into the
 shyppe, and to passe ouer before hym vnto
 Bethsaida, while he sent away the people.
 And wh^{er} he had sent them away, he went
 vp into a mountayne to make his prayer.
 ¶ And at euen was the shyp in the myddest
 of the sea, and he alone vpon the lande.
 And he sawe that they were in peryll with
 towpyng, for the wynd was agaynst them.

And aboute the fourthe watch^e of the ^{quarter}
 nyghte, he came vnto them, and walked
 vpon the sea, and wold haue gone ouer by
 them. And whan they sawe hym walkynge
 vpon the sea, they thought it had ben a spi-
 rite, & cried out, for they sawe hym all, and
 were afrayde. But immediately he talked
 with them, & sayd vnto them: Be of good
 comferte, it is I, be not afrayde. ¶ And he
 went vnto them into the shyp, & the wynd
 ceased. And they were astonied & meruay-
 led exceedingly: for they had forgotten the
 • loaves, and theyr harte was blynded. Math 14. 5

And whan they were passed ouer, they
 came into the lande of Genazareth, and
 dwelt vpon the hauen. And whan they
 were come oute of the shyppe, immediates-
 ly they knewe hym, and ranne thorow out
 all the region aboute, and beganne on e-
 uery side to bryng vnto hym in beddes, su-
 che as were sycke, where they herd that he
 was: And whether so euer he entred into

townes, cities, & villages, they layd
the sicke in the market place, & said
that they myght but touche the hemme
his garmente. And as many as touch
hym, were made whole. ¶

The seventh Chapter

Math. 15. 2

And there came vnto hym the Phari
sees and certayn of the Scribes, the
which were come frome Ierusalem. And whan
they sawe certayne of his disciples eat
bread with comune, (that is, with vnlawful
then) handes, they complayned. For the
Phariseis and all the Jewes eat not, ex
cept they washe their handes oft tymes
scrupinge so the traditions of the Elders.
And whan they come frome the market
they eat not, excepte they washe. And ma
ny other thynges there be, whiche they
haue taken vpon them to obserue, as the
washyng of cuppes, and cruces, and by
sen vessels, and tables.

Then the Pharisees & Scribes axed him
Why walke not thy disciples after the tra
ditions of the elders, but eat breade w
vntowshen handes? But he answered
said vnto them: Full well hath Esaias
pphecied of you ypocrites, as it is writte
¶ This people honoureth me with
lyppes, but their hart is far fro me. But
wayne doo they serue me, whyle they teach
suche doctrynes as are nothyng, but the

¶ Mat. 92. 6

man

mandementes of men. Ye leaue the commaundement of God, and kepe the traditions of men, as the washynge of cruises & cuppes, and many suche thynges dooe ye.

And he sayd vnto theim: Howe goodly haue ye cast aside the cōmandemēt of God to maynteyne your owne traditions. For Moyses sayde: * Honour father and mother. & Who so curseth father and mother, shall dye the death. But ye say: A mā shall say to father & mother: Corban, that is, the thyng that I shuld helpe the withall, is geuen to God. And thus ye suffre hym no more to do ought for his father or his mother, and make Goddis woorde of none effect thurgh your own traditiōs that ye haue set by. And many such things do ye

Deut. 29. b
Deut. 5. 2
Exo. 21. b

• And he called vnto hym al the people, & sayd vnto theim: Heken vnto me ye all, & vnderstond me. There is nothyng without a man, that can defyle hym, whan it entreth into hym. But that goeth out of hym, that is it that maketh the man vncleane. If any man haue eares to heare, lette hym heare. And whan he came from the people into the house, his disciples asked hym of this similitude. And he sayde vnto them: Are ye so chyll without vnderstandynge? Perceauē ye not yet, that euery thyng which is without, and goth into the man, can not defile hym? For it entreth

Math 15. b

not into his harte, but into the bealy, as
goeth out into the draught, that poureth
all meates And he sayd: The thynges that
goeth out of the man, that defileth the man.
For from within out of the harte of man
procede euyl thoughtes, adusurp, ho-
dome, murther, thefte, couerousnesse, ly-
kednesse, deceate, vncleannesse, a wyde
eye, blasphemy, pryde, foolshynes. All the
euil thynges go fro within, & defile the man.

Math. 15. c

• And he arose and went from thence
to the borders of Tyre and Sydon, and
entred into an house, and wold let no man
knowe of it, and yet couide he not be hid.
For a certayne woman (whose daughter
hadde a foule spirite) hearde of hym, and
came and fell downe at his feete (and she
was an Heythen woman of Syropho-
nices) and she besought hym, that he wold
drysse out the dyuell frome her daughter.
But Iesus sayd vnto her: Lette the child
ben fedde fyrst: It is not mete to take
the chyldrens bread, & to cast it vnto dogges.
She answered & sayd vnto him: Ye Lord,
neverthelesse the whealpes also eate vnto
the table, of the chyldrens cresses.

And he said vnto hir: Bicause of this say-
eng: go thy way, the dyuell is departed
of thy daughter. And she wente vnto
house, and found that the dyuell was depa-
rted, and her daughter lyeng on the bed.

¶ And whan he went out agayn from the coastes of Tyre and Sydon, he came vnto the sea of Galilee, throughe the myddes of the coastes of the tenne citers. And they brought vnto him one that was deaf and had impediment in his speeche. And they prayed hym that he would laye his hande vpon hym.

Pteapolis.

(Rambred)

And he toke hym asyde from the people, and put his fyngers in his eares, and dyd spytte, and touched his tunque, and looked vp vnto heauen, soughed, and sayde vnto hym: Ephata, that is, be opened. And immediately his eares were opened, and the bonde of his tunque was lousd, and he spake ryght. • And he charged them, that they shoulde tell no man.

Marc. i. 8
& 9. 2

But the more he forbad theim, the more they published it, and meruailed out of mesure, and sayd: • He hath don all thynges well. The deafe hath he made to heare, and the dombe to speake. ¶

Gene. i. 2
Eccl. 39. 8

The viij. Chapiter. ¶

¶ At the same tyme • whan there was much people there, and had nothyng to eate, Iesus called his disciples to hym, and sayd vnto theim: I haue compassion vpon the people, for they haue taried with me now thre daies, and haue nothyng to eate. And yf I let them go home fro me fastyng, they shoulde faynte by the way.

Math. 15. 8

¶ Iiii.

• For

cha. viij.

Tob. 13. b

2sa 60. 3

S. MARK.

Marc 6. c

• For some of them were come from farre. And his disciples answered hym: *Why shoulde we get bread here in the wilderness to satisfie them?* And he asked them: *How many loaves haue ye?* They said: *Seuen.* And he commaunded the people to lye downe vpon the grounde. And he toke the seauen loaves, and gaue thanks, and brake them, and gaue them vnto his disciples to sette them before the people. And they had a fewe small fyshes: and when he hadde geuen thanks, he badde sette the same before the people. They dydde eat, and were satisfied, and tooke vp seuen baskets full of the broken meate that was left. And they that byd eate, were vpon a foure thousande. And he sent them away.

Math. 16. 2

Ioan. 6. d

And forthwith he went into a synagoge, his disciples, and came into the coastes of Dalmanutha. • And the Phariseis went out, and began to dispute with hym, and tempted hym, and desyred a token of heauen. And he syghed in his spirit, and sayde: *Why doothe this generatione seeke a token?* Verily I say vnto you: *There shall no token be geuen vnto this generatione.* And he left them, and went againe into the synagoge, and passed ouer.

Math. 12. d

Luc 11. 2

Math. 16. a

Luc 11. 2

• And they forgotte to take bread with them, and had no more with them in the synagoge, but one loafe. And he comma-

ded them, and sayde. ¶ Take hede, and beware of the leuen of the Phariseis, and of the leuen of Herode. And they myn- des wauered here and there, and sayde a- mong them selues. This is it, that we haue no breade. And Iesus vnderstoode that, and sayd vnto them: Why trouble ye your selues, that ye haue no breade? Are ye yet without knowledge and vnderstandyng? Haue ye yet a blynded herte in you? Haue ye eyes and see not? and haue ye eares, and heare not? and remembre ye not, • that I brake fīue loaves amonge fīue thousande, howe many baskettes full of broken meate toke ye than vp? They sayd, twelue. And • whan I brake the seuen among the foure thousande, howe many baskettes full of broken meate toke ye than vp? They sayd: seauen. And he sayde vnto them: Why are ye than without vnderstandyng? ¶

Math. G. 9
Iohn. 6. 9

Math. 16. 8
Marc. 8. 2

¶ And he came to Bethsaida, and they broughte one blynde vnto hym, and pray- ed hym to touche hym. And he tooke the blynde by the hande, and ledde hym oute of the towne, and spatte in his eyes, and layde his handes vppon hym, and asked hym, whether he sawe ought. And he looked vp, and sayde: I se menne go- ynge, as yf I sawe trees. After this he layde his handes vppon his eyes agayne, and made hym to see. And hee was

I. iiii.

brought

brought to syght agayn, and saw all cleerly. And he sent hym home, and sayde: Go not into the towne, and tell it also vnto any man therein. ¶

Math. 16. d
Luc 9. c

• And Iesus went out and his disciples into the townes of the citie of Cesarea philippi. And in the waye he asked his disciples, and sayd vnto them: What do men say that I am? They answered: They say, thou art Ihesus the Baptist: Some say, thou arte Elias: somme, that thou arte one of the prophetes: And he sayd vnto them: But whom say yee that I am? Then answered Peter, and sayde vnto hym: Thou arte very Chryste. And he charged them straitly, that they shoulde tell no man of hym. • And he beganne to teache them: The sonne of man must suffre many thynges, and be cast out of the elders and priestes and scribes, and be put to death, and after thre daies rise agayne. And he woold speake he free openly. And Peter toke hym vnto hym, and began so rebuke hym. But he turned hym aboute, and looked vpon his disciples, and reproveth Peter, and sayd: Go after me thou Satana, for thou saurotest not the thynges that be of God, but of men.

Iohn. 6. g

Math. 16. c
17. d 20. b

shoulde bee
reproveth

sa yde

Math. 16. d
Luc 9. d

• And he called vnto hym the people with his disciples & sayd vnto them: Who so wett wil followe me, let him deny him selfe.

take vp his crosse, and folowe me. • For Luc. 17. d
10. 12. c
 who soeuer will saue his lyte, shall lose it:
 and who so euer loseth his life for my sake
 and the gospelles, the same shall saue it.
 What helpeth it a man, though he wanne
 the wholle worlde, and yet toke harme in
 his soule? Or what can a man geue, to
 redeme his soule withall? • Who so euer Mathe 7
Math. 10. d
Luc 9. 12. a
 is ashamed of me and of my wordes amōg
 this aduoutrous and synfull generacion,
 of hym shall the sonne of man also be asha-
 med, whan he cometh in the glozy of his
 father wth the holy angels. And he saied vn-
 to the. • Verily I say vnto you: Wher stand Math. 16. a
Luc. 9. e
 here som, which shal not taste of deatch, tyl
 they se the kingdom of god com wth power.

The .ix. Chapter.

¶ And after syr daies. • Iesus toke vnto Math. 17. a
Luc 9. d
 hym Peter, James, and Iohn, and
 brought them vp into a mountayne out of
 the way alone, and was transfigured be-
 fore them, and his clothes wer bright and
 very white as the snowe: as white as no
 fuller can make vpon erth. And there ap-
 pered vnto them Elias wth Moles, and
 they talked wth Iesus. And Peter answe-
 red, and saied vnto Iesus: 'Rabbi,' here is Mathe 7
Mayner
 good beyng for vs: Let vs make thre ta-
 bernacles: one for the, one for Moles, and
 one for Elias. For he knethe not what he
 saied, & they were fearefull. And there was
 I. v. a cloude

a cloude, whiche ouershadowed them. And out of the cloude there came a voyce, and said: * This is my deare sonne, & hear hym. And immediately they looked about them, and sawe no man more, than Iesus onely with them.

* But whan they wente downe from the mountain, & Iesus charged them, that they shulde tell no man what they had sene, tyl the son of mā wer risen again fro the dead.

And they kept that sayng by them, and aured one an other: What is that rygyn agayn from the dead? And they aured hym, and sayde: Why saye the Scribes that, that * Elias must fyrste come? He answered and sayd vnto theym: Elias shall first come in deede, and byngge all thynges to ryghte agayne. The sonne of manne also shall suffre in my thynges, and bee despised, * as it is wrytten. But I say vnto you, Elias is come, and they haue doone vnto hym what they wolde, accordyng as it is wrytten of hym.

* And he came to his disciples, and salutede muche people about them. and the Scribes dysputyng with them. And as soone as the people sawe hym, they were astonned, and came vnto hym, & saluted hym. And he asked the Scribes: What dyspute ye with them? And one of the people answered, and sayed: Master, I haue brought

Math. 3. b
Marc. 1. a
Luc. 3. c
3 Deut. 18. c

* Math. 17. b
* Marc. 1. d
86 9. d

Mat. 3. d

Est. 5. 3
Psal. 21. a

Math. 7. b
Luc. 9. d

vnto the my sonne, whiche hath a domine Luc. 17. d
Ioan. 12. c.
spirite: and whan so euer he taketh hym,
he teareth hym, and he scmeth, and gnas-
meth with the teethe, and pyneth awaye,
and I haue spoken to thy disciples, that
they shoulde caste hym out, and they could
not.

He answered hym, and sayde: O thou
unfaithfull generation, how long shall I
bee with you? How longe shall I lustie
you? Bying hym hyther to me. And they
brought hym vnto hym. And as soone as
the spirite sawe hym, he tare hym, and fell
vpon the earthe, and welcred and fomed.
And he axed his father: How longe is it,
sens this happened vnto hym? He sayde:
Of a chylde. and ofte tymes hath he caste
hym into the fyre, and water, to destroy
hym: but if thou canst do any thyng, haue
mercy vpon vs, and helpe vs. Iesus sayd
vnto hym: If thou couldest beleue. * All Luc. 17. e
& 18. d
thynges are possible vnto hym that belee-
ueth. And immediately the father of the
chylde cryed with teares, and sayde: Lord,
I beleue: O helpe thou myne unbelcefe.

Nowe whan Iesus saw that the people
ranne to, he rebuked the foule spirite. and
sayde vnto hym: Thou domine and deafe
spirite, I charge the, departe out of hym,
& entre no more into hym from hensforth.
And he cried, & rent hym sore, & departed.
And

And he was as though he had been dead, in so much that many said, he is dead. But Jesus took hym by the hand, and set hym bp. And he arose. And whā he cam home, his disciples axed him secretly: Why couldest thou not we cast hym out? And he sayde: The kynde can go oute by no meanes, but by prater and fastynge. ¶

Math. 17. 12
Mark 8. 4
& 10. 4
Luce 9. 6
& 18. 4

¶ And they departed thence, and took their iourney thozow Galilee, and he wold not that any man shoulde knowe of it. But he taught his disciples, & sayde vnto them: The sonne of man shall be deliuered into the handes of men, and they shall put hym to death: and whan he is put to death, he shall rylse agayne the thyrde day. But they vnderstode not that woꝛde, and wer aske to aske hym.

Math. 18. 2

¶ And he came to Capernaum. And whā he was at home, he asked theim: What disputed ye among your selues by the way? But they helde theyr tungen. ¶ For they hadde disputed amonge theim selues, whā shulde be the greatest. And he satte downe, and called the twelue, and sayd vnto them:

Math. 20. 13

¶ If any man wil be the fyrst, the same shall be the laste of all, and the seruaunt of all. And he tooke a chyld, and set hym in the myddes of them, and toke hym in his armes, and sayde vnto theim: ¶ Who soeuer receaueth sucche a chyld in my name, re-

Luce. 9. 6
& 10.
Ioan 13. 6

ceaueth

receaueth me, and who so euer receaueth me, receaueth not me, but hym that hath sent me. ⁊

Johā answered hym, and sayde: ⁊ Ma-
ster we saue one dyue out dyuelles in thy
name, but he foloweth not vs, and we for-
bad hym, because that he foloweth not vs.

But Iesus said: Forbid him not, for there
is no mā that doth a myracle in my name,
and can soone speake euyl of me. For who

so euer is not agaynste vs, the same is for
vs. ⁊ And who so euer geueth you a cuppe
of water to drynke in my name, bycause ye

belonge vnto Chryste. Verily I saie vnto
you: he shal not lose his reward. ⁊ And who
so offendeth one of these litle ones that be-

leue in me, it were better for hym, that a
millstone wer hanged about his necke. and
he caste into the sea. ⁊ If thy hande offend

the, cut hym of. Better it is for the to entre
into lyfe lame, then hauing two handes to

go into hell into the euerlastyng fire, where
their woorme dyeth not: and their fyre go-
eth not out. ⁊

If thy fore offend the, cut him of. Better
it is for the to enter into lyfe cripple, than
hauyng two fete to be cast into hel in ⁊ fyre
euerlastyng, where their woorme dieth not,
and their fyre goth not out. If thyn eye of-
fende the, caste hym from the. Better it is
for the to enter into the kyngdome of God

with

1. Cor. 12. 3

Math. 10. 6

Math. 18. 6

Luce. 17. 2

Math. 5. 4

Eccl. 18. 2

Eccl. 68. 4

Eccl. 29. 6

with one eye, than hauyng two eyes to be
cast into the fyre of hell, wher their worme
dieth not, and their fire goeth not out. For
Leui. 2. d every man must be salted with fyre; & e-
t. 2. 15. b ry offeryng shalbe seasoned w salt. The salt
Luc 14. d is good, but if the salt be unsauery, wher
withall shall it be salted? Haue salt in you,
& peace among your selues one w an other

The. 7. Chapter.

And he arose vp, and cam from thens
into the places of Jewry beyond Jor-
dane. And the people went agayne vnto
hym by heapes, and (as his maner was)
he taught them agayn. And the Pharises
came vnto hym, and asked hym, yf it were
lawfull for a man to putte away his wyfe:
and temptyd hym withall. But he answe-
red and sayd: What hath Moses com-
manded you? They said: * Moses suffered
to write a testimonial of diuorcement, and
to putte her away. Iesus answered and
sayde vnto them: Bycause of the hardnes
of your harte dyd Moses write you this
commaundemente. But frome the fyrst
creacion, God made them man and wo-
man. * For this cause, shal a man leaue his
father and mother, and cleaue vnto his
wyfe, and they two shalbe one fleche. Now
ar they not twayn than, but one fleche. Let
not man therefore put asunder that, which
God hath coupled together.

Deut. 24. 2

Mal. 2. c

Math 5. d

Gene. 2. d

And at home his disciples asked hym a-
gain of the same. And he sayd vnto them :

• Who so euer putteth away his wyfe, and
marieth an other, breaketh wedlock to her
warde. And yf a woman forsake her hus-
bande, and be married to an other, she com-
mitteeth aduoutrie.

Math. 5. 31

& 19. d

Luce 16. c

• And they brought chyldren vnto hym,
if he myght touch them. But the disciples
reproued those if brought the. Neuertheles
whan Iesus sawe it, he was displeased, &
said vnto them: Suffer the chyldren to com-
vnto me, and forbyd them not: for of suche
is the kyngdom of God. Verily I saye vnto
you: Who so euer receaueth net the kyng-
dome of God as a chyld, he shall not enter
therin. And he toke the by in his armes, &
laid his handes vpon them, & blessed them.

Math. 19. c

Luce 18. b

✱ And whan he was gone forth vpon
the waie, there cam one runnyng, & kneled
vnto hym, and asked hym: Good maister,
what shall I do, that I maie inherite euer-
lastyng lyfe? But Iesus sayde vnto hym,
Why callest thou me good? • There is no
man good, but God onely. Thou knowest
the commaundementes: • Thou shalt not
breake wedlocke, thou shalt not kyll, thou
shalt not steale, thou shalt beare no fals wit-
nesse, thou shalt begyle no mā. Honour thy
father & mother. But he answered, & said vn-
to hym: Maister, all these haue I kept fro
my

Math. 19. e

Luce. 18. c

Deut. 32. f

Exo. 20. b

Act. 2. c
8 4. d

my yowth vp. And Iesus beheld hym, and loued hym, and said vnto hym: Thou wast one thyng: So thy wale, and • sell al that thou hast, and geue it vnto the poore so shalt thou haue a tresure in heuen, and come and folow me, and take the crosse vpon the. And he was discomfited at that saying, and wente away sorry, for he had great possessions.

Math 19. c
Luc 18. c

• And Iesus looked about him, and said vnto his disciples: O how hardly shall the ryche come into the kyngedome of God. And the disciples wer astonied at his wordes. But Iesus answered agayn, and said vnto theim: Deare chyldren, how hard is it for them that truste in ryches, to come into the kyngdom of God? It is easier for a camel to go thorow the eye of a needle, than for a ryche man to enter into the kyngdom of God. Yet wer thei astonied the more.

Math. 2. a

They said among them selues: Who can than be sau'd? But Iesus beheld the, & said: With men it is vnpossible, but not with God: for

Math 19. d
Luc 18. c

• with God all thynges are possible. Then said Peter vnto hym: Beholde we haue forsaken all, and folowed the. Iesus answered and sayd: Verily I say vnto you: There is no mā that forsaketh hys father or brethren or sisters, or father or mother, or wyfe or chyldren, or landes for my sake and the gospels, that shall not receaue an hundred fold more, and shall be saued with the ende of the world.

hundredfold nowe in this tyme, houses,
and brethren, and sisters, and mothers,
and chyldren, and landes with persecuti-
ons, and in the world to come euerclastyng
lyfe. • But many that are fyrste, shall be the
laste, and the laste, the fyrst.

Luce. 12. c

• They were in the way goyng vp to Je-
rusalem, and Iesus wente before them.

Math 23. b

Luc 18. d

And they were astonied, and folowed hym,
and were asfayde. And Iesus tooke the
twelue agayne, and told them what shuld
happen vnto hym. Beholde, we go vp to
Jerusalem, and the sonne of man shall bee
delyuered vnto the high priestes and scri-
bes, and they shal condemne hym to deeth,
and delyuer hym vnto the Heythen: And
they shall mocke hym, and scourge hym,
and spytte vppon hym, and putte hym to
death, and on the thyrde daye shall he ryse
agayne.

• Than went vnto hym James & Iohs,
the sonnes of Zebede, and said: Maister,
we desire, that what so euer we aske of the
thou wylte doo it for vs. He sayde vnto
them: What desyre ye, that I shall doo
to you? They sayde vnto hym: Graunte
vs that we may syt, one at thy ryght hand,
and one at thy left hande in thy glory. But
Iesus sayd vnto them: Ye wote not what
ye aske: May ye drynke the cuppe, that I
shall drynke? and be baptised with the bap-

Math 20. c

K

tisme,

time that I shall be baptised withal: The
sayd vnto hym: Yee, that we maie. Ihesus
sayd vnto them: The cuppe that I drynke
shall ye drynke in dede: & be baptised with
the baptism that I shall be baptised with
all. Neuerthelesse to sit at my right hand
and at my left, is not myne to geue you, but
vnto them, for whom it is prepared.

Math. 20. d
Marc. 9. a
Luce 9. 8
& 22. b

And whan the ten herde that, they be
dayned at James and Ihon. But Ihesus
called them, and sayde vnto them: Ye
knowe that the princis of the worlde haue
domination of the people, and the myghe-
tie exercise authoritee among them. So
shall it not be amonge you: but who so eny
wyl be great among you, shall be your ser-
uante, and who so wyl be chiefest among
you, shall be seruant of all. For the sonne
man also came not to bee serued, but to do
seruice, and to geue his lyfe to a redemp-
tion for many.

Joan. 10. b

Mat. 20. d
Luce. 18. b

And they came to Jericho. And whan
he went out of Jericho, and his disciples
and muche people, there sate one blynde
Bartimeus the sonne of Thimeus by the
waie, and begged. And whan he herd that
it was Iesus of Nazareth, he began to
crie, and saye: Jesu, thou sonne of Dauid,
haue mercy vpon me. And many reprov-
ed him, that he should hold his tounge. But he
cried muche more, Thou sonne of Dauid,
haue

haue mercy vppon me. And Iesus stode
 styll, and bad call hym: And they called the
 blynde, and sayed vnto hym. Bee of good
 comfort, arise, he calleth the. And he caste
 away his garment from hym, stode vp and
 came to Iesus. And Iesus answered and
 sayd vnto hym: What wyle thou that
 I dooe vnto the? The blynde sayde vnto
 hym: Master, that I myght see. Iesus
 sayde vnto hym: So thy waye, thy fapthe
 hath helped thy. And immediately he had
 his syght, and folowed hym in the waile.

The eleuenth Chapter

And whan they came nye Ierusalem
 to Bethphage and Bethany vnto

Math 21. b

Luc 19. c

besides I

most Olyuete, he sent two of hys disciples
 & sayd vnto them: Go into the towne that
 lyeth before you, and as sone as ye come
 in, ye shall fynde a foale bounde, wher-
 pon no man hath sitten: louse it, & brynge
 it hyther. And yf any man saye vnto you:
 Wherefore do ye that? Then saye ye: The
 Lorde hath neede therof, and forthwith he
 shall sende it hyther. They wente theyr
 waye, and founde the foale tyed by the
 doore without, at the partyng of the way,
 and lowed it. And certayne of those that
 stode there, asked theim: What dooe ye,
 that ye louse the foale? But they saide vn-
 to them, lyke as Iesus had commaunded
 them. And so they let them alone. And they

ἄγαντες
 ἑκαστε

R. ij,

brought

broughte the foale vnto Iesus, and layd
theyr cloathes thereon, and he sat thereon.
ioan. 12. b. * But many spread their garmentes in the
waie: som cut down branches fro the trees,
& strawed them in the waie. And they the
wente before, and that folowed after, cre
psal. 117. c. ed and sayde: Hosanna, * Blessed bee
that commeth in the name of the Lorde,
blessed be the kyngdome of our father Da
uid, whiche commeth in the name of the
Lorde, Hosanna in the heyght.

And the Lorde entred into Ierusalem
and went into the temple, and looked vpon
all. And at euen he went out vnto Bertha
ny with the twelue: & on the morow whan
they departed from Bethany, * he hungered
Math 21. b. and satwe, & a fygge tree asarre of, whiche
& Luc. 13. a. had leaues. Then came he nye (to see) if
he coulde fynde any thyng thereon. And
whan he came to it, he founde nothyng
but leaues (for the tyme of figges was not
yet.) And Iesus answered, and sayd vnto
it: Neuer man eate fruite of the for euer
more. And his disciples herde it.

* And they came to Ierusalem. And Je
sus wente into the Temple, and began to
drysue out the sellers and byers in the tem
ple, and ouerthrowe the tables of the mo
ney chaungers, and the stooles of the dove
sellers, and suffered not any man to carry
vessel through the temple. And he taught
and

and sayde vnto them: Is it not written,
 • My house shall be called a house of prayer Esa. 56. b
 for all people? But ye haue made it a denne Ierem. 7. a
 of murderers. 3. Reg. 8. d

• And the scribes and hye priestes herd of Math. 21. c
 it. And they sought howe they myght de- Ioan. 7. d
 Cstroye hym, but they were afrayde of hym,
 for all the people meruayled at his doc-
 trine. And at euen he wente oute of the ci-
 tee. And on the • morowe they passed by, Math 21. b
 and sawe the fygge tree that it was wythe-
 red vnto the roote. And Peter thoughte
 thereon, and sayde vnto hym: Master, be-
 holde, the fygge tree that thou cursedest,
 is withered away. Jesus answered & sayde
 vnto them: • Haue faith in God. • Eleri- Math. 17. c
 ly I say vnto you: Who so euer sayth vnto Luce 17. c
 this mountayne: Auoyd, and caste thy selfe
 into the sea, & • douteth not in his hert, but
 beleueth, that the thynges shall come to
 passe, whiche he saith, than looke what he
 saith, it shall come to passe. Therefore I say
 vnto you: • What so euer ye desire in youre Ioan. 14. b
 prayer, beleue that ye shall receaue it, & ye 15. a 16. c
 shall haue it. • And whan ye stande & praise, Math 6. b
 & 18. c d
 forgiue yf ye haue ought agaynst any man Luce 17. c
 that your father also in heauen, maye for-
 giue you your trespasses.

D • And they came agayn vnto Ierusalem, • Math 21. b
 and whā he went in the temple, there cam Luce 20. a
 vnto him the high priests and scribes, and

the Elders, and sayd vnto hym: By what authoritee dooest thou these thynges? and who gaue the this authoritee to doo such? But Iesus answered and sayd vnto them: I wyll aske you a worde also, answer me. and I wyll tell you, by what authoritee I doo these. The baptisme of Iohn, was it from heauen, or of men? Answer me.

And they thought in theim selues, if he say it was from heauen, than shall he say: why dyd ye not than beleue hym? But if we saye, it was of men, than feare we the people, for they all helde that Iohn was a true prophete. And they answered & sayd vnto hym: We can not tell. And Iesus answered & sayde vnto theim: Neither tell I you, by what authoritee I do these thinges.

The xii. Chapiter.

Math. 21. 3
Luc 20. 2

(tenaumen)

And he began to speake vnto them by parables: A certayne man, planted a vyneyarde, and made a hedge about it, and bygged a wyne presse, and buylded a tower, and let it out vnto husbandemen, and went into a strange cuntrey. And whē the tyme was com, he sent a seruant to the husbandemen, that he myght receaue of the husbandemen of the fruite of the vyneyarde. But they toke hym, and beate hym, and sent hym away empty. Agayn, he sent vnto the an other seruāt: whō they stoned, and bzake his head, and sente hym away
Gant.

shamefully delt withall. Agayn, he sent an
other, whom they slewe, and in y^e other :
some they bet, and some they put to deatch.

Then had he yet one sonne onely, whom
he loued, him he sent also vnto them at the
laste, and sayde : They will stand in aw^e of ^{feared}
my sonne. But the same husbandmen said
amonge theym selues : This is the heyre,
• Some, let vs kyll hym, so shall the inheri- ^{Gen. 37. 8}
tance be ours. And they toke hym, & slew
hym, and caste hym out of the vineyarde.
What shall nowe the Lorde of the vyne-
yarde doo ? He shall come and destroye the
husbandemen, and geue the vineyard vn-
to other: Haue ye not redde this scripture?
• The same stone which the buylders refus- ^{Psal. 117. c}
sed, is become the headstone in the corner?
This was the Lordes doynge, and it was
mercifulous in our eyes. • And they wente ^{Math 23. 34}
aboute to take hym (but they feared the ^{Luc 20. b}
people) for they perceiued that he had spo-
ken this parable agaynst theym. And they
leste hym, and went their waie.

• And they sent vnto hym certayn of the ^{Luc. 10. c}
Phariseys and Herodes officers, to take
hym in his woordes. And they came, and
sayde vnto hym : Maister, we knowe that
thou art true, and carest for no man. For
thou regardest not the outward apper- ^{degree}
ce of menne, but teachest the waye of God
truely. Is it lawfull to geue tribute vnto

Ex. iiii.

the

[Cesar]

[simulatio]

Math. 17. d

Rom. 13. b

Math. 22. c

Luc 20. d

† Deut. 25. a

Actu. 25. a

the **Emperour** or not? Dought we to geue it, or ought we not to geue it? But he perceued their **ypocrisy**, and sayd vnto them: **Why tempre ye me? Brynge me a penny, that I maye see it: And they broughte hym. Than sayde he: Whose ymage and superscription is this? They sayde vnto hym: The emperours. Than answered Iesus, and sayd vnto theim: • Beue therfore vnto the Emperour that, which is the emperours, and vnto God that whiche is Goddes. And they meruayled at hym. • Then cam vnto him the Saduces (whiche hold, that ther is no resurrection) thei asked hym, and sayde: Master, Moses wrote vnto vs: If any mans brother dye, and leaue a wyfe, and leaue no chyldren, his brother shall take his wyfe, and rappe vp sede vnto his brother. Nowe wer there seuen brethren, the fyrste toke a wyfe, and dyed, and lefte not sede: and the seconde toke her and dyed, and left no sede also: the thyrde in lyke manner.**

And they al seuen toke her, & left no sede. At the laste after them al, the wyfe died also. Nowe in the resurrection whan they shall ryse agayne, whose wyfe shall she be of theym? For seuen had her to wyfe. Than aunswered Iesus, and sayde vnto them: Do not ye erre? bicause ye knowe not the scriptures, nor the power of God? whiche

they shall rylse agayne from the dead, they
 nother marry, nor be married, but they are
 as the angels in heauen. As touchyng the
 dead, that they shall rylse agayne, haue ye
 not read in the booke of Moses, how God
 spake vnto hym in the bush, and sayde * I
 am the God of Abraham, and the God
 of Isaac, and the God of Jacob? Yet is
 not God, a God of the dead, but of the li-
 uynge. Therfore ye erre greatly.

1022.20.c

Exo. 3. b

Adu. 7. d

* And there camme vnto hym one of the
 scribes that had herked vnto them howe
 they disputed togyther, and saue that he
 had answered them well, and asked hym:
 Whiche is the chiefest comādemēt of
 all? Iesus aunswered hym. The chiefest
 commaundement of all comādemētcs
 is thys: * Heare, O Israell, the Lorde
 our God is one God, and thou shalt loue
 the Lorde thy God, with all thy hert, with
 all thy soule, with all thy mynde, and with
 all thy strength. This is the chiefest com-
 maundement: and the secōde is lyke vn-
 to it: * Thou shalt loue thy neighbour as
 thy selfe. There is none other greater co-
 maundement than these.

Math. 22. d

Luc 10. c

[feste]

Deut. 6. b

& 10. b

Leui. 19. e

Roma. 13. b

And the scribe said vnto hym: Master,
 verily thou hast sayde ryght: for there is
 but one God, and there is none other with
 out him, and to loue hym with all the hert,
 with all the mynde, with all the soule, and

K. v,

with

with all the strengthe, and to loue a mans neyghbour as hym self, is more than brent sacrifices & all Offpnges. But when Iesus saw that he answered discretly, he said vnto hym. Thou arte not farre frome the kyngdome of God. And after this durst no man aske hym any mo questions.

Math. 22.3

Luc. 20. c

• And Iesus aunswered and sayde, when he taught in the Temple: Howe saye the Scribes, that Christ is the son of Dauid?

Psal. 109. a

But Dauid hym selfe sayeth, thowow the holy ghoste: • The Lorde sayde vnto my Lorde, Syt thou on my ryght hande, tyll I make thyne ennemies thy footestool. There Dauid called hym his Lord. Both is he than his sonne? And many people hearde hym gladly.

Math. 23. a

Luc 20. c

And he taught them & sayd vnto theim: • Beware of the Scribes, that loue to go in longe garmentes, and loue to be saluted in the market, and syt gladly aboue in the Synagoges, and at the table: They deuoure wydowes houses, & vnder a colour they make longe prayers. These shall receaue the more damnation.

Luce 31. a

34. Re. 12. b

• And Iesus sat ouer against the Gods chesse, and behelde howe the people putte money into the Gods chesse. And many that were ryche, put in muche. And there came a pooze wydowe, and put in two mites, whiche make a farthyng. And he cal

led vnto hym his disciples, and sayd vnto them: Verely I say vnto you, this poore wydowe hath put more into the gods chest than all they that haue put in. For they al haue put in of their superfluitee, but she, of her pouertee hath put in all that she had, euen her whole lyuyng. &

The. xiii. Chapiter

AND • whan he went out of the Tem^{Math. 24.2}
ple, one of his Disciples sayde vnto^{Luc. 21.2} hym: Master, see, what stones, and what a buyldyng is this? And Iesus answered and sayde vnto hym: Seest thou all this great buyldynge? There shall not one stone be lefte vpon an other, that shall not be broken downe.

And whan he sat vpon mount Oliuete, ouer against the temple, Peter & James, and Ihon, & Andrew asked him priuately: Tell vs, whan shall all these come to passe? And what shall be the token, whan al these shall be fulfilled? Iesus answered them, and began to say: Take heed that no man deceaue you: for there shall many come vnder my name, & say: I am Christ, & shall deceue many. But whā ye shall here of the noyse of warres, be not ye afraid: for so must it be, but the ende is not yet. • One people shall^{Mat. 19.2} rise agaynst an other, & one realme against an other: & there shall be erthquakes here & there: & death shall ther be & troubles. These are

Th. xii.

Math 10. b
[counsell
houses]

S. M A R K E.

are the begynnyng of sorowes.

* But take ye heede to youre selues. for they shall delyuer you vp to the counsell, & sinagoges, and ye shall be beatē, and shall be brought before Princes and Kynge for my names sake, for a wytnesse vnto them.

And the Gospell muste fyrst be preached among all people.

[present]
Math. 10. c
Luc 12. b
& 21. b
Ioan. 16. a

† Mat. 24. c

* Nowe whan they shall leade you, & deliuer you vp, take ye no thoughte afoze, what ye shall say, and imagin ye nothyng afoze hande: but what so euer shall be geuen you at the same houre, that speake: for it is not ye that speake, but the holy ghoſte. One brother shall delyuer an other vnto death, and the father the sonne, & the children shall rise agaynst their fathers & mothers, & shall helpe them to death, & ye shall be hated of all men for my name sake. But who so endureth to the ende, shall be saued.

Math. 24. b
Luc. 21. c
† Dan. 9. c

* Whan ye shall see the abhominacion of desolacion (whereof it is spoken by Daniell the prophete) stande where it oughte not (who so readeth it, let him mark it wel) then let them whiche be in Jewry, flee vnto the mountayns: and let hym that is on the house top, not descende into the house, nor come therein to fetch any thyng out of the house. And let hym that is in the fildes not tourne backe to fetch his clothes.

But wo vnto them that are with childe, and

and to them that geue suck in those daies.
 Neuerthelesse prae ye, that your flyght be
 not in the Wynter. For in those dayes
 there shall bee suche trouble, as was not
 from the begynnyng of the creatures whi-
 che God created, vnto this tyme, neyther
 shall be. And yf the Lord hadde not short-
 ned those dayes, there shoulde no man be
 saued. But for the electe sake, whome he
 hath chosen, he hath shortened those dayes.

• Nowe, if any man shall saye vnto you
 at that tyme. Lo, here is Christe: Lo, he
 is there, beleue it nat. For there shall a-
 ryse false Christes, and false Prophetes,
 which shall do tokens and wonders, to de-
 ceauue euen the very chosen, if it were pos-
 sible. But take ye hede. Beholde, I haue
 tolde you all befoze.

Math 24. b
 Luc 17. c

• But the same tyme after this trouble,
 the sonne and Moone shall lose their lyght,
 and the starres shall fall from heauen, and
 the powers of the heauens shall moue: and
 than shall they see the sonne of man com-
 mynge in the cloudes with great power &
 glozy. And than shall he sende his angels,
 and shall gather togyther his chosen from
 the foure wyndes, frome one ende of the
 earth to the other.

Math 24. c
 Luce 21. c
 Ierl. 2. b

¶ Dan. 7. b

• Learne a similitude of the fygge tree.
 When his branche is yet tendre, and hath
 brought forth the leaues, ye knowe that the
 sommer

Marc 14. c
 Luce 21. d

passe?

A. An. 1. a

Math 24. d

& 25. a

Luc 12. d

& 13. a

summer is nye. So likewise whan ye see all these thynges come to passe, be ye sure, that it is nye, euen at the doozes. Verely I say vnto you: this generacion shall not passe, tyl all these be fulfilled. Heauen and earthe shall ^{perishe} but my woordes shall not perishe.

* But of that day and hower knoweth no man, neither the aungels in heauen, no, nor the sonne him selfe, but the father only.

* Take heede, watche & pray, for ye know not whan the tyme is. Like as a man that went into a straunge contrey, and lefte his house, & gaue his seruantes auctoritee, vnto euery one his worke, and commaunded the porter, that he shoulde watche.

Watch ye therfore, for we know not whan the maister of the house commeth: whether he commeth in the eueninge, or at mydnyghte, or about the cockcrowynge, or in the mornynge, that he come not sodaynly and fynde you slepyng. Loke what I say vnto you, that say I vnto all. watche.

The. xliii: Chapter

Mark. 16. a

Luc 22. a.

Ioan 11. c

I by craft

AN. D. after two dayes was Easter, and the dayes of sweete breade. And the hye preastes and scribes sought how they myghte take hym ^{with deccate} and put hym to death. But they sayde: Not in the feast daye, lest there be an uprore in the people.

and

• And when he was at Bethanye in the house of Symon the lepre, & sat at the table, there came a womā, which had a boze of pure and costly Nardus oymēt. And she brake the boze, and poured it vpon hys head. Then were there some, that disdayned and saide: Wherto serueth this waist? This cymment might haue ben solde for mothen CCC. pence, and ben geuen to the pooze. And they grudged against her.

Math 26. a
Luc 7. d
Ioh. 12. a

But Iesus said: Let her be in rest, Why trouble ye her? She hath doone a good worke vpon me. Ye haue alway the pooze with you, and whensoever ye will, ye maye do them good: but me haue ye not alwaye. She hath done what she could, she is come before, to anoynte my body for my buriall. Verely I saye vnto you: Whersoever this Gospell shalbe preached in all the worlde, there shal this also, that she hath now don, be tolde for a remembraunce of her.

• And Judas Iscarioth one of the xii. went vnto the high prestes, to betray him vnto them. When they hearde that, they were glad, and promised that they would geue him money. And he sought howe he myght conueniently betraye him.

Math 26. b
Luce 22. b
Iohn 13. a

• And vpon the first day of sweete bread, when the Easter lambe was offered, his disciples sayde vnto him: Where wilt thou that we go & prepare, & thou maist eate the Easter

Exo. 12. a
Math 27. b
Luc 22. a

Easter lambe? And he sent two of his Disciples, and sayd vnto them: So your way into the citie, and there shall meete you a man, bearyng a picher with water, follow hym, and where so euer he goeth in, there saye ye to the goodman of the house: The Maister sendeth the woord: Where is the guesthouse, wherein I may eate the Easter Lambe with my Disciples? And he shall shewe you a great parlour, which is paved and prepared, there make readye for vs. And the Disciples went forth, and came into the citie, & found it as he had said vnto them. And they prepared the Easter lambe.

Math. 26. b
Luc. 22. b
Ioan. 13. c

* At euen he came with the twelue. And as they sate at the table, and dyd eate, Iesus sayde: Verily I saie vnto you: One of you that eateth with me, shall betray me. And they were sorre, and sayde vnto hym one after an other: Is it I? And another sayde: Is it I? He answered and sayde vnto them: One of the twelue, euen the same that dippeth with me in the platter. The sonne of man truly goth forth as it is written of hym. But wo vnto that man, by whom the sonne of man is betrayed. It were better for the same man, that he had neuer been borne.

Math. 26. a
Luc. 22. b
3. Co. 11. c
[blessed]

* And as they dyd eate, Iesus tooke the bread, [gaue thanks], and brake it, & gaue it them, and sayde: Take, eate, this is my body.

body. And he toke the cup, thāked, & gaue it them, & they all dranke therof. And he said vnto them: This is my bloud of ꝑ new Testament, whiche shall be shed for many: Verily I say vnto you, that fro henceforth I will not drinke of the fruit of the vine, till the day that I drinke it newe in the kyngdome of God. And when they had sayde grace, they went forth vnto most Oliuete

• And Iesus sayd vnto them: This night Math. 26. c
shall ye al be offended in me: for it is written
: I will smyte the shepheard, and the shepe Zach. 13. b
shall be scatered abroad. Neuerthelesse after
ꝑ I am risen agayn, • I will go before you Act. 1. 2
into Galilee. But Peter saide vnto hym:
And though all men should bee offended,
yet woulde not I be offended. And Iesus
sayde vnto hym: Verily I saye vnto the:
To day, in this same nyght, before ꝑ cocke
crowe two tymes, shalt thou deny me thrise.
But he sayde yet more: Yea, though I
shoulde dye with the, yet wyl I not denye
the. So sayde they all in lyke manner.

• And they camme into the felde called Math. 26: d
Bethsemme, & he sayd vnto his disciples: Luce. 22. c
Watch here, tyll I go yonder, and praye.
And he tooke with hym Peter & Iames, &
Iohn, and began to waxe fearefull, and to
be in an agonye, and sayde vnto them:
• My soule is heauy euen vnto death: Iohn 12. e
tyme here and watche. And he went forth
A. i. a lyttle

a pytell, fell vpon the ground, and praied, that (if it were possible) the houre myght passe from hym, and sayde: Abba, my father, al thinges are possible vnto the, take this cuppe awaye fro me. Neuerthelesse, not what I wyl, but what thou wylte.

And he came vnto them, and found them sleapyng, and sayd vnto Peter: Symon, sleepest thou? Couldst thou not watch with me one houre? Watch and pray, that ye fall not into temptation. The spirite is Math. 26. d wyllyng, but the fleshe is weake. * And he went forth agayne and praied, and spake the same woordes, and returned, & founde them sleapyng agayne: for theyr eyes were heaup, and they knew not what they shuld aunswere hym. And he camme the thyrde tyme, & sayd vnto them: Sleape on now, and take your rest. It is inough, the houre is come: Beholde, the sonne of man shal be delyuered into the handes of synners: Aryse, lette vs be goyng. Beholde, he is in hande that betrayeth me.

* And immediately whyle he yet spake, Mat. 26. e
Luce. 22. d
Joan. 18. a came Judas one of the twelue, & with him a great multitude, with swordes & staves, from the hie Priestes & Scribes & Elders. And the traitour had geuen them a token, & sayd: Whomsoeuer I kysse, the same is he, laye handes vpon hym, and leade hym away warcly. * And whan he was come, he went

he went straight way vnto hym, and sayde vnto hym: O maister, maister, and kysted hym. Than layde they theyr handes vpon hym, and tooke hym. But one of them that rode by, drewe out his sworde, and smote the hye priestes seruauant, & cut of his eare.

And Iesus answered, and sayde vnto them: Ye are come forth as it were to a murtherer, with swordes and with stauers to take me. I was dayely with you in the Temple, and taught, and ye tooke me not.

Math. 26. f
Luce. 22. d

But this is doone, that the scripture may be fulfilled. And all the Disciples forsoke hym and fledde. And there folowed hym a yong man, whiche was clothed in linnen vpon the bare skynne: and the yonge men toke hold of hym. But he let the linnen go and fled naked from them.

Mat. 26. b
Marc. 15. e

And they led Iesus vnto the hye priest, where all the hygh priestes & Elders, and Scribes were come togyther. As for Peter, he folowed hym a farre of into the hye priestes palaice. And he was there, & satte with the seruantes, and warmed hym.

Math. 26. f
Luc. 22. d
Ioan. 18. b

But the hygh Priestes and the whole counsell sought wytnesse agaynst Iesus, that they myght byng him to death: & thei founde none. Many gaue false wytnesse agaynst hym, but theyr wytnesse agreed not, togyther. And some rode by, & gaue false wytnesse agaynst hym, and sayd: We herd

Math. 25. f

Ch. vii.

Joan. 3. e

3. MARKE.

Math. 16. f

Luce 22. e

Joan. 6. g

Math. 26. g

[arede]

9. Reg. 22. d

Iob 16. b

Mat. 26. g

Luce 22. d

Joan. 18. b

hym say: * I wyll breake downe this temple that is made with handes, and in thre daies buyld an other, not made w handes: but their witnesse agreed not rogyther.

* And the hygh priest stode by amonge them, and asked Iesus, & sayd: Answeredst thou nothyng vnto it, that these testifie agaynst the? But he helde his tounge, and answered nothyng.

* Than the high priest asked hym agayne, & sayd vnto hym: Art thou Christ the sonne of the blessed? Iesus

sayd: I am. And ye shall see the sonne of man sytte at the ryght hand of power, and comme in the cloudes of heauen.

* Than the high Priest rent his clothes, and said: What neede wee any mo wytnesses? We haue hearde the blasphemy. What thynke ye?

They all condemned hym, that he was gyltie of death: Than began there some to spit vpon hym, and to couer his face, and to smyte hym with fystes, and to sape vnto hym:

[Prophecy] vnto vs. * And the seruauntes smote hym on the face.

* And Peter was benethe in the palace.

Then came one of the wēches of the hygh Priest: And whan she sawe Peter warming hym, she looked vpon hym, and sayd:

And thou wast with Iesus of Nazareth also. But he denyed, and sayde: I knowe him not, neyther yet can I tell what thou saiest.

And he went out in the forecourt, and

the
beg
stod
den
they
De
thou
deth
and
spea
Th
Iesu
cert
thir

W

A der
and
and
py
the
hyn
fres
hyn
not
thy
no
del
the

the cocke crewe. And a damsel saith him, and
 beganne agayne to saye vnto theym that
 stood by: This is one of theim. And he
 denyed it agayne. And after a lytell while
 they that stood by, sayd agayn vnto hym:
 Of a truth thou arte one of theim: For
 thou arte a Galilean, and thy speche soun-
 derhewen alyke. But he beganne to curse
 and sweare: I knowe not the man that ye
 speake of. And the cocke crewe agayne.
 Than thought Peter vpon the woord that
 Iesus sayde vnto hym. * Before the cocke
 crewe two tymes, thou shalt denye me
 thyse. And he beganne to weepe. Marc. 14. d

The. xv. Chapiter.

And sone in the moornyng * the hgyhe
 Priestes held a counsell, with the El-
 ders and Scribes, and the whole counsell,
 and bounde Iesus, and lead hym awape,
 and deliuered hym vnto Pylate: † And
 Pylate asked hym: Arte thou the kyng of
 the Jewes? He answered and sayde vnto
 hym: Thou saiest it. And the high Pree-
 stes accused hym sore. But Pylate asked
 hym agayne, and sayde: Answerest thou
 nothyng? Beholde howe sore they laye to
 thy charge. Neuerthelesse Iesus answered
 no more, in somuch that Pylate meruailed.
 At that feast of Easter, he wold wouste to
 deliuer vnto them a prisoner, whom soeuer
 they woulde desyre. There was, in prison
 L.iii. with Psalm. 2. a
Math. 27. a
Luc. 23. a
Iohn. 18. d
Math. 27. b
Math. 27. b

With the seditious, one called Barrabas
whiche in the bypzoze had committed mur-
ther. And the people went vp, and praised
hym, that he woulde do as he was wonn.
Pylate answered them: wyl ye that I geue
loose vnto you the kyng of the Iewes? for
he knew that the high priestes had deliue-
red hym of enuye. But the hygh priestes
moued the people, that he shoulde rather
geue Barrabas loose vnto them.

Math. 27. b
Luc. 23. b

Pylate answered agayn, and sayde vnto
them: What wyl ye than that I do vnto
him, whom ye accuse to be kyng of the Je-
wes? They cried agayne: Crucifye hym.
Pylate sayde vnto them: What ceryl hath
he done? But they cryed yet muche more:
Crucifye hym. So Pylate thought to satis-
fye the people, and gaue Barrabas loose
vnto them, and deliuered them Iesus to
be scourged and crucified.

Math. 27. d
Ioan. 19. a

And the souldiours ledde hym into the
cōmune hall, & called the whole multitude
together, & clothed hym with purple, and
platted a crowne of thornes, and crowned
hym withall, and beganne to salute hym:
Haile king of the Iewes. And smote hym
vpon the head with a reede, & spitted vpon
hym: and fell vpon the knee, & worshipped
hym. And when they had mocked hym,
they tooke the purple of hym, and put his
clothes vpon hym, and ledde hym out, that
they

Ioan. 19. b

hey myght crucifye him.

• And they compelled one that passed by, Math 27. d
called Symon of Cyren (which came from Luce 23. c
the fiede, and was the father of Alexander
and Rufus) to beare his crosse. And they
brought him to the place Golgatha, which
is by interpretation, a place of dead mens
skulles. And they gaue hym wyne, myrre
with myrre to drynke, and he tooke it not.

• And whan they had crucified hym, they psalm. 22. b
parted his garments, & cast lottes therfore Math 27. d
what euery one should take. And it was a iohn. 19. e
bout the thyrde houre, and they crucified
hym. And the title of his cause was wryten
ouer aboue hym (namely :) The kyng of
the Jewes. And they crucified hym with
two murderers, one at the ryght hande
and one at the lyfte. Then was the scrip-
ture fulfilled, whiche sayeth : • He was psa. 51. b
counted among the cupll doers. Marc 14. f

• And thei that went by, reuiled him, and Math. 27. e
bagged their heades, & sayd: Fye vpon the Luce 23. d
hothe goodly breakest thou downe the tem-
ple, and buyldest it agayne in thre dayes ?
Helpe thy selfe now, & come downe from
the crosse. The high p̄cestes also in lyke
maner laughed hym to scozne among them
selues, with the Scribes, and sayde : He
hath healped other, hym selfe can he not
helpe: If he be Christ, & the kyng of Isra-
ell, let hym come downe now fro the crosse,

L.iiii.

that

that we may se it, and beleue. And thei that were crucified with hym, checked him also.

Math. 27. c
Luc 23. d

• And whan it was about the sixt houre, there was a darknesse ouer the whole lande, tyll aboute the nyynth houre. And aboute the nyynth houre Iesus cryed loude, and sayde: Ely, Ely, lan ma alabihani? which is interpreted: My God, My God why haste thou forsaken me? And somme that stode by, whan they hearde that, they sayde: Beholde, he calleth Elias. • Then ranne there one, and tylied a sponge with byneger, and stycke it vpon a reide, and gaue hym to drynke: and sayde: Holde thyll, let see, whether Elias wyl come and take hym downe. But Iesus cryed leide, and gaue vp the ghest. And the vble of the tēple rē in. ii. peres, fūd aboute tyll beneth.

Math. 27. f
Luc 23. e

• The capitayn that stode thei by ouer agaynst hym, whan he saw that he gaue vp the ghoste with such a crie, he sayd: Verily this man was goddis sonne.

Ioan. 19. c

• And there were women there also, whiche behelde this afarre of, among whome was Mary Magdalene, and Mary of James the litel, and the mother of Ioses and Salome, which had folowed hym, when he was in Galilee, and ministered vnto hym: and many other that went wth hym to Ierusalem. • And at enen (for so muche as it was the day of preparyng, which is the

Luc 8. d

Math. 27. g
Luc 23. c
Ioan. 19. a

is the fore Sabbath) there came one Joseph of Arithmarthia, a worshipfull Sena-
 tour (which looked also for the kyngdome of God) and went in boldly vnto Pilate, and asked the body of Iesus. But Pilate, meruayled that he was dead already, and called the capitayn, & asked him, whether he had long been dead. And whan he had gotten knowlege of the capitayn, he gaue Joseph the body. And he bought a linnen clothe, toke hym down, and wrapped hym in the linnen clothe, and layde hym in a sepulchre, which was hewed out of a rocke, and rolled a stone before the doore of the sepulchre. • But Mary Magdalene, and Mary Ioses beheld where he was layd. •

Math. 27. 6

The xvi. Chapter.

And whan the Sabbath was paste, Mary Magdalene, & Mary James, and Salome, boughte spices, that they myght come, and anoynt hym. And they came to the Sepulchre vpon a daye of the Sabbathes very early, whan the sonne arose, and sayd one to an other: Who shall roll vs the stone fro the doore of the sepulchre? And whan they looked, they sawe that the stone was rolled away: for it was a very great one. And thei went into the sepulchre, & on the ryght hande they sawe a yong man sitting, which had a long white garment vpon hym, and thei wer abashed.

Math 28. 3
Luce 24. 3
Iohn 20. 3

Il b

• But

Tha xbi.

S. M A R K E.

Math 28. 2

Luc 24. 2

* But he said vnto them: Be not ye afrayd, ye seke Iesus of Nazareth, whyche was crucified: He is risen, he is not here. Beholde the place where they layde hym. But go ye your way, and tell his disciples and Peter, that he wyll go before you into Galilee, * there shall ye see hym, & as he sayd vnto you. ¶ And they wente forth in all the haste, and fled frome the sepulchre: for there was a tremblyng and feare come vpon them: nother sayde they any thyng to any man: for they were afrayde.

Math. 28. 2

Luc 24. 2

1 Co. 15. 2

* But Iesus, whan he was rysen vp early vpon the fyrst day of the Sabbathes, & he appered fyrst vnto Mary Magdalen, out of whome he had caste seven dyuels: And she wente and tolde theim that were with hym, as they mourned and wepte. And whan they hearde that he lyued, and had appered vnto her, they beleued it not.

Luc 24. b

* Afterwarde as two of theim were walking, he shewed hym selfe vnder an other sygure, whan they were goynge vpon the fielde. And they went and tolde the other: these they beleued not also. ¶

Luc. 24. c

* At the laste as the eleuen satte at the table, he shewed hym selfe vnto theim, and rebuked theyr vnbelefe, and the hardnesse of their hart, because they beleued not ths whiche had sene hym risen. And he said vnto them: * Goe ye your waye into all the worlde,

Math. 28. c

worlde, and preache the Gospell vnto all creatures. Who so beleueth, and is baptised, shall be saved: But who so beleueth not, shall be damned.

As for the tokens, whych shall folowe them that belue, these are they. • In my name shall they caste out deuyls: & Speak with newe tongues: • Drynke away serpent: And yf they drinke any deadly thyng it shall not hurt them: & They shall lay their handes vpon the sick, and they shall recouer. • And the Lord after that he had spoken vnto them, was taken vp into heuen, and sitteth at the right hand of God. And they went out, and preached euery where. & And the Lord wrought with them, & confirmed the worde with tokens folowynge. &

The end of the gospel of S. Mark.

The Gospell of saynt Luke.



The fyrst Chapiter.

IN THE TYME of Herode, kynge of Ieruse, there was a prest named Zacharye, of the course of Abia. And hys wyfe of the daughters of Aaron, and her name Elizabeth. They were both 'righteous' before God, and walked in all perfect the

the commaundementes and statutes of the
Lorde vnreprouably. And they hadde no
chylde, for Elizabeth was barrayne, and
they were bothe well stricken in age.

Exo. 31. b
Heb. 9. 2

And it came to passe as he executed the
priesstes office before God, whan his course
camme (accordynge to the custome of the
priessthode) it fell to his lotte to bourn in-
cense. And he went into the temple of the
Lorde, & the whole multitude of the people
was without in praier, whyle the incense
was a bournynge. And the angell of the
Lorde appered vnto hym, and stode on the
ryghte syde of the aultare of incense. And
whan Zachary saw hym, he was abashed
and there came a feare vpon hym.

Mala. 3. d
Math. 23. b

But the angell sayd vnto hym. Feare not
Zachary: for thy praier is herd. And thy
wife Elizabeth shall beare the a son, whose
name thou shalt call Ihon, and thou shalt
haue ioy and gladnesse, and many shall re-
ioice at his byrth, for he shall be great before
the Lorde. Wyne and strong drynk shall he
not drynke. And he shall be tyllid with the
holy goſt, euē in his mothers wombe. And
many of the chyl dren of Iſraell shall be
tourne vnto the Lorde theyr God. And he
shall go before hym in the ſpīte and po-
wer of Elias, to tourne the hertes of the
fathers vnto the chīdren, and the vnfaith
full vnto the wyſedom of the righteous, to
make

make the people ready for the Lord.

And Zachary said vnto the angel: Wher
by shall I know this? For I am old, and
my wyfe well stricken in age. The aungell
answered and sayde vnto hym: I am Sa-
briel that stand before God, and am sent
to speake vnto the, and to shewe the these
glad tydynges. And beholde, thou shalt
bee dumb, and not able to speake, vntyll
the day that this com to passe, because thou
hast not beleued my wordes, whyche
shall be fulfilled in theyr season. Gene. 17. 8
Eccl. 16. b
Iud. 16. b
4. Reg. 7. 6

And the people waited for Zachary, and
metuayled, that he tarried so longe in the
temple. And whan he went out, he coulde
not speake vnto them. And they perceau-
ed, that he had seene a vision in the tem-
ple. And he beckened vnto them, and re-
mained spechelesse.

And it fortuneth, whan the tyme of his of-
fice was out, he went home into his house.
And after those dayes, Elizabeth his wyfe
conceaued, and bydde her selfe fyue monethes,
and sayde: Thus hath the Lord
done vnto me in the daies, wherin he hath
looked vpon me, to take awaye fro me my
rebuke among men.

✠ And in the sixte moneth was the an-
gell Gabriel sent from God into a citee of
Galilee, called Nazareth, vnto a virgin, y
was spoused vnto a man, whose name was
Joseph,

Joseph, of the house of David, and the virgins name was Mary. And the aungell came in vnto her, and sayde: Hail, thou full of grace, the Lorde is with the: blessed art thou amonge women.



When
the same
hym, he
was ada
med att
his say
eng, and
thought:
What

maner of salutation is this? And the aungell sayde vnto her: Feare not Mary, for thou hast founde grace with God. + Beholde, thou shalt conceaue in thy wombe, and beare a sonne, & + shalt call his name Iesus: he shall be greate, and shall bee called the sonne of the Hyghest. And the Lord God shall geue hym the seate of David his father, + and he shall be kyng over the house of Jacob for euer, + and there shall bee no ende of his kyngdome. Than sayd Mary vnto the aungell: How shall this bee, syng I knowe not a man? The aungell answered, and sayd vnto her: The holy gost shall come vpon the, and the power of the Hyest shall ouershadow the. Therfore that Holpe also, whiche shall bee bozne (of the)

shall

Isa. 7. c

Math. 1. c
Luc. 3. c

I shall
reigne?
Isa. 9. b
9 D'n. 7. d
Mich. 4. b
Heb. 1. b

shall be called the sonne of God. And be-
holde, thy cousyn Elizabeth she also hath
conceaued a sonne in hir old age, and this
is the sixte moneth of her, ^{though she} whiche is re- ^{bee called}
ported to be ^{Marc 9.2} barrayne, * for with God is ^{Luc 18.8}
nothyng impossible. And Mary said: Be-
holde, here am I the handmayden of the
Lorde, bee it vnto me, as thou haste sayd:
And the aungell departed from her. ¶

¶ And Mary arose in those dayes, and
went into the mountaynes with hast, into
the citee of Iewry, and cam into the house ^{Ierusalem}
of Zachary, and saluted Elizabeth. And
it fortuneth as Elizabeth herde the saluta-
tion of Mary, the babe sprange in her
wombe. And Elizabeth was fylled with
the holy ghoſte, and cryed lowde, and said:
Blessed art thou among women, and bles-
sed is the fruite of thy wombe. And howe
happeneth this to me, that the mother of
my Lorde cometh vnto me? Behold, whan
I hearde the voyce of thy salutation, the
babe sprange in my wombe with ioye.
And blessed art thou that haste beleued: for
the thynges shalbe performed, which were
told the from the Lorde. And Mary sayd:

* My soule magnifyeth the Lorde. And ^{Blas. 68.8}
my spirite reioyceth in god my sauour. ¶

for he hath looked vpon the ^{lowe} de- ^{poel}
gree of his handmayden.

Beholde, from hencefoorth. Shall all ge-
nera-

nerations call me blessed.

For he that is myghtye, ha'he doone great thynges vnto me, & holy is his name

And his mercy endureth thorow out all generations, vpon them that feare hym.

He shewed strength with his arme, and scattereth them that are proude in the imagination of their herte.

1. Reg. 1. 3

Eccle. 12. c

• He putteth downe the myghtie frome the scate, and exalteth them of low degree.

He fylleth the hungrye with good thynges, and letteth the ryche go emptie.

He remembreth mercye, and helpeth by his seruaunt Israell.

Gen. 22. c

Euen as he promysed vnto our fathers, Abraham and to his seede for euer.

And Mary abode with her aboute thre moneths, and then returned home agayne.

• And Elizabethes tyme was come, that she shuld be deliuered, and she brought forth a sonne. And her neyghbours and kynsefolkes herde, that the Lorde had shewed great mercy vpon her, and they reioyced with her. And it fortuned vpon the

Gen 17. b

Leu. 12. 3

eight dape, • they came to circumcise the chylde, and called hym Zachary after his father. And his mother answered, & said: No, but he shall be called Ihon. And they sayd vnto her: There is none in thy kynne, that is so called. And they made signes vnto his father, how he wolde haue him called:

And

And he asked for writing tables, wrote & said: His name is Iohn. And they marvelled all. And immediatly was his mouthe & his tōge opened, & he spake, & praised god. And ther came a feare vpon all their neighbours. And all these actz wer noised abroad thorowout al the Iud country of Iury. And all they that herde therof, toke it to heart, & said: What manner of mā wil this child be? for the hand of the Lorde was with him.

And Zachary his father was filled with the holy ghost, and prophesied, and sayd: Blessed be the Lorde God of Israel. for he hath visited and redeemed his people. &

And hath set vpon an hoine of saluacion revised 7
in the house of his seruauit Dauid. Psal. 131.2

Euen as he promysed afore tyme, by the mouthe of his holy Prophetes.

That he woulde deliuer vs from our enemies, and from the hande of all suche that hate vs.

And that he woulde shewe mercye vnto our fathers, and thynke vppon his holie couenauit.

Euen the othe that he sware vnto oure Gene. 22.6
father Abraham, for to geue vs.

• That we deliuered out of the hande of Gen. 22.6
our enemies, might serue him without feare H. b. p. 6
all the daies of our lyfe, in suche holynesse
and righteousness as is accept before hym.

And thou chyld shalt be called a prophet
of the

of the highest: for thou shalt go before the
Lorde, to prepare his waies.

And to geue knowledge of saluacion vnto
his people, for the remission of theyr
synnes.

Christe. Thorothe the tender mercy of our God,
wherby the Daye sprynge frome on hygh
hath visited vs.

That he myght geue lyghte vnto them
that sytre in darkenesse & shadow of death,
and to guyde oure feete into the waye of
peare. ⁊

And the chylde grewe, and waxed strong
in spirite, and was in the wyldernesse, yll
the tyme that he shulde shewe hym self vnto
the people of Israell.

The second Chapter.

In the same tyme, that
there went out a comendement from
Augustus the Emperoure, that the whole
worlde shoulde be taxed. And this taxynge
was the fyrst that was executed, when Cy-
renius was lieftenant in Syria. And they
wente all, euery one to his owne citee to
be taxed. Than Ioseph gotte hym vp also
from Galilee, out of the citee of Nazareth,
into Iewry to the citee of Dauid, whiche
is called Bethlehem (bicause he was of the
house and lynage of Dauid) that he might
bee taxed with Mary his spoused wyfe,
whiche was with chylde.

9. Reg. 16.
16.2 20. b

And

• And it fortuneth whyle they were there, the tyme was come that he shoulde be deliuered. And she brought forth her fyrst begotten sonne, and wrapped hym in swathe lynn clothe, and layd hym in a maunger: for they had els no roume in the Inn.

And there were in the same region shepherdes in the felde by the foldes, & watching their flocke by nyght. • And beholde, the angell of the Lorde stode by them and the brightnesse of the Lorde shone rounde about them, & they were sore afrayde. And the angell sayd vnto them: Be not affrayd. Beholde, I bringe you tidynge of great ioy, which shal happen vnto all people: for vnto you this daye is borne the Sauour, our Christ the Lord, in the cite of Dauid. And take this for a token: Ye shal fynde the babe swatheled and layde in a maunger. And streyghte way there was by the Angell, a multitude of heauenly hostes, which praysed God, and sayde: Glory be vnto God on hygh, and peace vpon earth, and vnto men a good wyll. &

Luc. ii. 13

And it fortuneth when the Angels were gone from them into heauen, & the shepherdes said one to an other: Let vs go now euen vnto Bethleem, and see this thyng that is happened, whiche the Lorde hath shewed vnto vs. And they cam with hast, and founde bothe Marye and Ioseph,

Luc. ii.

and

and the babe layde in the manger. And when they hadde sene it, they publyshed abroad the saynge that was tolde them of this chyld. And all they that hearde it, wondered at the wordes, whiche the shepherdes had tolde them. But Mary kept all these saynges, & pondered them in her herte. And the shepherdes returned, praising and lauding God, for al that they had hearde & sene, such as it was tolde them. †

Gene. 17. b

† And whan eyght dayes were ended, that the chyld shoulde be circumcysed, his name was called Iesus, * whiche was named of the aungell, before he was conceived in his mothers wombe. †

Luce 1. c

† And whan the dayes of their purification, * after the lawe of Moyses, were come, they † broughte hym to Ierusalem, that they might present hym vnto the lord, (as it is written in the lawe of the Lord.)

Leuit. 12. b
31. Reg. 1. d

* Exo. 13. d
Numer. 8. c

* Every man chyld that fynde openeth the matrix, shalbe called holy vnto the Lord. And that they myght geue the offeringe, as it is written in the lawe of the Lord. (namely) a payre of turtle douues, or two ponge pygeons.

And beholde, at Ierusalem there was a man, whose name was Simeon, and the same mā was iust, & feared God, and looked for the cōsolation of Israel: & the holy gost was in him. And an aunswere was geuen hym

him of the holy gost, that he should not see
derth, before he hath seene the Lord; Christ.
And he came by inspiration into the temple.

And whan the Elders brought the child
Jesus into the temple, to do for him after
the custom of the law, than toke he hym
up in his armes, & praised God, and sayd:

Leui. 12. 6.

• Lorde, now lettest thou thy seruant
departe in peace, accordyng to thy promise

• Gen. 46.

for myne eyes haue seene thy sauoure,
whom thou hast prepared before all people

• A light for the lightnyng of the Herth
& for the praise of the people of Israell. &

Esa. 49. 6
Actu. 13. 6

• And his father and mother meruailed
at the thynges that were spoken of hym.

And Symeon blessed them, and sayd vnto
Mary his mother. Beholde, this (chylde)

shall be set to a fall, and to an vprysyng a-
gayne of many in Israell, and for a token,

whiche shall be spoken agaynst. • And the
swoorde shall pearse thy soule, that the

Psalm. 104. 6

thoughtes of many hertes may be opened.

And there was a Propheesse, one Anna

the doughter of Phanuell, of the tribe of
Aser, whiche was of a great age and had

lyued. viij. yeaeres with her husbande from
her virginitee, and had now ben a wydow

about foure score and foure yeaeres, whiche
came neuer frome the Temple, scrupinge

God with fastyng and prayng, daye and
nyght: the same came forth also the same

xx. iij.

house

houre and prayled the Lorde, and spake of hym, vnto all that looked for the redemption of Ierusalem.

And whan they had perfourmed all, accordyng to the lawe of the Lorde, they returned into Galilee, to theyr owne citee Nazareth. And the chyld grewe, & wared strong in spirite, full of wysedome, and the grace of God was with hym. &

Exo. 23. b
& 24. c
Leu. 23. a

And his Elders went to Ierusalem every yere at the feast of Easter. & And whā he was twelue yere olde, they wente vp to Ierusalem, after the custome of the feast. And whan they had fulfilled the days, and were gone home agayne, the chylde Iesus abode styll at Ierusalem. And his Elders knew it not, but thought he had ben in the company, and they came a dayes tourney, and sought hym among theyr kynsfolkes and acquaintance. And whan they founde hym not, they went agayne to Ierusalem, and sought hym.

Doctours

Math. 7. c
Mar. 1. b
Luc. 4. d

And it fortunēd after thre dais, that they found hym in the temple, sitting among the teachers, hearing them & apposyng them, and all they that herd him. Wōdred at his vnderstādyng & answeres. And whan they saw him, they were astonied. And his mother sayde vnto hym: My sonne, why hast thou done this vnto vs? Beholde, thy father and I haue soughte the, sorowynge.

And

And he sayd vnto them: * What is it that ye haue soughte me? Wythe ye not, that I muste go about my fathers busynesse? And they vnderstoode not the sayenge that he spoke vnto them And he went down with them, & came to Nazareth, and was obedient vnto them. * And his mother kepte all these woordes in her heart. * And Iesus increased in wysedome, age, & fauour with God and men. P

Ioan. 2. 3

Luc. 9. 6
& 18 dGen. 17. h
1. Re. 12. 0

The thyrde Chapter

In the fyttenth yere of the reigne of Tiberius the Emperour, whan Pontius Pylate was lieftenaunt in Iewry, * Herode one of the foure Princes in Galilee, and his brother Philyp one of the four Princes in Iturea, and in the coastes of Tracoonitis, & Lysanias, one of the foure princes of Abilene, whan Annas and Cayphas were hygh Priestes, than came the woorde of God vnto Iohn, the sonne of Zachary in the wyldernesse. * And he came into all the coastes aboute Iordane, and preached the baptisme of repentaunce for the remyssion of synnes. As it is written in the booke of the sayenges of Esaye the prophete, whiche sayeth: * The voyce of a Cryer in the wyldernesse: Prepare the waye of the Lorde, and make hys pathes stryght. Every valley shalbe filled, and every mountayn & hyll shalbe brought lowe,

Luce 22. 2

Math. 3. 2
Marc. 1. 2
Ioan. 1. 19

Es. 40. 2

(Sennour
sent)
Math. 3. a

and what so is croked shalbe made streight
and what rough is, shall be made smothe,
and all flesh shall see the saluatiō of God.

• Then sayde he vnto the people, that
went out to be baptised of hym: Ye genera-
tion of vipers, who hath certified you, that
ye shall escape the wrathe to come? Take
hede, and bring forth due fruites of repen-
taunce, and begynne not to saie: We haue
Abrahā to our father. For I say vnto you,
God is able of these stones to raise vp chil-
dren vnto Abraham. The axe is put vnto
the tree already: So that euery tree whi-
che bringeth not furth good fruite, shall be
hewen downe, and caste into the fyre. And
the people asked hym, and sayde: • What
shall we doo then? He answered, and sayde
vnto them: He that hath two coates, let
hym parte with hym that hath none: & he
that hath meate, lette hym do lykewise.

Math. 3. b
& 7. b

Actu. 2. d

The Publicans came also to be baptised
and sayde vnto hym: Maister, what shall
we dooe? He sayde vnto them: Requyre
no more than is appoynted you. Then the
souldiours asked hym lykewyse, and sayde:
What shall we doo then? And he sayd vnto
them: Doo no man violence nor wronge,
and be content with your wages.

But when the people were in a doubte,
and thought all in their hartes, whether
he were Christe: Iohā answered and sayde
vnto

to them all, • I baptise you with water, but after me there cometh one stronger than I, whose shoe lacher I am not worthy to louse: & he shal baptise you with the holy goste, and with fyre. • Whose fanne is in his hande, and he shall pouрге his flower, and shall gather the wheate into his barn, and shall bournе the chaffe with unquenchable fyre. And many other thynge more exhorted he, and preached vnto the people.

Math 3. b
Marc. 1. 2
Ioan. 2. c

† Ez. 3. 8
&
• Math 3. b

• But Herode the Tetrarcha (whan he was rebuked of hym, because of Herodias his brothers wyfe, and for all the euyls that Herode dyd) besydes all this, he layd Iohn in prison.

Math 24. a

• And it fortunед whan al the people receaued baptismе, & whan Iesus also was baptised, and praled, that heauen opened, and the holy ghost came downe in a bodily shapе lyke a douue vpon hym. And out of heauen there came a voyce, whiche sayde: Thou art my dere sonne, in whom I delite.

Math 3. b
Marc. 1. 2
Ioan. 1. 2

And Iesus was about thirty yeres whā he began. • And he was taken for the sonne of Ioseph, whiche was the sonne of Eli, whiche was the sonne of Mathat. whiche was the sonne of Leui. whiche was the sonne of Melchī. whiche was the sonne of Ianna. whiche was the sonne of Ioseph.

Math. 13. 2
Marc. 6. 2
Luc 4. 2
Ioan. 2. c
† Math. 1. c

¶ v.

Whiche

Whiche was the sonne of Mathathias.
 Whiche was the sonne of Amos.
 Whiche was the sonne of Nahum.
 Whiche was the sonne of Ely.
 Whiche was the sonne of Nage.
 Whiche was the sonne of Maath.
 Whiche was the sonne of Mathathias.
 Whiche was the sonne of Simeel.
 Whiche was the sonne of Joseph.
 Whiche was the sonne of Juda.
 Whiche was the sonne of Johanna.
 Whiche was the sonne of Kelia.
 Whiche was the sonne of Zorobabell.
 Whiche was the sonne of Salathiel.
 Whiche was the sonne of Peri.
 Whiche was the sonne of Melch.
 Whiche was the sonne of Abdi.
 Whiche was the sonne of Cosant.
 Whiche was the sonne of Elmadam.
 Whiche was the sonne of Her.
 Whiche was the sonne of Ieso.
 Whiche was the sonne of Elizer.
 Whiche was the sonne of Jozem.
 Whiche was the sonne of Martha.
 Whiche was the sonne of Leui.
 Whiche was the sonne of Simeon.
 Whiche was the sonne of Juda.
 Whiche was the sonne of Joseph.
 Whiche was the sonne of Jonam.
 Whiche was the sonne of Elachim.
 Whiche was the sonne, of Melcha.

which

Whiche was the sonne of Menam.

Whiche was the sonne of Maryachan.

Whiche was the sonne of Narhan.

Whiche was the sonne of Dauid.

Whiche was the sonne of Jesse.

Whiche was the sonne of Obed.

Whiche was the sonne of Boos.

Whiche was the sonne of Salmon.

Whiche was the sonne of Raasson.

Whiche was the sonne of Aminadab.

Whiche was the sonne of Aram.

Whiche was the sonne of Elsom.

Whiche was the sonne of Phares.

Whiche was the sonne of Iuda.

• Whiche was the sonne of Jacob.

† Whiche was the sonne of Isaac.

• Whiche the sonne of Abraham.

† Whiche was the sonne of Thara.

• Whiche was the sonne of Rabor.

† Whiche was the sonne of Serug.

• Whiche was the sonne of Regu.

† Whiche was the sonne of Peleg.

• Whiche was the sonne of Eber.

† Whiche was the sonne of Salah.

Whiche was the sonne of Caynan.

• Whiche was the sonne of Arphachsad.

Whiche was the sonne of Sem.

† Whiche was the sonne of Noe.

• Whiche was the sonne of Lamech.

Whi he was the sonne of Methusalah.

Whiche was the sonne of Enoch.

Whiche

• Genes. 25.

† Genes. 17.

• Genes. 11.

† Genes. 11.

• Genes. 11.

† Genes. 11.

• Genes. 11.

† Genes. 11.

• Genes. 11.

† Genes. 11.

• Genes. 11.

† Genes. 5.

• Genes. 5.

- Genes. 5. • Whiche was the sonne of Jared.
- † Genes. 5. † Whiche was the sonne of Mahaleel.
- Genes. 5. • Whiche was the sonne of Hainan.
- † Genes. 5. † Whiche was the sonne of Enos.
- Genes. 5. • Whiche was the sonne of Seth.
- † Genes. 5. † Whiche was the sonne of Adam.
- Whiche was the sonne of God.

The fourth Chapter.

Math. 4. 2
Marc. 1. 5

Jesus • full of the holy ghost, came a-
gayne frome Iordan, and was ledde A
of the spirite into wyldernesse, and fortye
daies longe was he tempted of the dyuel.

Exod. 14. d
3. Reg. 19. b

• And in those daies dyd he eate nothyng.
And when thei were ended, he hungered as-
terwarde. And the dyuell sayd vnto hym:

If thou be the sonne of God, commande
this stonethat it be bread. And Iesus an-
swered and sayd vnto hym: It is written:

Deut. 8. b

• Man shall not lyue by breade onely, but
by euery woorde of God. And the dyuell
toke hym vp into an hye mountayne, and
shewed hym all the kyngdoms of the hole
worlde in the twinklyng of an eye, and
sayde vnto hym: All this power wylle I
geue vnto the, and the glorie therof: for it
is geuen ouer vnto me, and I geue it to
whom I wyl: If thou now wilt worship
me, they shall bee all thynne. Iesus answe-
red hym. and sayde: Auoyde fro me thou

Deuter. 6. c

Satan. It is written: • Thou shalt wor-
ship the Lorde thy God, and hym onely
shalte

Shalte thou serue.

And he caried hym to Ierusalem, and
 5 set hym vpon a pynacle of the temple, and
 sayde vnto hym: If thou bee the sonne of
 God, caste thy selfe down from hense. For
 it is written: • He shall geue his aungels *Psalm. 90. b*
 charge ouer the, to kepe the. & with theyr
 handes they shall holde the vp, that thou
 dash not thy foote agaynste a stone. And
 Iesus answered and sayde vnto hym: It
 is sayde: • Thou shalt not tempte the Lord *Deute. 6. c*
 thy God. And whan the deuyll had en-
 ded a.l the temptations, he departed from
 hym for a season.

* And Iesus came agayne in the po-
 wer of the spirite into Galilee. And the
 same of hym was noysed throughout all
 the region rounde aboute. And he taught
 in theyr Synagoges, and was commen-
 ded of euerie man

• And he came vnto Nazareth, where he
 was nourished, and as his custome was, he
 went into the synagoge vpon the sabbath,
 and stode vp for to reade. Than was there
 deliuered hym the • booke of the prophete
 Esai. And whan he had tourned ouer *Math. 23. g*
 the booke, he founde the place where it is *Marc. 6. 2*
 written: • The spirite of the Lord is with
 me, bycause he hath anoynted me, to prea- *2. Esd. 3. b*
 che the Gospelle vnto the poore hath he *opened*
 sente me: to heale the broken harted: to
 preach *Isa. 61. a*

preache deliuerance to the captiue, a sight to the blynde: and frely to set at libertee they that are brylled: and to preache the acceptable yeare of the Lorde.

And whan he had closed the booke, he gaue it agayn to the nunister, and sat hym downe. And the eyes of all that were in the Synagoge, were fastned on hym. And he began to say vnto them: This daye is this scripture fulfilled in your eares. And they all gaue hym wytnesse, and wondered at the gracious wordes, whiche proceeded out of his mouthe. And they sayd: Is not this Iosephs sonne?

Math. 13. 5
Marc. 6. 2

Iohn. 6. 2

And he sayd vnto them: Doubtes ye will saye vnto me this prouerbe: Physicion, heale thy selfe. For how great thynges haue we herde done at Capernaum? Do the same here also in thyne owne countrey.

Math. 13. 5
Marc. 6. 2
Iohn. 4. c

3. Re. 17. 2

But he sayd: Verily I say vnto you, there is no prophete accepted in his owne countrey. Neuerthelesse of a truthe I say vnto you: There were many wydowes in Israell in the tyme of Elias, whan the heauen was shut thre yeres and six monethes, and whan there was a great dearth in all the lande: and to none of them was Elias sent, but only vnto Sarepta of the Sydonians, to a wydow. And many leproys were therein Israell in the tyme of Eliseus the prophete, and none of them was cleused

4. Reg. 5. c

clefled, faue onely Naaman of Syria.

And as many as were in the fynagoge, when they hearde that, were fylled with wrath. And they rofe vp, and thruft hym out of the citee, and ledde hym vp to the edge of the hylle, wherbypon theyr citee was buylded, that they myght cafte hym downe headlyng. But he went his waye thorough the myddest of them, & & and came to Capernaum, a citee of Galilee, and taught them vpon the Sabbathes. And they wondred at his doctrine, for his preaching was with power.

Mark 4. b

Marc. 1. b

Ioan 2. b

Math. 7. c

Luce. 2. g

D And in the fynagoge there was a mā possessed with a foule dyuell, and he cryed loude, and sayde: Teert me alone, what haue we to doo with the, thou Iesus of Nazareth? Art thou comme to destroye vs? I knowe the, who thou arte, even the Holly one of God. And Iesus rebuked hym, and sayde: Holde thy tongue, and departe oute of hym. And the dyuelle threwe hym in the myddest amonge them, and departed from hym, and dyd hym no harme. And there camme a feare ouer theym all, and they spake amonge them selues, and sayde: What maner of thyng is this? He commaundeth the foule spiritues with authoritee and power, and they departe onte. And the fame of hym was noyed thorough out all the places of the countrey

Marc. 6. c

countrele rounde aboute. ¶

Math. 8. b

Marc. 1. c

¶ And he rose vp out of the Synagoge, and came into Symons house. And Symons mother in lawe was taken with a great feuer, and they prayed hym for her. And he went vnto her, and comanded the feuer. And it leste her, and immediately she rose vp, and ministred vnto theim.

Math. 9. b

Marc. 1. c

¶ And whan the sonne was gone dothne all they that had sicke of dyuers diseases, broughte thym vnto hym. And he layde his handes vpon euery one of them, and made them whole. The devils also departed out of many, crying and sayen: Thou arte Christe the sonne of God. And he rebuked them, and suffered not the to speake: for they knewe that he was Christe. But whan it was daye, he wente out into a deserte place. And the people soughte hym, and came vnto hym, and kepte hym, that he shoulde not departe from theim. But he sayde vnto theim: I muste preache the gospel of the kyngdome of God to other ciities also: for thereto am I sente. And he preached in the Synagoges of Galilee.

Math. 4. c

Marc. 1. b

The fyft Chapiter. ¶

¶ It came to passe, that the people pressed vpon hym to heare the woorde of God, and he stode by the lake of Genezareth, and saw two shippes stondynge by the lake syde, but the fyshers were gone out of theim,

them, and had washed their nettes. Then
 wēt he into one of the shippes, which was
 Symōs, & praised hym, that he wold thrust
 out a lycrell from the land. And he sat him
 downe & taught the people out of the shipp.

[more was
 synal]

And whē he had left of talkyng, he saide
 vnto Symō: Launch out into the depe, & Iohn. 3. 2
 let synne pour nettes, to make a draught.
 And Symon answered & sayde vnto hym:
 Master, we haue laboured all the nyght, &
 taken nothyng: But vpon thy wordes, I
 wyl lose forth the net. And whā they had
 so doone, they tooke a greace multitude of
 fyshes: and their net brake. And they made
 synnes to their felowes whiche were in the
 other shipp, that they shoulde come, & helpe
 them. And they came and tyld bothe
 the shippes full, so that they sank.

When Symon Peter sawe that, he fell
 downe at Iesus knees, and sayde: Lorde,
 go from me, for I am a synfull man. For he
 was astonyed, & all that were with hym at
 this draught of fyshes which they toke, &
 so were James & Iohn also, the sonnes of
 Zebede, which were Symons companions. [partner]
 And Iesus said vnto Symon: Feare not,
 for from henceforth, thou shalt take men.
 And they brought the shippes to lande, & Math. 4. 8
 kiste all, and folowed him. &

• And it fortunēd as he was in a cytee, Math. 8. 2
 beholde, there was a man full of leprosy. Mark. 1. 4

R. 1.

Myan

Whā he saw Iesus, he fell vpon his face, and besoughte hym, and sayde: Lorde, if thou wilt, thou canst make me cleane. And he stretched out his hande, & touched him, and sayde: I wyll, bee thou cleane. And immediately the leprosy departed from him. And he charged hym, that he shoulde tell no man, but go thy way (sayde he) & shewe thy selfe vnto the Priest, and offre for thy clenysing, as * Moyses commanded, for a wytnesse vnto them. But the fame of hym wente out farther abroad, and there came muche people togyther, to heare hym, and to be healed by hym from their sickneses. And he departed into the wilderness, and gaue hym selfe to praiser.

Math. 9. 3
Marc. 2. 3

* And it fortunēd vpon a day that he taughte, and there sat the Phariseys and Scribes, whiche were come out of all the townes of Galilee & Jewry, and from Ierusalem, and the power of the Lorde went from him, and healed euery man. And beholde, certayn men brought vpon a bedde, a man that had the palsy, and they sought how they might bring him in, and lay him before hym. And whan they coulde not fynd by what way they myght bring hym in (for the people) they clymmed vp to the toppe of the house, and lette hym downe thorow the tpyng, with the bedde among them before Iesus. And whan he sawe they

they: faithe, he sayd vnto hym: Man, thy synnes are forgeuen thee. And the Scribes and Pharyseis began to thynke, and sayd: What is he this, that speaketh blasphemy? • Who can forgeue synnes, but onely God?

Psalm. 50. 2
Esa. 43. d
& 44. d

• Neuerthelesse, whan Iesus perceyued they: thoughtes, he answered and said vnto them: What thynke ye in your hertes? Whether is easyer to say: Thy synnes are forgeuen the: or to say: Arise and walke?

• But that ye may knowe, that the sonne of man hath power to forgeue synnes vpon earth, he sayd vnto the sicke of the palsey:

Math. 9. a
Marc. 2. a
Ioan. 1. a

I say vnto the, Arise, take vp thy bedde, and go home. And immediatly he rose vp before them, & toke vp the bed that he had lye vpon, and wente home, and praysed God. And they were all astonied, & gaue God the prayse, & were fylled with feare, and sayde: Wee haue seene meruaylous thynges to day. •

D • And afterwarde he went out, and satte a Publicane named Leui, sittyng at the receyte of custome, and he sayd vnto hym:

Math. 9. a
Marc. 2. b
Luc. 15. a

Followe me. And he lefte all, rose vp, and folowed hym. And Leui made him a great feast in his house. And many Publicans and other satte with hym at the table.

And the Scribes & Phariseys murmured agaynst his disciples, & sayd: • Wherefore

Luc. 7. a
& 15. a

R. 15.

doe ye

1. Tim. 2. 6

Math. 9. b

Marc. 2. b

bo ye eate and dzyne with publicans and synners? And Iesus answered, and sayde vnto them: The whole nede nor the physician, but they that are sycke. • I am not come to call the rightcoule, but synners to repentance.

• But they sayde vnto hym: Wherefore faste the disciples of Iohn so oft, and pray so muche, & the disciples of the Phariseys lykewise, but thy disciples eate & dzyne? And he sayde vnto them: Canne ye make the weddyng chyldren fast, so longe as the Bydegrome is with them? But the tyme myll come that the Bydegrome shalbe taken from them, then shall they faste.

And he sayd vnto them a similitude: No man putteth a piece of new clothe into an olde garment: for els he renteth the new, and the piece of the newe agreeth nor with the olde. And no man putteth new wyne in to olde vessels: for els the newe wyne bursteth the vessels, & runneth out it self, & the vessels per. the. But newe wyne must be put into new vessels, & so are they bothe preserved. And there is no mā that dzynerh the old, and wold streight way haue the newe: for he saith, the olde is pleasaunter.

The syxte Chapiter.

Math. 12. 2

Marc. 3. 6

And it fortuneth vpon an after principlall Sabbath, that he went thorow the corne felde, and his Disciples plucked the

the eares of corne, & did eate, & rubbed them
with theyr handes. But certayne of the
Phariseys sayd vnto them: Wherefore doo
ye that, which is not lawfull to do vpon the
Sabbath? And Iesus answered, and sayd
vnto them: Haue ye not red what Dauid
dyd, when he was hungrye, and they that
were with hym, howe he wente into the
house of God, and toke the shewbread,
and dyd eate, & gaue also vnto them that
were with hym, whiche was lawfull for no
man to eate, but for the Priestes onely?
And sayde vnto them: The sonne of man
is Lord euen ouer the Sabbath.

¶ It cam to passe vpon an other Sabbath, that he went into the synagoge, and
taught, & there was a man, whose ryght
hande was wythered. But the Scribes &
Phariseis marked hym, whether he wou'd
heale vpon the Sabbath, that they myght
fynde an occasion agaynst hym. Neuerthelesse
he perceiued their thoughtes, and
sayde vnto the manne with the wythered
hande: Arise, and step forth here. And he
arose, and stepped forth. Then sayd Ie-
sus vnto them: I wyl aske you a question:
What is it lawfull to doo vpon the Sab-
bath? good, or euill? to saue lyfe, or to de-
stroy it? And he behelde them all rounde
about, and sayde vnto the man: Stretch
out thyne hande. And he dyd so. Then

1. Re. 21. 6

[halowed]
Exa. 25. 6

Math. 12. 5

Mark. 3. 2

[accusation]

1. Re. 13. 5

N. III.

was

was his hande restored him to right, euen as whole as the other. But they were fylled full of madnesse, and communed together, what they would doo to hym. &

Math. 14. c
Marc. 6. e

• And it fortuned at the same tyme, that he wente out into a mountayne to praye, and continued all nyght in praiser to God, & And whan it was daye, he called his disciples, and chose twelue of them, whome he called also Apostles: Symon, whome he named Peter, & Andrew his brother, James and Iohn, Philyp & Bartolomew, Mathew and Thomas, James the sonne of Alphesus, Symon called Zelotes, Judas, the sonne of James, and Judas Iscariot, whiche was the traytour.

Math. 10. a
Marc. 3. b
& 6. a
Luce. 9. a
Actu. 1. b

Math. 4. c
Marc. 3. a

• And he wente downe with them, and stode vppon a playne in the felde, and the companie of his Disciples, • and a great multitude of people, from all Iewry, and Ierusalem, and from Tyre and Sydon, by the sea coast, whiche wer come to heare him, and to be healed of theyr diseases: and they that were vexed with foule spirites, were healed. And all the people sought to touche hym, for there wente vertue frome hym, and healed them, all.

Math. 5. a

• And he lyft vp his eyes vpon his Disciples, and sayde: Blessed are ye poore, for yours is the kyngdem of God. Blessed are ye that hungre here, for ye shalbe satisfied.

Blessed

Blessed are ye that weep here, for ye shall laugh. Blessed are ye when men hate you, & put you out of their companies, and reuile you, and caste oute your name as an euill thyng, for the sonne of mannes sake. Reioyce ye than, and be glad: for behold, your rewarde is great in heauen. & Euen thus dyd their fathers vnto the Prophets also.

• But mo vnto you ryche, for ye haue your consolation alreadye. Doe vnto you that are full, for ye shall hungre. Doe vnto you that laugh here, for ye shall weep & waile. Doe vnto you, when euery man prayseth you: Euen so dyd theyr fathers vnto the false prophetes also.

But I saye vnto you that heare: Loue your enemyes: Do good vnto them that hate you: Blesse them that curse you: Pray for theym that wrongefully trouble you.

And who so smyteth the on the one cheke, offre hym the other also. • And who so taketh away thy cloake, forbyd hym not thy coate also. Who so euer asketh of the, geue hym: and who so taketh away that thyne is, aske it not agayne.

D • And as ye woulde that men shulde doo vnto you, eue so do ye vnto them lykewise.

• And if ye loue theym that loue you, what thank haue ye therfore? For synners also loue their louers. And yf ye doo good for your good dooers, what thanke haue

P. iiii.

ye

Amos. 6a

Matth. 5. a

Tobie. 4. c

Ecclie. 10. b

Matth. 7. 2

Matth. 5. c

ye therfore? For synners also doo euen the
same. And yf ye lend vnto thesm, of whom
ye hope to receaue, what thanke haue ye
therfore? For synners also lende vnto syn-
ners. that they mai receiue as much agayn.
But rather loue ye your enemies, do good,
and lende, loocking for nothyng therof a-
gayne: so shall your rewarde be great, and
ye shall be the childre of þe highest: for he is
kynd euen to the vnthankful & to the cruel.

Math. 18. c. * Be ye therfore mercifull, as your fa-
ther also is mercifull. † Judge not, & ye shall
not be iudged: condemne not, & ye shall not
be condemned. For geue, and ye shall be for-
geuen. * Beue, and to you shall be geuen.
A good measure, pressed downe, shaken to-
gyther, and runnyng ouer, shall men geue
into your boosome. * For with what mea-
sure ye meate, with the same shall it be mea-
sured to you agayne.

Math. 15. d. * And he sayde a similitude vnto them:
Can the blinde leade the way to the blinde?
Do they not both than fall into the dyche?

Math. 10. c. The Disciple is not aboue his mayster,
Ioan. 13. b. But who so euer is perfecte, the same shall
bee as his mayster.

† Math. 7. a. But why seekest thou a meate in thy brothers eye, and con-
siderest not the beame, that is in thyne
owne eye? Or howe canst thou saye vnto
thy brother: Holde thyll brother, I
will plucke the meate oute of thyne eye,
and

and thou thy selfe seest not the beame in
thyne owne eye? Thou ypocrite, firste
caste the beame out of thyne owne eye, and
then shalt thou see clerely to pul the moate
out of thy brothers eye. &

• For it is no good tree, that bringeth forth good fruite: and no euill tree, that
bringeth forth good fruite. Every tree is
known by his fruite. For men gather not
figges of thornes, nor grapes of bushes.
A good man out of the good treasure of his
hart bringeth forth that whiche is good:
and an euill man out of the euill treasure
of his harte, bringeth forth that whiche
is euill. • For of the aboundaunce of the
hart, the mouthe speaketh. Math. 7. b
& 12. d

• But why call ye me Lord, Lord, and
doe not that I say vnto you? • Whoso
uer commeth vnto me, and heareth my
wordes, and dooth them, I will shew you
to whom he is lyke: He is lyke vnto a man
whiche buylded a house, and dygged depe,
and layde the foundation vppon a rocke.
When the waters came, the floudes bette
vpon that house, and coulde not moue it:
for it was grounded vpon the rocke. But
he that heareth and doeth not, is lyke vnto
a man that buylded his house vpon the
earth withoute foundation, and the strea-
mes bette vpon it, and it fell immediately,
and great was the fall of that house. Mal. 1. a
Math. 7. b
& 23. a
Math. 7. c
Iacob. 1. 6

A. v.

The

The seventh Chapter.

Math. 8. a
Ioan. 4. f
[Ceturion]

When he had ended his talkyng vnto the people, he went into Capernaū: And a capitaynes¹ seruant laye dead sicke, whom he loued. Whan he herd of Iesus, he sent the elders of the Iewes vnto him, and praied hym, that he woulde come and make his seruant whole. But whan they came to Iesus, they besought hym instantly, and sayde: He is woorthye that thou shouldest shewe this for hym: for he loueth our people, and hath buylded vs the synagoge. And Iesus went with them.

Now when they were not farre from the house: the capitayn sent frendes vnto hym, sayeng vnto hym: Oh Lorde, trouble not thy selfe, I am not worthy, that thou shouldest enter vnder my roofe. And therfore I thought not my self worthy to com to the, but speake the woorde, and my seruant shall bee whole. For I my selfe also am a man, subiect to the higher authoritee, and haue souldiours vnder me. And I say vnto one: Go, and he goeth. And to an other: Come, and he cometh. And to my seruant: Do this, and he doeth it. Whan Iesus herde that, he meruayled at hym, and tourned hym aboute, and sayde vnto the people that folowed hym: I say vnto you, So greate saythe haue I not founde, no not in Israell. And when they that were

sent

sent, came home agayne, they founde the
seruant that was sycke, whole.

✥ And it fortunēd afterwarde, that he
B went into a citee called Naim, And many
of his disciples wente with hym, and mu-
che people. When he came nye to the gate
of the citee, behold, there was caried one
dead, whiche was the onely sonne of his
mother, and she was a wydowe, and mu-
che people of the citee went with her. And
when the Lorde sawe her, he had compas-
sion on her, and sayd vnto her: Wepe not.
And he came nye, and touched the Co-
ffin. And they that bare hym, stode still.
And he said: Yong man, I saie vnto the:
Arise. And the dead satte vp, and began
to speake. And he deliuered hym vnto his
mother. And there came a feare on theym
all, and they prayesd God, and sayde: A
greate Prophete is risen vp amonge vs,
and God hath visited his people. ✥

3. Reg. 17. c
4. Re. 4. c
Actu. 9. f
& 20. b
1. Iohn. 4. c
& 6. b

✥ And this fame of him was noised in al
Jewry, & in al the regions & lay round about

And the disciples of Iohn shewed hym
of al these thynges. ✥ And Iohn called vnto
hym two of his disciples, and sent them
vnto Iesus, sayenge: Arte thou he that
shall come, or shall we looke for an other?
When the men came to hym, they sayde:
John the Baptiste hath sente vs vnto the,
sayenge: Arte thou he, that shall come, or
shall

Math. 11. a

Shall we looke for an other?

At the same houre healed he many from syckneses and plages, and from euill spi-
rites, and vnto many that were blynde, he
gaue sight. And Iesus answered & sayde
vnto them: Go your waye, shewe Iohn,
what ye haue sene and heard. • The blynd
see, the halte go, the leaours are clyened,
the deafe heare, the dead aryse. & the gospell
is preached vnto the poore, and blessed is
he, that is not offended at me.

Mat. ix. a

Luc. ix. a

Mich. i. a

• Whan the messangers of Iohn were
departed, Iesus began to speake vnto the
people concernynge Iohn: What are ye
gone out for to see in the wilderness? Wold
ye see a rebe, that is shaken with the wind?
Or what are ye gone out for to see? Wold
ye see a man clothed in soft raiment? Be-
holde they that are gorgeously arrayed, and
lyue delicately, are in kynges courtes.
Or what are ye gone out for to see? Wold
ye see a prophete? Yee I say vnto you: one
that is more than a Prophete. This is he,
of whom it is written: • Beholde, I send
my messenger before thy face, whiche shall
prepare thy way before the. For I say vnto
you: Among them that are borne of wo-
men, there is no greater Prophete than
Iohn the Baptist. Not withstanding he
that is lesse in the kyngdome of God, is
greater than he. &

Mat. x. a

Mar. i. a

And

And all the people that herde hym, and the publicans iustified God. and wer baptised, with the baptisme of Iohn. But the pharisees and Scribes despised the counsell of God agaynst them selues, and were not baptised of hym. • But the Lord sayd: *Math. 23. 6*
 Wherunto shall I lyken the men of this generation? And whome are they lyke? They are lyke vnto chyl dren, whiche syt in the markette, and crye one to an other, and say: We haue pyped vnto you, and ye haue not daunced: We haue mouened vnto you, and ye haue not wepte. For Iohn the Baptist came, and dyd eate • no bread, and dranke no wyne, and yelape: He hath the dyuell. The sonne of man is come, eateth and drynketh, and ye say: This man is a glutton, and a wynebybber, a friend of publicans and synners. And wysedome is iustified of hir chyl dren.

✱ And one of the pharisees desyzed hym, that he wold eate with hym. And he went into the house, and sette hym downe at the table. • And beholde, there was in *Math. 26. 3*
 the citee a woman, whyche was a synner. *Marc. 14. 2*
 Whan she knewe that Iesus sat at the table in the phariseys house, she bought *Ioan 12. 3*
 a burre with oynment, and stode behynde at his fette, and wept, and began to water his fette with teares, and to dize theym with the heares of hir heade, and kysed his

*Sanctus
 fectus*

Luce 15.d

his fete, and anointed them with ointment.
 *But whan the Pharisee, which had cal-
 led hym, sawe that, he spake within hym
 selfe, and sayde: If this man were a pro-
 phete, he woulde knowe who, and what
 manner of woman this is, that toucheth
 hym: for she is a synner. And Iesus answe-
 red, and sayde vnto hym: Symon, I haue
 somwhat to say vnto the. He sayd: After
 say on: A certayne lender had two debtors,
 the one ought fyue handreth pens, the o-
 ther fyfty: but whan they had nothing to
 pay, he forgaue them both. Tell me, why-
 che of them wyl loue hym moſte? Symon
 answered, and sayde: He (I suppose) to
 whome he forgaue moſte. Then sayde he
 vnto hym: Thou haſte iudged ryght.

And he turned hym to the woman, and
 sayde vnto Symon: Seeſt thou this wo-
 man? I am come into thyne house, thou
 haſte geuen me no water vnto my feet, but
 ſhe hath watred my feete with teares, and
 dreyed them with the heare of hir heade.
 Thou haſt geuen me no kyſſe, but ſhe (ſens
 the time ſhe cam in) hath not ceſſed to kiſſe
 my fete. Thou haſt not anoynted my head
 with oyle, but ſhe hath anoynted my head
 with oymment. Therefore I ſay vnto the:
 Many ſinnes ar forgeuen her, for ſhe hath
 loued muche. But vnto whom leſſe is for-
 geuen, the ſame loueth the leſſe.

And

And he sayde vnto her: Thy synnes are forgiven the. Than thei that sat at the table with hym, began to saye withiu theym selues: What is he this, that forgaueth synnes also? But he sayd vnto the woman: Thy fayth hath saued the: So thy way in peace. ⁊

The eyght Chapiter.

AN D it fortunēd afterwarde, that he went through the citees & townes, and preached, and shewed the Gospell of the kyngdom of God, & the twelue with hym.

• And certayne women also whom he had Luc. 23. e
healed from euill spirites and infirmitees:
Namely Mary • which is called Magda- Luc. 24. a
lene, out of whom went seuen dyuels, and
Joanna the wyfe of Chusa Herodes Re-
ward, and Susanna, and many other that
ministred vnto theim of theyr substance.

✱ • Nowe whan muche people was ga- Math. 23. a
thered togyther, and hasted vnto hym out Marc. 4. c
of the citees, he spake by a similitude: Thee
went out a sower to sow his seede, & while
he was sowynge, some fell by the way syde,
and was troden vnder foote, and the sou-
les of the ayre dyd eat it vp. And somme
fell on stone, and whan it was spronge vp,
it withered awaye, bycause it hadde no
moystnesse. And some fel among thornes,
and the thornes sprange vp with it, & cho-
ked it. And som fell vpon a good grounde,
and

and sprange vp, and bare fruite an hundred fold. When he sayd this, he cryed Who so hath eares to here, let hym heare.

Math. 13. b

Marc. 4. =

Mat. 6. b

* And his disciples asked hym, and sayd: What similitude is this? And he sayde: Unto you it is geuen to knowe the mysteries of the kyngedome of God, but unto the other in parables, * that though they see it, they shuld not see it: and though they heare it, they shoulde not understande it.

This is the parable: The seeede is the woorde of God: As for those that are by the way syde, they are they that heare it, afterward cometh the dyuel, and taketh away the woorde out of theyr hartes, that they shoulde not beleue, and be saued. But they on the stonke are suche, as when they heare it, receaue the word with ioy, & these haue no roote: they beleue for a while, and in the tyme of temptation they fall away. As for it that fell amonge the thornes, are suche as heare it, and go forth among the cares, riches, and voluptuousnesse of this lyfe, and are choked, and bynge forth no fruite. But that on the good ground, are they that heare the woorde, and keepe it in a pure good harte, and byng forth fruite in patience. ¶

Math. 5. b

Marc. 4. b

Luce 11. 6

* No man lyghteth a candell, and couereth it with a vessell, or putteth it vnder a table, but setteth it vpon a candellstick, that
suche

suche as go in, may see lyghte. : For there is nothyng hyd, that shall not bee openly shewed : and there is nothyng secreete, that shall not be knowen, and come to lyght.

Take hede therfore howe ye heare. • For who so hath, vnto hym shall be geuen : but who so hath not, from hym shall be taken away, euē the same that he thinketh to haue.

There went vnto hym his mother, and his brethren, & could not come at hym, for the people. And it was tolde hym : • Thy mother & thy brethren stande without, and would see the . But he answered, and sayd vnto them : My mother and my brethren are these, whyche here the woorde of God, and doo it.

✠ And it fortunēd vpon a certayn day, that he went into the shyp, & his Disciples with hym, and he sayd vnto them : Let vs passe ouer to the other syde of the lake.

And they thrust of from the lande . And as they sayled, he slept . And there came a storme of wynde vpon the lake, and the waves fell vpon them, and they stode in great ieoperdy. Than went they vnto hym, and waked hym vp, and sayd : Master, master, we perishe. Than he arose and rebuked the wynde, and the tempest of water, and they ceased, and it wared calme. But he sayde vnto them : Where is your fayth ? Neuerthelesse they wer afrayd, & wondred, & sayd

D. J.

one

cha. viij.

What fel-
lowe is
this?
Math. 8. d
Marc. 5. a

S. L V K E

one to an other: 'What is he this?' For he comāndeth the wyndes and the water, and they are obedient vnto him. ¶ And they sailed soorth into the countrey of the Gadarenites, which is ouer agaynst Galilee.

And whan he wente out to lande, there met him out of the citce, a man, which had a dyuell longe tyme, and dyd weare no clothes, & tarped in no house, but in the graues. Neuerthelesse, whan he sawe Iesus, he cryed, and felle downe before hym, and cryed loude, and sayde: What haue I to doo with thee Iesus, the sonne of the highest God? I besech the, that thou wylt not torment me. For he comāded the soule spirite, that he shuld departe out of the man, for he had plagued hym a long season. And he was bound with chayns, and kept with fetters: and he brake the bandes in sundre, and was carped of the dyuell into the wyldernesse.

And Iesus asked him, & said: What is thy name? He said: Legiō. For there wer many deuyls entred into him. And thei besought hym that he woulde not commaunde them to go into the depe. ¶ But there was there a great hearde of swyne feedyng vpon the mountayne, and they besought hym, that he woulde geue theym leaue to entre into the same. And he gaue them leaue. Than departed the deuyls out of the man, and entred

Math. 8. d
Marc. 5. b

entred into the swyne. And the hearde rushed
hed lynge with a storme into the lake,
and were drowned. But whan the heard-
men saw what had chanced, they fled, and
tolde it in the cytee, and in the byllages.

E Than went they out, for to see what was
done, and came to Iesus, and founde the
man (out of whom the deuyls were depar-
ted) sytting at Iesus feete, cloathed, and
in his ryght mynde, and they were afrayd.
And they that had seene it, told them how
the possessed was healed. And the whole
multitude of the countrey of the Sadare-
nites besought hym, that he wolde depart
from them: for there was a great feare com-
byon them. And he gat hym into a shyp, Marc. 5. 2
and tourned agayne. And the man, out of
whom the deuyls were departed, besought
hym, that he myght be with hym. But Je-
sus sent hym awaye, and sayde: Go home
agayne, and shewe howe greates chynge
God hath done for the. And he went his
way, and preached thorow out all the cy-
tee, howe great chynge Iesus had doone
for hym.

• And it fortuneth whan Iesus came a-
gayne, the people receyued hym, for they Math 9. 10
waited for hym. Marc. 9. 1
And beholde, there cam a
man named Jairus, (and he was a ruler
of the synagoge) and fel at Iesus feete, and
besought hym, that he wold come into his
house

Math. 9. c
 Marc. 5. c

house. For he had but one daughter (vpon a twelue yeare of aegē) and she laye at the poynte of deathe. And as he wente, the people thronged hym. • And a woman ha-uyng the bloudy issue twelue yeres (which had spent all her substance vpon Phylitios, and coulde be healed of none) came behynd and touched the hemme of his garment, & immediatly her issue of bloud was stanchēd.

And Iesus sayde: Who hath touched me? But when they all denied, Peter sayd, and they that were with hym: Master, the people thronge the, and thruste the, & thou sayest: Who hath touched me? Iesus sayde: Some body hath touched me, for I feele that there is a vertue gone out from me. But whan the woman sawe that she was not hyd, she came tremblyng, and fell downe before hym, and told him before all the people, for what cause she had touched hym, and how she was healed immediatly. And he sayde vnto her: Doughter, bee of good comforte, thy faythe hath made the whole, go thy way in peace.

Math 9. c
 Marc. 5. c

* Whyle he yet spake, there camme one from the ruler of the Synagoges house, & sayde vnto hym: Thy doughter is dead, disease not the mayster. Whan Iesus herd that, he answered hym, and sayde: feare not, helpe only, & she shall be made whole. But whan he came into the house, he suffe-
 red

red no man to go in, saue Peter & James,
and Iohn, and the father and mother of
the mayden. They wept all, and sorowed
for her. But he said: Weepe not, for she is
not deade, but • slepeth. And they laughed
hym to scoorne, knowing well that she was
dead. But he thrust them all out and tooke
her by the hand, and cryed, and sayd: Mai-
den, aryse. And her spirite came agayne,
and she arose straghte way. And he com-
maunded to geue her meat. And her elders,
were astonyed. But he charged them that
they shulde tell no man, what was doone.

Iohn. 11. b

The nynt Chapter

And he called the twelue together, &
gaue them power and authoritie ouer
all deuyls, and that they myght heale dis-
eases. And he sent them out to preache the
kyngdome of God, and to heale the sycke,
and sayde vnto them: Ye shall take no-
thyng with you by the way, neyther kasse,
nor scrip, nor bread, nor moneye, nor haue
two coates. And in what house so euer
ye enter, there abyde, tyll ye go thence.

Math. 10. a

Marc. 3. b

& 6. a

Luc. 6. b

Marc. 6. a

Lucc 10. a

• And who soeuer receyue you not, departe
oute of the same cytpe, and shake the duste
from your feete, for a wytnesse ouer them.
And they departed, and went thorowe the
townes preachyng the Gospel, and hea-
lyng euery where. &

Math. 10. b

Marc. 6. b

Act. 13. c

• Herode the Tetrache heard of all that
was

Math. 14. d

Marc 6. c

D. iii.

was doone by hym. And he toke care, for so muche as it was sayde of some: Iohn is rysen agayne from the dead: Of some, Elias hath appeared: Of some, One of the olde Prophetes is rysen agayne. And Herode sayde: Iohn haue I beheaded, who is this than, of whom I heare suche thynges? And he desyred to see hym.

Math 14. 2
Marc 6. d
Ioan. 6. 2

* And the Apostles camme agayne, and tolde hym howe great thynges they hadde done. And he toke them to hym, and went asyde into a solitary place, by the citie, called Bethsayda. When the people knew of it, they folowed him. And he receiued them and spake vnto them of the kyngdome of God, and healed such as had nede therof. But the daie beganne to go downe. Then cam the twelue to him, and said vnto him: Let the people departe from the, that they may go into the towynes round about, and into the byllages, where they may fynde lodgyng and meate, for we are here in the wyldernesse. But he sayde vnto them: Geue ye them to eate. They sayde: We haue no more but fyue loaues & two fishes. Excepte we shoulde go and bye meate for so muche people (for there wer vpon a fytte thousande men.) But he sayde vnto his Disciples: Cause them to sytte downe by fifties in a company. And they dyd so, and made them all to syt down. Than toke he the

the five loaves and two fyshes, and looked
 up towarde heauen, and sayd grace ouer
 them, and gaue theym to the disciples, to
 set theym before the people. And they dyd
 eate, and were all satisfied. And there were
 taken vp of that remained to them, twelue
 baskettes full of broken meate.

• And it fortunied whan he was alone at
 his praier, and hys dysciples with him, he
 asked them, and saide: Whome saye the
 people that I am? They answered, and
 sayd: They say, thou arte John the Bap-
 tiste: Some, that thou art Elias: Some,
 that one of the olde Prophetes is rylen a-
 gayn. But he sayd vnto them: Whom saye
 ye that I am? Then answered Simon
 Peter and said: • Thou art that Christe of
 God. And he charged theym straitelpe and
 comaunded them that they shulde tell this
 vnto no man, and sayde: • For the sonne
 of man must suffre many thynges, and be
 cast oute of the Elders and of the hye pre-
 stes, and Scrybes, and be put to deathe,
 and ryse againe the thyrde day.

• Then sayd he vnto them all. If anye
 man wyl folow me, let hym deny hymselfe,
 and take vp his crosse daily, and folow me.

• For who so euer wyl saue hys lyfe, shall
 lose it. But who so loseth hys lyfe for my
 sake, shall saue it. For what a vaufrage
 hath a man, though he wanne the whole
 worlde,

Math. 16. a
 Marc. 8. d

Ioan. 6. g

Math. 16. e
 & 20. b
 Marc. 8. f
 9. d 10. b
 Luc. 8. d

Mat. 8. e

Luc. 17. d

D. iij. worlde,

Math. 19. d
Marc. 8. c
Luc. 12. a

worlde, and loseth hym self, or runneth in
Damage of hym selfe? * Who so is asha-
med of me and of my saynges, of him shal
the sonne of man also be ashamed when he
commeth in his glozy, and in the glozy of
his father, and of the holy angels. * I say
vnto you of a truth, there be some of them
that stande here, whiche shal not taste of
death, tyll they see the kyngdome of God.

Math. 17. a
Marc. 9. a

2. Pet. 1. d

[fashyon]

* And it fortuneth, that about an eyghte
daies after these woordes, he tooke vnto
hym Peter, John, and James, and went
vp into a mountayn for to pray. * And as
he prayed, the 'Mape' of his countenance
was chaunged of an other fashyon, and
his garment was whyte, and shynyd: and
beholde, two men talked with hym, which
were Moyses and Elias, that appered glo-
riousely, and spake of his departynge,
whiche he shoulde fulfyll at Ierusalem. As
for Peter and theim that were with hym,
they were full of sleape. But whan they a-
woke, they sawe his glozye, and the two
men standyng with hym.

Math. 17. a
Marc. 9. a

* And it chanced whan they departed fro
hym, Peter sayd vnto Iesus: After, here
is good beyng for vs. Let vs make thre ta-
bernacles: one for the, one for Moyses, and
one for Elias: and wylt not what he saide.

But whyle he thus spake, there came a
cloude, and couer shadowed theim. And thei
were

were a frayd, when the cloude couered the.
And out of the cloude there came a voyce,
which sayd: This is my deere son, * heare
hym. And while this voyce came to passe,
they founde Iesus alone. And they kepte
it close, and toid no man in those days any
of the thynges whiche they had scene.

Deute. 18. c

* And it chaunced on the nexte day after
whan they came downe from the mounte,
muche people mette hym: and beholde, a
man among the people cryed out, & sayde:
Master, I beseeke the, loke vpon my son,
for he is myne onely sonne: Beholde, the
spirite taketh hym, and sodenly he cryeth,
and he teareth hym, that he someth, and
with payne departeth he from hym, whan
he hath rent him. And I besought thy Di-
sciples to cast hym out, and they could not.
The answered Iesus, and said: O thou vn-
faithfull and croked generation, how long
shall I be with you, and suffre you? Wryn-
g hither thy sonne. And when he camme to
hym, the dyuel rent him and tare hym. But
Iesus rebuked the foule spirite, and healed
the chylde, and deliuered hym vnto his fa-
ther agayne. * And they were all amased
at the myghty power of God.

Math. 17. b

Marc 9. b

Marc. 8. c

Luce 4. d

And while they wondred euery one at all
thynges whiche he dyd, he sayde vnto his
disciples: Comprehende these sayenges in
your eares. * For the son of mā must be de-

Math. 16. c

& 20. b

D. v.

Iyue=

Cha. ix.

3. L V K E.

Marc. 8. d

& 9. d

Luc. 2. g

& 18. d

Math. 19. a

Marc 9. d

Luc. 22. b

Math. 10. c

Marc 9. d

Luc. 10. b

John. 12. c

Math. 20. d

Marc 9. d

& 10. c

Luc. 22. b

lyuered into the handes of men. But they
wylke not what that worde meaned, and it
was hyd from them, that they vnderstode
it not. And they were afrayde to aske hym
of that worde. ⁊ There came a thoughte
also among them, whyche of them shoulde
be the greatest. But whan Iesus sawe the
thoughtes of theyr harte, he toke a chylde,
and set hym harde by hym; and sayde vnto
theim. • Who so euer receyueth this chylde
in my name, receyueth me: and who so e-
uer receaueth me, receaueth hym that sent
me. ⁊ But who so is least amonge you all,
the same shalbe greate.

Then answered Iohn, & said: After, we
saw one drive out deuils in thy name, & we
forbad hym, for he folowed the not with vs.
And Iesus sayed vnto hym: Forbid hym
not: for he that is not against vs, is for vs.

And it fortunyd when the tyme was ful-
filled that he shoulde bee receyued by frome
hense, he tourned hys face to go straight to
Ierusalem, and before hym he sente mes-
sengers, whych went theyr way, and came
into a towne of the Samaritanes, to pre-
pare lodgynge for hym. • And they would
not receaue him, bycause he had turned his
face to go to Ierusalem. But whē his Di-
sciples James and Iohn sawe that, they
said: Lord, wilt thou that we cōmand, that
fyr fall downe from heauen, and consume
them

Act. 2. a

them, * as Elias dyd? Neuerthelesse Je-
sus turned hym about, and rebuked them,
and sayde: Knowe ye not, what maner of
spirite ye are of? The sonne of man is not
come to destroy mens soules, but to saue
them. And they went into an other towne.

* And it fortuned as they went by the
waie, one sayd vnto hym: I wyl folow the
wherher so euer thou goest. And Iesus said
vnto hym: The foxes haue holes, and the
birdes vnder the heuen haue nestes: but the
son of mā hath not wheron to lay his head

* And he sayd vnto an other: Follow me.
He said: Sir, geue me leue first to go, & bur-
ry my father. But Iesus sayd vnto hym:
* Let the dead bury their dead: But go thou
thy way, & preache the kyngdome of God.

And an other said: Sir, I wyl folow the
* but geue me leaue first, to go byd the fare-
well, whiche are at home in my house. Je-
sus sayd vnto hym: * Who so putterh his
hand to the plowe, and loketh backe, is not
mete for the kyngdome of God.†

The tenth Chapter. ¶

A **A**fterwarde, the Lorde appoynted out
other sciency, and sent them two and
two beefore hym into euery citee and
place, wherher he hym selfe woulde come,
and sayde vnto theym:

* The hatuck is great, but the labourers
are fewe. ¶ Pray therefore the lorde of the
hatuck

Math. 10. b

Math. 10. 2

Marc 6. 3

Luc. 9. 3

* 4. R. 4. d

[10]

haruest, to sende forth the labourers into his haruest. * Go your way, Beholde, I sende you forth as lambes amonge the wolues. * Beare nother wallet, nor scrippe, nor shoes, * and salute no man by the way. In to what so euer house ye enter, fyste saye: Peace be in this house. And if the chyld of peace bee there, your peace shall reste vpon hym. If no, than shall youre peace tourne to you agayne. But tary ye still in the same house, eatyng and drynkynge suche as they haue. For the labourer is worthe of his rewarde. ¶

Math. 10. b

Marc 6. b

Luc. 9. 2

Actu. 13. 2

& 18. 2

Go not frome house to house, and into what so euer citie ye entre, and they receiue you, eate suche thynges as are sette before you, and heale the sycke that are there, and say vnto them: The kyngdome of God is come nye vnto you. * But into what so euer citee ye come, and they receiue you not, go youre waie oute into the streetes of the same, and saye: Euen the very duste, which cleaueth vpon vs of your citee, wypp we of vpon you. But of this ye shall be sure, that the kingdom of God was come nye vnto you. I saie vnto you: It shall bee easier for Sodome in that day, then for that citee.

Math. 11. d

* Wo vnto the Chorazin, wo vnto the Bethsaida: for if the myracles which haue been doon amonge you, had been doon at Tyre and Sydon, they hadde doone penance

naunce longe ago, setting in sackclothe
and in ashes. Neuerthelesse it shall be ea-
sier for Tyre and Sydon at the iudgement
than for you. And thou Capernaum, whi-
che art exalted vnto the heauen, shalte be
thruste downe vnto helle. * He that hea-
reth you, heareth me: and he that despy-
seth you, despiseth me: but who so despy-
seth me, despiseth hym that sent me.

Math. 10. c
Ioan. 13. c
Mark. 9. d

The seuenthy came agayn with ioye, and
said: Lorde, the diuels also are subdued vnto
vs in thy name. But he sayde vnto them:
* I sawe Sathan fall downe from heuen,
as a lyghtnyng. Behold, & I haue geuen
you power to treade vpon serpentes and
scorpions, and ouer all power of the enne-
mye, and nothyng shall hurte you. Neuer-
the lesse, reioyce not ye in this, that the
spirites are subdued vnto you: but re-
ioyce, * that your names are written in
heauen.

Esa. 14. b
Apoc. 12. c
Marc. 16. c
Actu. 28. a

C & At the same houre reioyced Iesus in
spirite, and sayde: I prayse the (O father
Lorde of heauen and earth) that thou hast
hydde these thynges frome the wyse and
prudent, and haste opened them vnto ba-
bes. Euen so father, for so it pleased the.

* All thynges are geuen ouer vnto me of
my father: & and no man knoweth who
the sonne is, but onely the father: nother
who the father is, saue only the sonne, and
he

Phil. 4. 2
Apoc. 17. b

Math. 11. c

Math. 23. c
Ioan. 14. a
Math. 11. c
Ioan. 7. c
6. b & 10. b

he to whome the sonne wyll open it.

* Math. 13. e
[secretely]

* And he tourned him vnto his disciples, and saide in especiall. & Blessed are the eyes, whiche see that ye see. For I say vnto you: Many prophetes and kyniges, wold haue sene the thynges that ye see, & haue not sene them. and to haue herde the thynges that ye heare, and haue not herd them.

Math. 22. d
Marc. 12. e

* And behold, there stode by a scribe, and tempted hym, and said: Master, what must I dooe, to inherite euerlastyng lyfe? He sayde vnto hym: What is wyrtten in the lawe? Howe readest thou? He answered

Deut. 6. b

and sayd: * Thou shalt loue thy Worde god with all thy herte, with all thy sorbie, with all thy strengthe, and with all thy mynde,

Leu. 19. c

Rom. 13. b

* and thy neyghbour as thy selfe. He sayd vnto hym: Thou hast answered ryght, This doo, and thou shalt lyue. & Bat he woulde haue iustified hym selfe, and sayd vnto Iesus: Who is then my neyghbour?

Then answered Iesus, and sayde: & A certayn man went downe from Ierusalem vnto Hierico, and fell among murtherers, whiche striped hym out of his clothes, and wounded hym, and wente theyr waie, and left hym halie dead. And by chaunce there came downe a preeft the same waie: and whan he sawe hym, he passed by. And like wise a Leuite, whan he came nye vnto the same place, and sawe hym, he passed by. But
a Sa

a Samaritan was goyng his iorney, and came that wate, and whan he saw hym, he had compassion vppon hym, wente vnto hym, bound vp his woundes, and poured oyle and wine therin, and lift him vp vpon his beast, and brough't hym into the ynn, and made prouysyon for hym. Upon the next day, whē he departed, he toke out twopence, and gaue them to the hoste, and said vnto hym: Take cure of hym, and what so euer thou spendest more, I wyll pay it the, whan I come agayn. Which of these thre nowe (thynkest thou) was neighbour vnto hym that fell amonge the murderers? He said: He that shewed mercy vpon hym. Then said Iesus vnto hym: So thy way then, and do thou lykewise. ¶

¶ It fortun'd as they went, that he entered into a towne, where there was a woman named Martha, which receaued him into her house. And she had a syster, called Mary, whiche • sat her downe at Iesus feete, and herkened vnto hys wooorde. But Martha made her selfe muche to doo for to serue hym. And she stept vnto hym, and sayde: Lord, carest thou not, that my syster letteth me serue alone? Bydde her therfore, that she healepe me. But Iesus answered and sayde vnto her: Martha, Martha, thou takest thought, and combest thy selfe aboute manye thynges:

•there

Dente. 21. 2

Psalm. 26. 2 * there is but one thyng needefull. Mary hath chosen a good parte, whiche shall not bee taken away from her. ¶

The eleuenth Chapter. ¶

AND it fortuneth that he was in a place and prayed. And whan he had ceassed, one of his disciples, sayd vnto hym: Lord, teache vs to praye, as Iohn also taughte his disciples. He sayd vnto them: * Whā ye praye, saye: O our father, whiche arte in heuen. Halowed be thy name. Thy kyng-
 Math 6. 2 dome come: Thy wyll be fulfilled [vpon] earthe, as it is in heauen. Geue vs this daie our daiely bread. And forgene vs oure synnes, for we also forgeue all them that are detters vnto vs. And leade vs not into temptation: but delpue vs from euyl. ¶
 ¶ euen in 1

And he sayd vnto them: ¶ Whych of you is it, that hath a frende, and shulde go to hym at mydnyght, and saye vnto hym: Frende, lende me thre loaves, for a frend of myne is come to me out of the way, and I haue nothyng to set before hym: and he within, shuld answer and saye: Disquiete me not, the doore is shut already, and my children are with me in the chambere, I can not ryse, and geue the. I saye vnto you: and though he woulde not aryse, and geue hym, bycause he is his frende, yet bycause of his vnshamfast beggynge, he woulde aryse, and geue hym as many as he neded.
 ¶ And

¶ Importunus
 ni recel

• And I say vnto you also: Aske, & it shall
 be geue you: Seke, & ye shall fynd: Knock,
 and it shall be opened vnto you. For, who so
 euer asketh, receyueth: and he that seeketh
 fyndeth: & to hym that knocketh shall it be
 opened. If the sonne aske bread of any of
 you that is a father, wylle he geue hym a
 stone therfore? Or yf he aske a fysh, wyl he
 for the fysh, offer hym a serpent? Or yf he
 aske an egge, wyl he proffre hym a scorpi-
 on? If ye than, whyche are euill, can geue
 youre chyldren good gyftes, howe muche
 more shall the Father of Heauen geue the
 holy spirite vnto them that aske hym? P

✱ And he droue out a deuyl that was
 domme: and it came to passe, whan the de-
 uyl was departed out, the domme spake,
 and the people wondred. • But somme of
 them sayde: He dypueth out the deuylles
 thozow Belzebub, the chiefe of the deuyls.
 The other tempted hym, and despyed a to-
 ken of hym from heauē. But he knewe their
 thoughtes, and saide vnto them: Euery
 kyngdome deuyded within it selfe, shall be
 desolated, and one house shall fall vpon an
 other. If Sathan be 'at variaunce' with
 hym selfe, how shall his kyngdome en-
 dure? Bicause ye say, that I dypue out de-
 uyls thozow Belzebub?

And if I dypue out deuyls thozow Belze-
 bub, by whom then do your chyldren dypue
 them

Pro. 8. b
 Math 7. a
 Ioan. 14. b
 15. a & 16. e

Math 9. d
 & 12. c

Marc. 3. b

deuyded

them out? Therefore shall they be your iudges. But if I cast out the deuylles by the synger of God, than is the kyngdome of God come vnto you.

Math. 12. c

• Whan a stronge harnessed man kepeth his house that he possesseth, is in peace: C

Collos. 2. b

† but when a stronger thā he, cometh vpon him, and ouercometh hym, he taketh from hym all his weapons, wherein he trusted, & deuileth the spoyle. He that is not with me, is agaynst me: and he that gathereth not with me, scattereth abrode.

Math. 12. c

• Whan the vncleane spirite is gone out of a man, he walketh thorow drye places, sekynge rest, and fyndeth none. Than saith he: I wyll turne agayn into my house, from whence I went out. And whan he commeth, he fyndeth it swepte & garnysed. Then goeth he and taketh vnto hym seuen other spirites worse than hym selfe. And whan they are entred in, they dwelle there. And the ende of that man is worse than the begynnynge.

✠ And it foruned whan he spake suche, a certayne woman among the people lystie vp her voyce, and sayd vnto him: Blessed is the wombe that bare the, & the pappes that thou hast sucked. But he sayde: Yee blessed are they that heare the woorde of God, and keepe it. ✠

When the people were gathered thycke togith

together, he beganne to say: * This is an ^{Marc. 8. b} euyl generation, they desyre a token, and there shall no token bee geuen theym, but the token of the Prophete Jonas. * For ^{Ioan. 3. a & 3. b} lyke as Jonas was a token vnto the Ninuites, so shall the sonne of man be vnto this generation. * The Queene of the South shall arple at the iudgement with ^{2. Reg. 10. a 2. Para. 9. a Math 12. d} the men of this generation, and shall condemn them.

For she came from the end of the world, to heare the wysedome of Salomon. And beholde, here is one ^{greater} more than Salomon. The men of Ninue shall arple at the iudgement with this generation, and shall condemn them: For they dyd ^{repented at} penance at the preaching of Jonas: and behold, here is one more than Jonas.

* No man lygheth a candell, and putteth it in a priue place, neyther vnder a ^{Math 5. b Marc. 4. b Luc. 8. b} bushell, but vpon a candellstyk, that they, whiche comme in, may see the lyghte.

* The eye is the lyghte of the bodye. If ^{Math. 6. c} thyne eye than be synge, all thy bodye shall be full of lyght: but yf thyne eye be wicked, than shall all thy bodye be full of darknesse. Take heede therfore, that the lyght which is in the, bee not darknesse. If thy bodye now be lyght, so that it haue no parte of darknesse, than shall it be all full of lyght, & shall lyght thy, euen as a clere lightnyng.

But whyle he yet spake, a certayn Pharisey praised hym that he woulde dyne with him. And he went in, & sat hym downe at the table. When the Pharisei saw that, he meruailed, that he washed not fyrst before dynner. But the Lorde sayde vnto hym:

Math. 23. c

[rauening]

Esa. 56. b

Math. 23. c

Math. 23. 3

Marc. 12. d

Luce 20. e

• Howe doo ye Phariseys make cleane the outsyde of the cuppe & platter, but your inward partes are full of 'robberp' and wickednesse. Ye fooles, is a thing made cleane within, because the outsyde is censed? Heuerthelesse • geue almesse of that ye haue, and beholde, all is cleane vnto you.

• But wo vnto you Phariseys, ye that tythe mynt and reue, and all manner herbes, and passe ouer iudgemēt and the loue of God. These ought to haue been doon, and not to leaue the other vndoone.

• Wo vnto you Phariseis, for ye loue to sitte vppermost in the Synagoges, and to be saluted in the market.

Wo vnto you Scribes & Pharisees, ye hypocrites, for ye are lyke couered sepulchres, wher ouer me walke, & ar not aware of the.

Then answered one of the Scribes, and sayd vnto hym: Master, with these wordes thou putttest vs to rebuke also. But he sayd. • And wo vnto you also ye Scribes, for ye lade men with vntollerable burthens, and ye your selues touche theim not with one of your fyngers.

• Wo

I • Wo vnto you, for ye buylde the sepulchres of the Prophetes, but your fathers put them to death. Dourlesse ye beare witness, and consent vnto the deedes of your fathers: for they slawe them, and ye buyld theyr sepulchres.

• Therefore sayd the wysdom of God: **I** Math. 23. 8
 wyll sende Prophetes and Apostles vnto them, & some of them shal thei put to death, & persecute, that the bloude of all the Prophetes, which hath ben shed sens the fundation of the worlde was layde, may be requyred of this generation: frome the Genc. 4. 6
 bloud of Abell, vnto the bloud of Zachary, which perished betwene the Altar and the Temple. Yet **I** say vnto you: It shall be requyred of this generation. Is. 24. 8

• Wo vnto you Scribes, for ye haue receyued the key of knowledge. Ye are not come in your selues, and haue forbydden them, that would haue ben in. Math 23. 13

Whan he spake thus vnto theym, the Scribes & Phariseys began to pteace sore vpon him, & to stop his mouth with many questions, & layde wayt for hym, & sought to hunt out some thyng out of his mouth, that they myght accuse hym.

The twelfth Chapter.

T Here were gathered togyther an innumerable multitude of people, in so much that they trode one an other. Then P. iii. began

Math. 16. a
Marc. 8. b
Sapient. 1. b
Math. 10. d
Marc. 4. b
Luc. 8. b

beganne he, and sayde fyrste vnto his Disciples: • Beware of the leuen of the Phariseys, whiche is hyppocrisyse. • But there is nothing hyd, that shall not be discovered: neither secretes, that shall not bee knowen. Therfore, what so euer ye haue spoken in darkenesse, that same shall bee hearde in lyght: And that ye haue spoken into the eare, in the chambres, shall bee preached vppon the house toppes.

Math. 10. d
3. Pet. 20. c

• But I saye vnto you my frendes: Bee not afrayd of them that kyll the body, and after that, haue no more that they can do. But I wyll shew you, whom ye shall feare: Feare hym, whiche after he hath kylled, hath power to caste into hell. Yet I saye vnto you: Feare hym. Are not fyue sparrowes bought for two farthynges? Yet is not one of them forgotten before God. The very heares of your head also are numbred euery one. Feare not therfore, for ye are better than many sparrowes.

Math. 10. d
Marc. 8. c
Luce 9. c
Apoca. 3. a

• I saye vnto you: Who so euer knowledgeth me before men, him shall the sonne of man also knowledge before the Angels of God: But he that denyeth me before menne, shall be denied before the angels of God. • And who so euer speaketh a worde agaynst the sonne of man, it shall be forgiven hym: But who so blasphemeth the holly ghoost, it shall not bee forgiven hym.

Math. 12. c
Mathe 3. c

W han

Math. 10. c
 Math. 13. b
 Luc. 21. b

• When they byynge you into their Synagogs, and to the rulers and officers, take ye no thought, howe or what ye shall answer, or what ye shall speake: For the holy gost shall teach you in the same houre, what ye ought to saye.

But one of the people sayde vnto hym: Master, byd my brother deuide the inheritance with me. Neuerthelesse he sayd vnto hym: Man, who hath sette me to be a iudge, or heritage partter ouer you? And he sayde vnto them: Take hede, & beware of couetousnesse, for no mā liueth therof, that he hath abundance of goodes. And he told them a similitude, and sayde: There was a riche mā, whose fieldes had brought forth frutes plenteously, & he thought in hym selfe, & sayde: What shall I doo? I haue nothynge wherein to gather my frutes. And he said: This wyl I doo: I wil breake doune my barnes, & buyld greater, & therein wyl I gather al myne increase, & my goodes, and wyl I saye vnto my soule: • Soule, thou hast much goodes layd vp in store for many yeares, take nowe thyn ease: eate, drinke, and be mery. But God sayd vnto hym: • Thou foole, this nyght shall they requyre thy soule from thee. And whose shall it be that thou hast prepared? Thus goeth it with hym that gathereth treasure for hym selfe, and is not ryche in God.

Eccl. 11. 2

Iero. 17. 2

Psalm. 13. 2

Chs. xij.

Psalm. 54. c

Math. 6. c

1. Pet. 5. a

8. L V K E.

But he sayd vnto his Disciples: • Therefoze I say vnto you: Take ye no thought for your lyfe, what ye shall eate, neyther for your body, what ye shall put on. The lyfe is moze than meate, & the bodye moze than raiment. Consyder the rauens, thei neither sowe noz reape, thei haue also neyther storehouse noz barn, and yet God feedeth them. And howe muche better are ye than the foules?

Math. 6. d

* Which of you (though he take thought therfoze) could put one cubite vnto his stature? Seyng then ye be not able to do that which is least, why take ye thought for the other? Consydere the lilies vpon the fielde, how they grow: they labour not, they spyn not. But I say vnto you, that euen Salomon in all his royaltie, was not cloathed lyke one of these. Wherefoze, yf God so cloathe the grasse, that is to daye in the fielde, and to morowe shall be cast in the furnace, howe muche moze shall he cloath you, O ye of lyttell faythe? Aske not ye therfoze what ye shall eate, or what ye shall drynke, and clymme not vpon hye. The Heathen in the worlde seke after all suche thynges.

1. Reg. 1. b

• But seeke ye the kyngdome of God, and all these shall be ministered vnto you. **D**

Deuter. 1. d

& 20. a

Math. 6. c

& 19. c

• Feare not thou lytel flocke: for it is your fathers pleasure to geue you the kyngdom. Sel that ye haue, & geue almesse. & take you

you bagges, whiche waxe not olde : euen a treasure that neuer faileth in heuen, where no thefe commeth, and no mothe corrup-
teth : for where your treasure is, there will your harte be also.

• Let your loynes be gyrded aboute, and your lyghtes burnyng, and be ye lyke vnto men that wayt for theyr Lord, agaynste he retourne from the mariage, that whan he cometh and knocketh, thei may streight way open vnto hym. Blessed are those seruauntes, whome the Lord (whan he cometh) shall fynde wakynge. Merely I saie vnto you : • He shall gyrd by hym self, and make them sytte downe at the table, and shall go by them, and minister vnto theim. And if he comme in the seconde watche, and in the thyrde watche, and fynde them so, blessed are those seruauntes. • But be sure of this, that yf the good man of the howse knewe, what houre the thefe wolde come, he woulde surely watche, and not suffre his house to be broken vp. • There-
fore be ye redy also, for at an howre whan ye thynk not, shall the sonne of man come

But Peter sayde vnto hym : Lord, tel-
e lest thou this similitude vnto vs, or to all men also? The Lord sayde : Holwe great a thyng is a • faythfull and wyse steward whome his Lord setteth ouer his house-
holde, to geue theym theyr due in dewe
P. b. season

Ephes. 6. b
1. Pet. 1. 6

Luc. 22. b

Math. 24. d
Marc. 13. d

Math. 24. a

Math. 24. b
& 25. b

Ch. xii.

S. L V K E.

Apoca. 16. c

season? • Blessed is that seruant, whome his Lord (whan he cometh) shall fynde so doyng. Verily I saie vnto you, he shall sette hym ouer all his goodes. But yf the

Math. 24. d

same seruant shall say in his hert: • Lorde, it wyl be longe oz my Lord come, and shall begyn to smite the seruantes and maydes, yee and to eate and drinke, and to be drunken: the same seruantes lord shall come in a day whā he loketh not for him, and in an houre that he is not aware of, and shall betwe hym in pieces, and geue hym his reward with the vnbelcuers.

Iacob. 4. b.

• The seruant that knewe his lordes wil, and prepared not hym self, nother dyd accordyng to his wyll, shall be beaten with many strypes. But he that knewe it not, yett did thinges worthy of stripes, shall bee beaten with fewe stripes. For looke vnto whom muche is geuen, of hym shall much be sought: and loke to whom muche is committed, of hym shall muche be requyred.

[sende]

I am com to kindle fire vpo erth, & what wold I rather, thā ꝑ it wer kindled alredy?

Math. 20. c

Not withstanding I must first be • baptised with a baptism, & how am I peined tyll it

Math. 10. c.

be ended? • Thynke ye, that I am come to bring peace vpon earthe? I tell you nay, but rather debate. For fro hensforth there shall be at variāce in one house, thye against

Mick. 7. a

two, and two agaynste thye. • The father shall be

shalbe diuided against the sonne, & the son against the father: the mother against the doughter, and the doughter agaynst the mother: the mother in lawe agaynst her doughter in lawe, & the doughter in lawe agaynst her mother in lawe.

And he sayd vnto the people: • Whan ye Math. 16. a
se a cloude rise out of the west, streight way ye say: there cometh a shoure, & so it is: and when ye see the southwind blow, ye say: It wyl bee hotte, & it cometh so to passe. O ye hypocrites, ye can ^{discerne} the fashion of ^{the skye} the skye and of the earth: Why can ye not ^{discerne} this tyme also? Ye and why iudge ye not of your selues, what is ryght?

• While thou goest with thyn aduersary Math. 5. c
vnto ^{the} prince, geue diligence by the way, ^{Pro. 25. b}
thou maist be quite of him, lest he bring the ^{Eccles. 3. a}
before the iudge, & the iudge delyuer the to the iayler, and the iayler caste the into prison: I tell the, thou shalte not come our thence, tyll thou pay the vtermoste myte,

The thirteenth Chapter.

There were present at the same season
certain, that shewed hym of the • Ba ^{adu. 5. c}
lileans, whose bloud pylate had myngled
with theyr obene sacrifice. And Iesus answered, and sayd vnto them: Suppose ye, that these Balileans wer greater sinners than all the other Balileans, because they suffered suche punishment? I telle you
nay

may, but excepte ye amend your selues, ye shall all perishe lykwysse. Or thinke ye, that the eightene (vpon whome the tower in Siloe fell and slewe theim) were gyltie aboue all men that dwell at Ierusalem? I tell you naye: but excepte ye amende your selues, ye shall all perishe lykwysse.

Math. 21. b

• And he tolde theim this similitude: ¶ A certayn man hadde a fygge tree, whiche was planted in his vyncyarde, and he came and sought fruite thereon, and founde none. Than sayd he vnto the wyne gardener: Beholde, This thre yere longe haue I come euery yere, and sought fruite vpon this fygge tree, and fynde none, cut it downe, whye hyndreth it the ground? But he answered, and sayd: Syr, let it alone yet this yere, tyll I dygge rounde aboute it, and dong it, if it wyll bryng forth fruite: If no, than cut it downe afterwarde.

[combred]

[bowed to
either]

And he taught in a Synagoge vpon the Sabbath: and beholde, there was a woman, whiche hadde a spirite of infirmitee eightene yeres, and was crooked, & could not well looke vp. When Iesus sawe her, he called her to hym, & sayd vnto her: Woman, be deliuered from thy disease. And he layd his handes vpon her, and immediately she was made streight, & praysed God.

Than answered the ruler of the Synagoge, and toke indignation (bicause Iesus healed

healed vpon the Sabbath) and sayde vnto the people: There are sixe dayes, wherein men ought to worke, in them come, and be healed, and not on the Sabbath.

Then the Lorde answered hym, & sayd: Thou hypocrite, * doothe not euery one of you louse his oxe or asse frome the crybbe vpon the Sabbath, and leade hym to the water? But should not this (whyche is Abrahams daughter) whom Satban hath bounde now epyghtene yeaues, bee loused from this bonde vpon the Sabbath? And whan he thus said, all his aduersaries were ashamed. And all the people reioyced ouer al the excellēt dedes that wer don by him. &

Deut. 22. 3
Luc. 14. 5

* And he said: What is the kyngdom of God lyke? Or wherunto shall I cōpare it? It is lyke a grayn of mustard seede, whiche a man toke, and cast in his gardeyn: and it grewe, and waxed a great tree, and the foules of the ayre dwelt among the bzaunches of it.

Math. 13. 31
Marc. 4. 3

* And agayn he sayd: Wherunto shall I cōpare the kyngedome of God? It is lyke vnto leauen, * whiche a woman toke, and myrte it amonge thye peckes of meale, tyll all was leuended. * And he went thorough citees and townes, and taught, and tooke his iourney towarde Jerusalem.

Math. 13. 33
Marc. 6. 6

And one sayd vnto hym: Lord, are there fewe (thynkest thou) that shall bee saued? But

Math 7. b

But he sayd vnto them : * Strive ye to enter in at the strayne gate : for many (I say vnto you) shall seeke to come in, and shall not be able. From that tyme forth, whan the good man of the house is rysen by, and hath shut the doore, than shall ye begyn to stond without, and to knocke at the doore, and say : * Lorde, Lorde, open vnto vs. And he shall answer and say vnto you : I knowe you not whence ye are.

Math. 25. a

Psalme 6. b
Math 7. b
& 25. d

Math 8. b

Math. 19. d
& 20. b
Marc. 10. c

Then shall ye begyn to say : We haue eaten and drunken before the, and thou hast taught vs vpon the streetes. And he shall say : I tell you, I know you not whence ye are. * Departe fro me all ye workers of iniquitee. There shall be weeping and gnashing of teethe, whan ye shall see Abraham, and Isaac, and Jacob, and all the Prophetes in the kyngdome of God, and your selues thrust out. * And whā thei shall com from the east and from the west, from the north & from the south, whiche shall syt at the table in the kyngdom of God. * And behold, there are laste, whiche shall be fyrst, and there are fyrste, whiche shall be laste.

Upon the same day there came certayne D of the Phariseis, and sayd vnto hym: Set the out of the waye, and departe hence, for Herode wyll kyll the. And he sayde vnto them : So ye and tell that fore, behold, I cast out devils, and heale the people to day, and

and to morow, & vpon the thyrde daye shall I make an ende: for it can not bee, that a prophet peryshe without^r Ierusalem.

Isaie at 7
Math 23. c

• O Ierusalem, Ierusalem, thou that killest the prophetes, and stonest the that are sent vnto the, howe oft wold I haue gathered thy chyldren together, euen as the hen gathereth hir nest vnder her wynges, and ye woulde not? Beholde, your habitation shall be lefte vnto you desolate. For I saye vnto you: ye shall not see me, tyll the tyme come that ye shall say: • Blessed be he that commeth in the name of the Lorde.

Psal. 117. a
Luce 19. d

The. xliii. Chapter

A **N**d it fortuneth that he came into the howse of one of the chiefe Phariseys vppon a Sabbath, to eate breade, and they watched hym. And beholde, there was a man before hym, whiche had the dropsye. And Iesus answered, & spake vnto the scribes & Phariseis, and sayde: • Is it lafull to heale on the Sabbath? But they helde their tunc. And he toke him & healed him, and let hym go, and answered, & said vnto them: Which of you shal haue an ore or an asse fallen into a pyt, & wil not streight way pull hym out on the Sabbath daye? And they could not answer hym again to that.

Math. 12. b
Marc 3. a
Luce. 6. a
& 14. b

Exod. 23. a
Deut. 22. b

And he told a similitude vnto the gesses, whan he marked how they chose the highest seats, and sayde vnto theym: Whan thou

thou art bydden of any man to a wedding
 sit not downe in the hyghest roume, lest a
 more honourable man than thou, be bidde
 of him, and he that had both the and hym,
 come and say vnto the: Geue this manne
 roume, and thou than begyn with shame,
 to take the lowest roume. But rather whā
 thou arte bydden. go and sit in the lowest
 roume, that whā he that had the, cometh,
 he may say vnto the: • Frende, sit vp hier:
 than shalke thou haue woorthyp in the pre-
 sence of them that sitte at the table. • For
 who so euer exaltech hym selfe, shall bee
 brought lowe: and he that humbleth hym
 selfe, shall be exalted. •

Pro. 25. a

Math. 23. b

Luc. 14. b

He sayd also vnto hym that had bydden
 hym: Whā thou makest a dyner or a sup-
 per, call not thy frendes, nor thy brethren,
 nor thy kynskfolkes, nor thy ryche neygh-
 bours, lest they call the agayn, and recom-
 pence be made the. • But whā thou ma-
 kest a feast, call the poore, the cripple, the
 lame, than arte thou blessed. for they can
 not recompence the. But it shalbe recōpen-
 sed the in the resurrection of the righteous.

Tobie. 4. c

Whā one of them that sat by at the table
 herd this, he said vnto him: Blessed is he,
 that eateth bread in the kingdom of God.
 But he said vnto hym: • & A certayn man
 made a great supper, and called many ther
 to. And in the houre of the supper he sent
 his

Math. 22. a

Apoc. 19. b

his seruaut. to saye vnto them that were bydden: Come, for now at all thynges readye. And they beganne all together to excuse them selues, one after another: The fyrste sayde vnto hym: I haue boughte a iearme, and I must nedes go furth & see it, I pray the haue me excused. And the secōd sayde: I haue boughte fyue yoke of oxen, and nowe I go to proue them, I pray the, haue me excused. And the thyrde sayde: I haue maryed a wyfe, therefore can I not come. And the seruant came, and broughte his Lorde worthe agayne throt.

Then was the good mā of the house displeased, and sayd vnto his seruaut: Go out quickly into the stretes, and quaters of the cytie, and bryng in hyther the poore and crippe and lame, and blinde. And the seruaut sayde: Lorde, it is done as thou hast cōmanded, & there is yet more rōume. And the Lorde sayde vnto the seruaut: Go out into the hyghe wayes, and to the hedges, & compell them to come in, that my house maye bee fylled. But I saye vnto you: That none of these men, which were bydden, shall taste of my supper. &

There wer much people with hym, & he tourned hym about & said vnto them: If any man come vnto me, & hate not his father, mother, wyfe, childre, brethre, sisters, & his own lyfe also, he can not bee my

D. l.

Discip

Gale. 19.2

Dut. 13.3

Math. 10. 6

& 16.4

Disciple . And who so euer beareth not his crosse, and foloweth me, can not be my Disciple.

Whiche of you is it, that wyl buylde a tower, and sytterh not downe fyrste, and counteth the cost, whether he haue sufficient to performe it? least after he hath layd the foundation, & is not able to performe it, all they that see it, begynne to laughe hym to scoorne, and to saye: This man beganne to buylde, and is not able to perfourme it. Or what kynge wyl go make battayle agaynst an other kynge, and sytterh not downe fyrste, and casterh in hys mynde, whether he be able with ten thousande, to meete hym that cometh agaynst hym, with twenye thousande? Welles, whyle the other is yet a great waye of, he senderh umbassage, and desirerh peace. So lykwise euery one of you, & forsakerh not all that he hath, can not be my Disciple.

Math 9. b
Marc 9. c

* Salte is a good thyng: but yf the salte bee vnsauery, what shall they leaso withal? It is neither good vpon the lande, nor in the donghyll, but shall be caste away. He that hath eares to heare, let hym heare.

The. x. Chapter

Math 9. b
Marc. 2. b
Luc. 5. d
† Lucē 5. d
86 7. a

Here resorted vnto hym all the pub^l A
licans and synners, that they myght
heare hym . And the Phariseis & Scribes
murmured and sayde: † This man recey-
uerh

ueth synners, and eateth with theim. But he tolde theim this similitude, and sayde:

• What man is he among you, that hath an hundred sheepe, and yf he lose one of theim, that leaueth not the nyne & nynty in the wyldernesse, and goeth after that whiche is losse, tyll he fynde it? And whan he hath founde it, he laiceth it vpon his shulders with ioy, and whan he cometh home, he calleth his frendes & neyghbours, and sayeth vnto theim: Reioyce with me, for I haue founde my shepe that was lost: I say vnto you: Euen so shall there bee ioy in heauen, ouer one synner that dooeth penance, more than ouer nyne and nynty righteous, whiche • neede no repentance. Math. 18. b

Or what woman is it, that hath tenne grotes, if she lose one of theim, that lygh- teth not a candell, & sweepeth the house, and seeketh diligently, tyll she fynde it? And whan she hath founde it, shee calleth her frendes & neyghbouris, & saith: Reioyce with me, for I haue found my grote, which I had lost. Euen so (I tell you) shall there be ioy before the angels of God, ouer one synner that dooeth penance. Luce 15. a

¶ And he sayd: A certayn man had two sonnes, & the yonger of theim sayde vnto the father: Father, geue me the porcion of the goodes, that belongeth vnto me. And he diuided the good vnto them. And not long

Q. ij.

ther

therafter, gathered the yonger sonne altogether, and tooke his iourney into a farre countrey, and there wasted he his goodes with riotous luyng. Now, whan he had spent all that he hadde, there was a greate dearth thowow cut all the same lande. And he began to lacke, and went his waye, and dyd cleaue to a citizyn of the same countrey, whiche sente hym into his fielde, to keepe swyne. And he woulde fayne haue fylled his bealy with the coddys, that the swyne dyd eate. And no man gaue hym them.

Then came he to hym selfe, and sayde: **C** Howe many hyred seruauntes hathe my father, whiche haue breade ynoughe, and I peryshe of hungre? I wyll get vp, and go to my father, and saye vnto hym: Father, I haue synned agaynst heauen, and beefore thee, and am no more woorthy to be called thy sonne, make me as one of thy hyred seruauntes. And he gat hym vp, and camme vnto his father. * But whan he was yet a greate waye of, his father sawe hym, and had compassion, and ranne, and fell aboute his necke, and kyssed hym.

Then sayde the sonne vnto hym: Father, I haue synned agaynst heauen, and beefore the, I am no more woorthy to be called thy sonne. But the father sayde vnto his seruauntes: Brying forth the best garment, and putte it vppon hym, and geue hym a ryng

Psalme . lxx. 2
Iob. iij. b

rynge vpon his hande, and shooes on his feete, and byrnyng hyther a fedde calfe, and kyll it: let vs eate and be merye, for this my sonne was dead, and is alpyue agayne: he was losse, and is founde. And they beganne to bee mery.

But the elder sonne was in the felde. And whan he came, and drew nye to the house, he hearde the mynstrerly and dauncynge, and called one of the seruantes vnto hym, and asked what it was. He sayde vnto hym: Thy brother is come, and thy father hath slayne a fedde calfe, bycause he hath receyued hym safe and sounde. Than was he angry, and woulde not go in. Than went his father out, and praied hym. But he answered and sayd vnto his father: Lo, thys manny yeares haue I doone the seruyce, neyther haue I yet broken thy commandement, and thou gauest me neuer one kydd, that I myghte make merye with my frendes. But now, that this thy sonne is come, whyche hath deuoured his gooddes with harlottes, thou hast slayne a fedde calfe. But he sayde vnto hym: My sonne, thou arte alway with me, and all that is myne, is thine: Thou shouldest be mery and gladde: for this thy brother was deade, and is alpyue agayne: he was losse, and is founde agayne. &

The sixtene Chapter.

M. iii.

Be

HE sayde also vnto his disciples: There was a certayn riche man, which had a steward, that was accused vnto hym, that he hadde wasted his gooddes. And he called hym, and sayd vnto hym: Howe is it, that I heare this of the? Goe accompres of thy stewardshyp, for thou mayste be no longer steward. The steward sayd with in hym selfe: What shal I doo? My Lord wyll take away the stewardshyp fro me: I wot what I wyll do, that whan I am put out of the stewardshyp, they may receyue me into their houses.

And he called vnto hym all his Lordes betters, and sayde vnto the fyrste: Howe muche owest thou vnto my Lord? He said: An hundreth tonnes yf oyle: And he said: Take thy byll, syt downe quickly, & write fifty. Than sayd he vnto an other: Howe much owest thou? He sayd: an hundreth quarters of wheate. And he sayde vnto hym: Take thy bill, and write foure score. And the Lorde commended the vnyghteous steward, bycause he had done wisely. For the children of this world are in their kynde wyser than the chyldren of lyght. And I saye vnto you: Make you frondes with the vnyghteous Mammon, that whan ye shal haue nede they may receaue you into euerlasting tabernacles. &

[wicked]
[depart]

He that is faythfull in the least, is faithfull

full also in much: & he that is unrighteous
in the least, is unrighteous also in much.
If ye then haue not ben faithfull in the un-
righteous manning, who wyl beleue you
in that whiche is true? And yf ye haue not
ben faithfull in an other mans busynesse,
who wyl geue you y^e whiche is your own?

• No seruant can serue two masters: for Math. 6. c
either he shal hate the one, & loue the other,
or els he shal leane to the one, & dyspyse the
other. Ye can not serue God & Mammon.

All these thynges hearde the Phariseys,
which were couetous, & they mocked him.
And he said vnto the: Ye ac^t they that iusti-
fy your selues before me, but god knoweth
your hertes. For that which is hye^r amog^r highly este-
med
men, is an abomination before God.

• The law & the Prophetes prophecied^r Marc. 6
freely
vnto John, and from that tyme forth, is
the kynngdome of God preached thorow
the Gospell, and euery man preache^r in- frequently to
go in
to it, by vyolence^r. • But easer is it for
heauen and earth to peryshe, than one tittle
of the lawe to fall. • Who so euer putteth Eph. 4. 2
Matt. 23. b
& Math 5. d
& 19. b
Marc. 10. 2
forfaketh
away^r his wyfe, & marieth an other, brea-
keth matrimony: and he that marieth her
which is diuorced from her husbände, brea-
keth wedlocke^r also. fornycatry

• There was a certayne ryche mā, which
clothed him selfe with purple, and costely
linnen^r, and fared deliciously euery day. signifying

¶ III

¶ And

And there was a poore man named Lazarus, which lay at his gate, full of sores, & despyred to bee fylled with the crummes, that fell frome the ryche mans table. Yet came the dogges, & lycked his sores. But it fortunied, that the poore man died, & was caried of the angels, into Abrahams bosom. The riche mā died also, & was buried.

Now, when he was in the hell, he lift up his eyes in the paine, and saw Abraham a farre off, & Lazarus in his bosom: & he cried and sayde: Father Abraham, haue mercy vpon me, and sende Lazarus, that he may dyppe the tpype of his finger in water, and coole my tong, for I am tormented in this flame. But Abraham sayde: Remembre thy selfe, that thou hast receyued good in thy lyfe, & contrary wyse, Lazarus receyued euill. But now is he comforted, and thou art tormented. And beside all this, there is a great space sette betwene vs and you, so that they, whiche woulde go downe from hence vnto you, can not, neither may they passe euer from thence vnto vs.

Then sayde he: I pray the than father, that thou wylt sende hym vnto my fathers house, for I haue yet true brethren, that he may warne the, lest they also come into this place of torment. Abraham sayde vnto hym: They haue Moses & the Prophets, let them heere the. But he sayde:

Here

Galat. 6. 2
'thy plea-
sure'

'pynel

say father Abraham, but yf one went vn-
to them from the dead, they wolde doo pe-
naunce. Neuerthelesse he sayd vnto hym:
If they heare not Moyses and the prophe-
tes, than shall they not beleue also, though
one rose agayne from the dead. ¶

The xviij. Chapter.

A He sayd vnto his disciples: • It is vn-
possible that offences shuld not come: Math. 18. 4
but vnto hym by whom they come: Marc 9. 8
It were better for hym, that a mylstone were
hanged about his necke, and he caste into
the sea, than that he shoulde offende one of
these little ones. Take hede to your selues
• If thy brother trespass agaynst the, re- Math. 18. b
buke hym: and if he amend, forgeue him. [repens]
And though he synne agaynst the seuen ty-
mes in a daye, and come seuen tymes in a
day to the agayne, and say: It repenteth
me: forgeue hym.

And the apostles sayde vnto the Lorde:
Increase our faith. The Lorde sayd. • If Math 17. c
ye haue faith as a grayne of mustard seed, & 21. c
and say vnto this **Molbery** tree: Plucke [examine]
thy selfe by the rootes, and plante thy
selfe in the sea, it shall bee obediante vnto
you. Whiche of you is it, that hath a ser-
uant (whyche ploweth or seedeth the cate-
fall) whan he commeth home from the
felde, that he wil say vnto him: Go quick-
ly, and set down to meate. Is it not thus?

A. y.

that

that he saith vnto him: Make redy that I may suppe: girde vp thy selfe, and serue me, tyl I haue eaten & dronken, afterward shalt thou eate & drynke also. Thanketh he the same seruāt also, bicause he did that was cōmanded him? I trow not. So likewyse ye whā ye haue don al that is cōmanded you, saie: We are vnprofitable seruantes, wee haue done that we were bounde to doo.

✠ And it fortunēd whan he toke his iorney towarde Ierusalem, he went through the middes of Samaria and Galilee. And as he came into a towne, there met hym tenne leprouous men, whiche stode asarte of, and lyfte vp their voyce, and sayde: Iesu mayster, haue mercy vpon vs. And whan he sawe them, he sayde vnto them.

Leuit. 14. 3

✠ So and shewe your selues vnto the prestes. And it came to passe, as they wente, they were censed. And one of them whan he saw that he was censed, he turned back agayne, and praysed God with lowde voyce, and felle downe on his face at his feete, and gaue hym thanks. And the same was a Samaritane. Iesus answered and sayde: Are there not ten censed? But where are those nyne? There wer els none founde, that tourned agayne, and gaue God the prayse, saue only this stranger. And he sayde vnto hym: Aryse, goe thy waye, thy faythe hath made thee whole.

whole. &

C But when he was demanded of the Phariseis: Whan cometh the kyngdome of God? He answered them, and sayd: The kyngdome of God cometh not with out^r wayrynge warde apperance⁷, nother shall it bee sayd: for⁷ lo, here or there is it. For behold, the kyngdome of God is inward in you.

And he sayde to the disciples: The tyme shall come, whan ye shall desyre to see one day of the sonne of man, and shall not see it. And they shall saie vnto you: Se here, Math. 24. b Se there. Marc. 13. c So not ye, nother solow: for as the lyghtnyng shyneth aboute from the heu-
uen, and lighteth ouer all that is vnder the beauen, so shall the sonne of man be in his daie. But first muste he suffre many thyn-
ges, and be refused of this generation. Math 16. c
17. d 20. b

And as it came to passe in the tyme of Noe, so shall it com to passe also in the daies of the sonne of man. They dyd eate, they dranke, they married, and were married, & Gene. 7. b
uen vnto the day & Noe went into the ark, Math. 24. d
and the floud cam, and destroyed them all.

D Lykewyle also as it came to passe in the tyme of Lot, thei did eate, thei drank, thei bought, they sold, they planted, they builded. But euē the same day that Lot went out of Sodome, it rayned fyre and bym-
stone from heauen, and destroyed theym all. After this maner also shall it go, in the
daie

Math. 24. b • In that day who so is vpon the rooffe, and his stuffe in the house, let hym not com downe to fetch it: Lyke wise he that is in the fiede, let hym not tourne backe for it that is behynd hym. • Remembre Lottes wyfe. & Who so euer goeth aboute to saue his lyfe, shall lose it: and who so euer shall lose it, shall saue it.

Genes. 19. c

Math. 10. c

Marc. 8. c

Luce 9. c

Iohn. 12. c

Math. 24. c

I say vnto you: In that nyght shall two lye vppon one bedde, the one shall be receaued, the other shall be forsaken. • Two shall be gryndyng togyther, the one shall be receaued, the other shall bee forsaken. And they answered, and said vnto him: Where Lord? He sayd vnto them: Where so euer the dead carcase is, there wyl the Eagles be gathered togyther.

The xliiij. Chapter.

L. Tels. 5. c

the very

neither re

garbed m

[saunge]

HE tolde them a similitude, signifying, that men ought alwaies to praye, and not to leaue of, and sayde: There was a iudge in a cytee, whiche feared not God, and stode in awe of no man. And in the same citee there was a wydowe, whiche came vnto hym, and sayd: deliuer me fro myne aduersary. And he wold not a great whyle. But afterward he thought within hym selfe: Though I feare not God, and stande in awe of no man, yet seeing this wydowe is so importune vpon me, I wyl deliuer

deliuer her, leste she come at the laste, and
 'rayle' vppon me.

[hagg:]

Then sayd the Lorde: Heare what the
 vnrighuous iudge saith. But shal not God
 also deliuer his chosen, that cry vnto hym
 day and nyght, though he deferre them?
 I say vnto you: He shall deliuer them, and
 that shortly. Neuerthelesse whan the son
 of man cometh, suppose ye that he shall
 fynde faith vpon earth?

✠ And vnto certayne whiche trusted in
 them selues, that thei were perfect, and des-
 pised other, he spake this similitude: Ther
 went vpon two men into the temple, to pray:
 The one a Pharisey, the other a Publican
 The Pharisey stode and prayed by hym
 selfe after this maner: * I thank the God,
 that I am not as other men, 'robbers', vnrigh-
 teous, aduouterers, or as this publi-
 can: I faste twise in the weeke: I geue the
 tithes of all that I haue. And the publi-
 can stode as farre of, and woulde not lyft vp
 his eyes to heauen, but smote vppon his
 breast, and sayde: God, be thou mercifull
 vnto me synner. I tell you: This manne
 went doونه into his house iustified more
 than the other. * For who so euer exalterh
 hym selfe, shall bee broughtre lowe: and he
 that humbleth hym selfe, shall be exalted. ✠

Deut. 26. c
 Eccl. 7. c
 [exaltation
 nera]

Math. 23. b
 Luke 14. b

* They brought yong chyldren also vnto
 hym, that he shulde touche them. But whā
 the

Math 19. b
 Marc. 10. f

the disciples saw that, they rebuked them. Nevertheless Jesus called the unto hym, and sayd: Suffre the children to com vnto me, and forbyd them not: for of suche is the kyngdome of God. Verily I say vnto you: Who so euer receaueth not the kyngdō of God as a child, shal not enter therein

And a certayn ruler asked him, and said:

Math. 19. c

Marc. 10. b

* Good maister, what muste I doo, that I may inherite euerlastyng lyfe? But Jesus said vnto hym: Why callest thou me good? There is no man good, but God onely.

Thou knowest the commaundementes:

Ex. d. 23. c

* Thou shalt not breake wedlocke: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother. But he sayde: All these haue I kepte fro my youth vp. Whā Jesus hearde that, he sayd vnto hym: Yet lackest thou one thyng: Sell all that thou hast, and geue it vnto the poore, and thou shalt haue a treasure in heauen, and come and folowe me. Whan he hearde that, he was sorry, for he was very ryche.

Math. 19. c

Marc 10. c

Whan Jesus sawe that he was sorry, he sayd: * Howe hardely shall the ryche come into the kyngedome of God. It is easyer for a Camell to go thorough the eye of a needle, than for a ryche man to entre into the kyngdome of God. Than sayde they that herde that: Who can then be saued?

But

But he sayde: * Looke what is impossible with men, is possible with God. Luce 1. c

* Then sayde Peter: Beholde, we haue forsaken all, and folowed the. He sayd vnto them: Verily I saye vnto you: There is no man that forsake th house, or elders, or brethren, or wyfe, or chyldren for the kyngdome of Gods sake, whiche shall not receaue muche more in this tyme, and euer lastyng lyfe in the worlde to come. Math 19. d
Marc. 10. c

C D * He tooke vnto hym the twelue, and sayd vnto them: Beholde, we go bp to Ierusalem, and it shall all bee fulfilled, that is written by the prophetes, concernynge the sonne of man. For he shall be delyuered vnto the Heithen, and shall be mocked, and despitefully intreated, and spitted vpon, and whan they haue scourged hym, they shall put hym to death, and vpon the thyrde day shall he aryse agayn. * And they vnderstoode nothynge of these thynges. Math. 20. b
Marc 10. d
Luc 24. e
Luce 2. g
And this sayeng was hydde frome them, and they perceyued not the thynges that were spoken.

* And it came to passe, whan he came nye vnto Iericho, there satte one blynd by the way, and begged. And whan he herde the people passe by, he asked what it was. Thā sayd they vnto him, & Iesus of Nazareth passed by. And he cried, & sayd: Iesu thou sonne of Dauid, haue mercy vppon me. Math 20. c
Marc. 10. c

But

But the people that wente before, rebuked hym, that he shulde holde his tounge. Nevertheless he cryed muche more: Thou son of Dauid, haue mercy vppon me. Iesus stode stille, and commanded hym to bee broughte vnto hym. And whan he was come nere, he asked hym, and sayd: What wilt thou that I doo vnto the? He sayde: Lord, that I may receyue my syght. And Iesus sayd vnto hym: Beccaue thy sight, thy faith hath saued the. And immediately he sawe, and felowed hym, and praysed God. And all the people that saw it, gaue God the prayse. ¶

The nyntene Chapter.

And he entred in, and went thorow Jericho: and beholde, there was a man named Zacheus, which was a ruler of the publicans, and was ryche, and despyred to see Iesus what he shulde be, and he coulde not for the people, for he was lorde of stature. And he ranne before, and clymmed vp into a wyde figge tree, that he myght see hym: for he shuld come that way. And whan Iesus cam to the same place, he looked vp, and sawe hym, and sayd vnto hym: Zache, com dowre hastily, for to day must I turne into thy house. And he cam down hastily, and receaued hym with ioy. Whā they saw that, they murmured all, & sayd, that he was gone into a synner.

But

But Zacheus stode forth, & said vnto the Lorde: Beholde Lorde, the halfe of my gooddes geue I to the poore: and if I haue defrauded any man, I restore hym foure folde. Iesus sayde vnto hym: This day is health ^{happened} vnto this house, ^{come} for so much as he also is Abrahams sonne. For the sonne of man is come to seke, & Math. 19. a to saue that whiche was lost. &

Nowe whyle they hearkened, he tolde a similitude also, bycause he was nye vnto Jerusalem, and bycause they thoughte, that the kyngdome of God shulde appeere immediatly: And he sayde: & A certayn Math. 29. a noble man went into a farre countrey, to Marc. 13. d receyue hym a kyngdome, & than to come agayne. This man called ten of his seruauntes, & delyuered them ten pound, and sayde vnto theim: ^{Occupy} tyl I come a- ^{bye and sell} gayne. But his citizens hated hym, & sent a message after hym, and sayde: We wyll not haue this man to reigne ouer vs.

And it foruned whan he came agayne, after that he had receyued the kyngdome, he had call for the seruauntes, vnto whom he had geuen his money, that he myghte know, what euery one had doone. Than came the first, and sayd: Syr, thy pounde hath wonne ten pounde. And he sayd vnto hym: Well, thou good seruaunt, for so much as thou hast be faithfull in the least, thou

2. Reg. 1. c
Math 13. d

thou shalt haue aucthoritee ouer ten cittees. The seconde came also and sayd: Syr, thy pounde hath wonne fyue pounde. And to hym he sayde: And thou shalt be ouer fyue cittees. And the thyrde came, & sayde: Lo syr, here is thy pound, which I haue kept in a naphyn, I was afrayd of the, for thou art an hard man, thou takest vp that thou hast not layd downe, and reapest that thou hast not sowen. He sayd vnto hym: * Of thyne owne mouthe iudge I thee, thou euill seruaunt. Knewest thou that I am an harde man, takyng vp that I layde not downe, and reappyn that I dyd not sowe? Wherefore then hast thou not deliuered my money to the exchange banke? And at my commynge, myght I haue requyred myne owne, with vauntage.

Math. 13. b
8c. 25. c
Marc. 11. d
Marc. 4. c
Luc 8. b

And he sayd vnto theim that stode by: Take the pounde from hym, & geue it vnto hym that hath ten pound. And thei said vnto hym: Syr, he hath ten pound already. But I say vnto you: * Who so euer hath, vnto hym shal be geuen: but from him that hath not, shalbe taken away, euen that he hath. As for those myne enemies, whiche woulde not that I shuld reigne ouer them, brynge them hyther, and slea them before me. And whan he hadde thus sayde, he went on forwarde, and tooke his iourney vp to Ierusalem. &

• And

Math 21. a
Marc 11. a

• And it fortuned whan he came nye to Bethphagee and Bethany, vnto mount Oliuete, he sent two of his Disciples, & said: Go into the towne, that lieth ouer agaynst you, and as soone as ye are come in, ye shall fynde a foale tyed, wheron yet neuer man sat, loose it, and brynge it hyther. And yf any man aske you, wherfore ye loose it, say thus vnto hym: The Lorde hath neede therof.

And they that wer sent, went their way, and founde, euen as he hadde sayde. But whan they loused the foale, the owners therof sayde vnto them: Why lose ye the foale? They sayde: The Lorde hath neede therof. And they brought it vnto Iesus, and cast their cloathes vpon the foale, and set Iesus thereon. • Nowe as he went, they spread their garmentes in the waye. Iohn. 12. b

And whan he went downe from mount Oliuete, the whole multitude of his disciples began ioyefully to prayse God with loude voyce, ouer all the miracles that they had scene, and sayde: • Blessed be he, that cometh a Kyng, in the name of the Lord. Luc 19. b
• Peace bee in Heauen, and prayse in the heyghe. Ephel. 2. c
And some of the Phariseis among the people, sayde vnto hym: Maister, rebuke thy Disciples. And he answered, and sayde vnto them: I tell you: • If these holde their peace, yet shall the stones crye. Abac. 2. b

R. ij.

✱ And

Ioan. 11. b

Iere. 51. 2

Mich. 3. c

Math. 24. 2

Marc. 13. 2

Luc 21. a

And whan he was come neere, he behelde the cite, and wepte vpon it. & sayd: If thou knewest what were for thy peace, thou shouldest remembre euen in this present day of thyne. But now is it hyd from thyne eyes. For the tyme shall come vpon the, that thy enemies shall cast by a banke about thee, and aboute thy chyldzen with thee, and besiege thee, and kepe them on euery syde, and make thee euen with the grounde, and shall not leaue in thee, one stone vpon an other, bycause thou hast not knowen the tyme, wherein thou haste been visited.

Math 21. b

Marc 11. b

Ioan. 2. b

Esai. 56. c

Ierem. 7. 2

1. Reg. 8. d

And he went into the Temple, and beganne to dryue out them that bought and solde therin, and sayde vnto theim: It is written: My house, is the house of praier, but yee haue made it a denne of murderers. And he taught daily in the temple.

Math 21. a

Luc. 20. b

Iohn 7. c

& 8. d

But the hye Prestes and the Scribes and the chieffest of the people wente about to destroy hym, and founde not what to do vnto hym. For al the people sticke by him, and gaue hym audience.

The twenty Chapter.

Math. 21. c

Marc. 11. d

And it fortuneth one of those dayes, when he taught the people in the temple, & preached the Gospell, the hye Prestes and Scribes came vnto hym with the Elders, & spake vnto hym, and sayd: Tell vs,

vs, by what authoritee doest thou these
thynges? Or who gaue the this auctori-
tie? But he answered & sayde vnto them:
I wyl aske you a woorde also, tell it me:
The Baptisme of Iohñ, was it from hea-
uen, or of men? But they thought in them-
selues, & sayd: If we say frō heauen, than
shall he saye: Why dyd ye not than beleue
him? But if we say: of men, than shall all
the people stone vs: for they be perswaded,
that Iohñ is a prophet. And they answer-
ed, that they could not tel, whence it was.
And Iesus said vnto them: Neither tell I
you, by what authoritee I do these thynges.

And he began to telle the people this si-
militude: • A certain man planted a vyne-
yard, and let it out vnto husbandmen and
went hym selfe into a strange countrey for
a great season. And whan his tyme was
come, he sent a seruant to the husbandmē,
that they myght geue hym of the fruite of
the vineyardes. But the husbandmen bet
hym, & sent hym away empty: & agayn, he
sent yet an other seruant, but they bet hym
also, & intreated hym shamefully, and sent
hym away emptye. And belydes this, he
sent the thyrde, but they wounded him also,
and thrust hym out. Than sayd the Lord
of the vyneyarde: What shall I do: I wil
sende my deare sonne, peradventure they
wil stand in awe of him, whā they see hym.

Math. 21. 8
Marc. 12. 9
[fermers]

Ioan. 9. 34
Rom. 8. 3
Phil. 2. 5

¶.iii.

But

But when the husbandmē saith the sonne they thought in them selues, & sayd: This C
Gene. 37. d is the heyre, come, + let vs kyll hym, that the inheritaunce may bee ours. And they thrust hym out of the vineyarde, and slewe hym. What shall now be the Lorde of the vineyarde doo vnto theim? He shall come, and destroy those husbandmen, and let out his vineyarde vnto other. When they hearde that, they sayd: God forbid.

But he behelde them, and sayde: What
Psal. 117. c is this then that is writen? The same stone
Esa. 28. c whiche the buylders refused, is become the head corner stone? Whosoever falleth vpon this stone, shall be broken in sundre:
Dani. 2. e But + vpon whome so euer he falleth, he shall grynde hym to powder. + And the
Math 21. c high priestes and Scribes went aboute to
Marc. 12. a laye handes vpon hym, the same howre,
Luce 19. d and they feared the people: For they perceyued, that he had spoken this similitude agaynst them.

* And they watched hym, and sent forth D
Math 22. b spies, whiche shuld sayne theim selues per-
Marc 12. b fect, that they myght take hym in his wordes, to delpyer hym vnto the power and authoritee of the Deputie. And they axed hym, and sayde: Mayster, we knowe that thou sayest & teachest right, & regardest the outwarde appearance of no man, but teachest the way of God truely: Is it lawfull that

that the geue tribute vnto the Emperour⁷
or not? But he perceiued they² craftynesse,
and sayde vnto theym: Why tempte you
me? Shew me the penny: Whose ymage
and superscription hath it? They answered,
and sayde: The Emperours. Than
sayde he vnto them: Geue than vnto the
Emperoure that, whych is the Empe-
rours: & vnto God that, which is Gods.
And they coulde not reprove his word be-
fore the people, and meruayled at his an-
swere, and helde their peace.

[Cesar]

[belongeth
vnto them
perour?
pertaineth
vnto God]

* Than came vnto hym certayne of the
Saduces, & (whiche holde that there is no
Resurrection) and asked hym, and sayde:
Master, Moses wrote vnto vs: * If any
mans brother dye, hauyng a wyfe, & dieth
without chyliden, than shall his brother
take his wyfe, and rayse vp seede vnto his
brother. Nowe were there seuen brethren,
the fyrst toke a wyfe, and dyed chyldlesse,
and the seconde tooke the wyfe, and dyed
without chyliden also: and the thyrde toke
her, lykerwyse all the seuen, & lefte no chyl-
iden behynd them, & dyed. At the last, after
all, the womā dyed also. Now in the resur-
rection, whose wyfe shall she be of them?
for seuen had her to wyfe. And Iesus an-
swered, & said vnto them: The chyliden of
this worlde marry & are married: but they
that shall be worthy to enioye that worlde,

Math. 22. a
Marc. 12. D
Actu. 23. b

Deut. 25. a

and the Resurrection from the dead, shall neither mary, nor be married: for they can dye no more. For they are lyke vnto the angels, & are the chyldren of God, in so much as thei are chyldre of the resurrection.

But that the dead rise agayn, hath Mo^Eses also signified besides the bush, when he called the * Lorde, the God of Abraham, the God of Isaac, and the God of Jacob. But God, is not a God of the dead, but of the lyuyng: for they lyue all vnto hym. Then answered certayne of the Scribes, and sayde: Mayster, thou haste sayd wel. And from that tyme furthe, they durst aske hym no more questions.

Math. 22. d * But he sayde vnto theym: Howe saye
Marc. 12. c they, that Chryste is Dauids sonne? And
Psal. 109. 2 Dauid hym selfe saith in the booke of the
Psalmes: : The Lorde sayde vnto my
Lorde: Sytte thou on my ryght hand, tyll
I make thyne ennemyes thy footstoolle.
Dauid called hym Lorde, howe is he than
his sonne?

Math. 23. a * Now while al the people gaue audience
Marc. 12. d he said vnto his disciples: Beware of the
Luce 11. d Scribes which wyll go in long garmetes,
& loue to be saluted bp^d the market, & desire
to sit highest in the synagoges, & at t^e table.
Thei denoure wydowes houses, & that vnder
a colour of longe praieng. These shall
receyue the greater damnation.

The

AND he looked vp, and beheld the riche Marc 12. 8
 howe they put in their offerynges in-
 to the ^{treasory} Gods chest¹. He sawe also a pooze
 wydow, whiche put in two myles, and he
 sayde: ^{2. Cor. 8. b}Veryly I saye vnto you. * This
 pooze wydowe hath put in more than all:
 for these all haue of theyr excesse put in
 vnto the offeryng of God, but she of her po-
 uertee hath put in all her luyng & she had.

* And whan some spake of the temple,
 that it was garnyshe with goodly stones Math. 24. a
 and Jewels, he said: Marc 13. c The tyme shal com,
 wherein of all this that ye see, there shal
 not be left one stone vpon an other, which
 shal not be broken down: They asked hym,
 and sayd: 3. Reg. 7. b Master, whan shal these be? and
 what shal bee the token, whan these shal
 come to passe? 1. Iren. 7. b He sayde. Take hede, that
 ye be not deceaued: Luc. 17. d * For many shal come
 in my name, and say: 1. Ioan. 4. a I am he, & the tyme
 is come harde by. Folothe them not.

But whan ye here of warres and ^{diffencel} insur-
 rections¹, be not ye asrayde, for such muste
 come to passe, but the ende is not yet there
 so soone. Than sayde he vnto them: Esai. 19. a * One
 people shal ryse agaynst an other, and one
 realme agaynste an other, and there shal
 bee greate earthequakes here and there,
 pestilence and dearthe, and fearefull thyn-
 ges. And great tokens shal there be from
 heauen.

Math. 10. b
& 24. a
Marc 13. b
Luc 21. b
Ioan. 15. b
& 16. a

Exod. 4. c
Esa. 54. c
Actu. 6. b
Mich. 7. a

Math. 24. b
Marc 13. b

heauen: *But for all these, they shall laye
handes vpon you, and persecute you, and
deliuer you vp into theyr synagoges and
prisons, and byng you before kynges and
princes for my names sake. But this shall
happē vnto you for a witnes. Be at a point
therefore in youre hertes, that ye take no
thought howe ye shall answer: *for I will
geue you mouth and wysdom, agaynst the
which all your aduersaries shal not be able
to speake nor to resist. *But ye shalbe deli-
uered vp euē of your elders, brethren, kins-
folkes & frendes, and som of you shall they
put vnto death, and ye shall be hated of e-
uery man for my names sake, and yet shall
not one heare of your head peryshe. Hold
fast your soules with patience.

*But whan ye shall see Ierusalem besie-
ged with an hoste, than vnderstande that
the desolation of it is nye. Than let them
whiche be in Iethry, flee vnto the moun-
taynes: and let suche as be in the myddest
therof, departe out: and let suche as be in
the countreys, not come therein. For those
at the days of vengeance, that euery thyng
which is wryten, may be fulfilled. But wo
vnto them that ar with child, and to them
that geue sucke in those daies: for there shal
be great trouble vpon earth, & wrath ouer
this people, and they shall fall thorow the
edge of the sword, & be led captiue among
all

all nations. And Ierusalem shall be troden downe of the Heithen, vntyl the tyme of the Heithen bee fulfilled. Rom. 11. d

* And there shall be tokens in the Son and Moone, and starres, and vpon erthe: the people shall be in suche perplexitee, that they shall not tell which way to turne them selues. And the sea and the waters shall roare, and men shall pyne away for feare, and for lokynge after the thynges whiche shall come vpon earthe. For euen the very powers of heauen shall moue. Ezec. 39. c
Osee. 10. b
Math. 24. c
Marc 13. c
Apoc. 6. c

D And than shall they see the sonne of man commynge in the cloude with power and great glory. But whan these thynges begyn to come to passe, than looke vp, and lyfte vp your heades, for your redemption draweth nye. Esa 19. a
Luce 17. c
Ioan. 1. c

* And he tolde them a similitude: Behold the figge tree, and all the trees whan they nowe shutte forth theire buddes, ye see by them, and perceaue, that Sommer is now at hande. So lykewyse ye, whan ye see all these thynges come to passe, bee sure, that the kyngdom of God is ny. Verily I say vnto you, this generation shall not passe, tyll all bee fulfilled. Heauen and erth shall passe, but my wordes shall not passe. &

* But take hede vnto your selues, & your hertes be not ouerladen with^r excesse of eatyng, and with drukkennes, & with taking Rom. 13. b
Eccl. 37. d
[surferyns]
of

Math. 24. b
 Marc 13. d
 1. Pet. 5. b

of thought for lypynge, and so this daye come vpon you vnwares. For as a snare shall it come on all theim that dwelle vpon earth. Watch therfore continually, and pray that ye may be woorthy to escape all this that shall come, and to stand before the sonne of man.

And on the daye tyme he taught in the temple, but in the nyght season he wente out, and abode all nyght vpon mount Olyuete. And all the people gat theym vpon early vnto him in the temple for to here him.

The xxii. Chapter

Math 26. a
 Marc 14. a
 1. Ioan 7. c
 11. a & 11. f

The feast of swete breade (whiche is called Ester) drew ny. And the hygh A priestes & scribes, sought how they myght put hym to deathe, and were afrayde of the people. But Sathan was entred into Judas, named Iscarioth (whiche was of the numbze of the twelue) and he went his way, and talked with the hye priestes, and with the hye officers, howe he woulde betray hym vnto them. And they were glad, and promysed to geue hym money. And he consented and sought oportunitie that he myght betray hym without any rumour.

Math. 26. b
 Marc 14. b

Then cam the day of swete bread, when in the Easter lambe must be offred. And he sent Peter and Iohn, and sayd: Go your way, prepare vs the Easter lambe, that we may eate. But they sayde vnto hym: Where

Where wilt thou, that we prepare it? He sayd vnto them: Beholde, whan ye come into the citee, there shall meere you a man, bearynge a pytcher of water, folowe hym into the house that he entreth in, and saie vnto the good manne of the howse: The master sendeth the woorde: Where is the guesthouse, wherein I maye eat the Easter lambe with my disciples? And he shall shew you a greate parlour paved. They wente their waie, and founde as he had sayd vnto them, and made ready the Easter labe.

And when the houre came, he sat downe, and the twelue apostles with hym, and he sayd vnto them: I haue heretofore desyred to eat this Easter lambe with you beefore I suffre. For I say vnto you: that henceforth I wyll eat no more therof, tyl it be fulfilled in the kyngdome of God. And he toke the cuppe, gaue thanks, and sayde: Take this and diuide it amonge you: For I say vnto you: I wyll not drynke of the fruite of the vyne, vntyll the kyngdom of God come.

And he toke the bread, gaue thanks, and brake it, and gaue it them, and sayd: This is my body, whiche shall be geuen for you. This doo in the remembrance of me. Lykewise also the cuppe, after they had supped, & said: This cup is the newe testamēt in my blood, which shall be shed for you.

But

Math. 26. c
Marc. 14. c
1. Cor. 11. a
Ioan 6. f
[157]

Math. 20. b

Marc 14. c

* But lo, the hand of hym that betrayeth me, is with me on the table. And the son of man truly goeth forth, as it is appointed. But woe vnto that man, by whom he is betrayed. And they began to aske amōg them selues, whiche of them it shulde bee, that shulde doo that.

Math. 20. d

Marc. 9. d

& 10. e

Luc. 9. e

1. Pet. 5. a

Luc 12. d

Math. 19. d

Apoca. 3. d

† * There rose a strife also among them, whiche of them shulde bee taken for the greatest. But he sayd vnto them: The kinges of the worlde haue dominion ouer the people, and they that beare rule ouer them are called gracious lordes. * But ye shall not bee so: But the greatest amonge you, shalbe as the yongest: and the chieffest, as a seruauunt. For whyche is the greatest? he that sitteth at the table, or he that serueth? Is it not he that syteth at the table? But I am amōg you as a minister. As for you, ye are thei, that haue biden with me in my temptations. * And I wil apoint the king dom vnto you, euen as my father hath appointed me, that ye may eate and drynke at my table in my kyngdome, * and syt vpon seates, and iudge the twelue Tribes of Israell. †

But the Lorde sayde: Symon, Symon, beholde Sathan hath despyred after you, that he myghte spite you euen as wheate, but I haue prayed for the, that thy saythe fayle not. And whan thou art conuerted, strength

strength thy brethren. • But he sayd vnto hym: Lorde, I am redy to go with the into prison, and into death. Neuerthelesse he sayd: Peter, I saie vnto the: The cocke shall not crowe this daye, tyll thou haue thuse denied, that thou knowest me.

Math 26. c
Marc. 14. c
Ioan. 13. d

And he sayd vnto them: • Whan I sent you without wallet, without scrippe, and without shoes, lacked ye any thyng? They sayde: No. Than sayd he vnto them: But nowe, he that hath a wallet, let hym take it by, likewise also the scrippe. But he that hath not, let hym sell his coate, and bye a swearde. For I saie vnto you: It muste yet bee fulfilled on me, that is written:

Math 10. a
Marc 6. a
Luc. 9. a

• He was counted among the euill doers. For looke what is written of me, it hath an ende. But they sayde: Lorde, Beholde here are two swerdes. He sayd vnto them: It is ynough.

Bs. 55. e

• And he went out) as he was wonte) by to mounte Olyuete. But his disciples followed hym vnto the same place. And whā he came thither, he sayd vnto them: • Pray that ye fall not into temptation. • And he gat hym from theim about a stones cast, and kneled downe, prayed, and sayde: Father, yf thou wylt, take away this cup from me: Neuerthelesse, not my wyl, • but thyne be fulfilled. And there appered vnto hym an angel from heuen, and comforted hym.

Math 26. a
Ioan. 18. a

Math 6. b
Mah 26. d

Ioan 6. e

And

He was in
an agony

fforowe

Math. 26. c
Marc. 14. c
Ioan. 18. a

Math. 26. f
Marc 14. f

Ioan 18. b

And it cam so, that he wrestled with death and prayed the longer. And his sweat was lyke droppes of bloude, runnyng downe to the ground. And he rose vp from prayer, and cam to his disciples, and found them slepyng for heynesse, & sayde to them: What, slepe ye? ryle vp and praye, that ye fall not into temptation.

* But while he yet spake, behold, the multitude, and one of the twelue called Judas went before them, and he came nye vnto Iesus, to kysse hym. But Iesus sayd vnto hym: Judas, betrayest thou the sonne of man with a kysse? When they that were aboute hym, sawe what wolde folowe, they sayd vnto hym: Lord, shall we synge with the swerde? And one of them stroke a seruant of the hye prestes, and smote of his eare. But Iesus answered and sayd: Suffer them thus farre forth. And he touched his eare, and healed hym.

* But Iesus sayde vnto the prestes and rulers of the temple, and to the elders that were come vnto hym: Ye are come so orth as it were to a murtherer, with swerdes, and with staues. I was dayely with you in the temple, and ye layde no handes vpon me. But this is your houre, and the potter of darkenesse. * Neuerthelesse they toke hym, and ledde hym, and broughte hym into the hye prestes house. As for ye

ter solothed hym asarre of.

• The n kynbled they a fyre in the mydd^{Math 26.}
best of the palace, & set them downe togi^{Marc 14.}
ther. And Peter set hym downe amonge
them. Than a damsel saw hym sytting by
the lyght, & behelde hym well, & sayd vnto
hym: This same also was with hym. But
he denyed him, & sayde: Woman, I know
hym not. And after a lytel whyle, an other
sawe hym, and sayd: Thou art one of them
also. But Peter sayde: Man, I am not.

And about the space of an houre after, a
nother affirmed & sayd: Clerely, this was
with hym also, & he is a Galilean. But
Peter sayd: Man, I wotte not what thou
saiest. And immediatly, while he yet spake,
the cocke crowe. And the Lorde tourned
hym about, and loked vpon Peter. And
Peter remembred the wordes of the lord,
howe he sayde vnto hym: • Before the
cocke crowe, thou shalt denye me thrise.
And Peter wente out, and wepte bitterly.

• The men that helde Iesus, mocked him,
& stroke him, blindfolded hym, & smote him
on the face, & asked hym, and sayde: Pro-^{Math 26. 6}
phery, who is it, that smote the? And ma^{17. d 20. b}
ny other blasphemies said they vnto hym.^{Marc 8. d}
^{& 9. a}
^{Lnc 9. c}
^{17. c 18. d}
^{Esa. 50. b}

• And whan it was daye, there gathered
together the Elders of the people, the hye
Priestes and Scribes, & led hym vp before
their counsell, & sayd: Arte thou Christe?

Y. i.

Tell

Collof. 3. a
Hebr. 1. a
& 10. b

Math. 26. g

Math. 27. a
Mat. 15. a
Mat. 18. d

Math. 17. d
Mat. 22. b

Mat. 27. b

[faulte]

Math. 4. d

Luce 3. a
Luce 18. d

Tell vs. But he sayde vnto them: If I tell you, ye wyl not belue: But yf I aske you, ye wyll not answere me, neither wyll ye let me go. * From this tyme furth, shall the sonne of man sytte at the right hande of the power of God. Then sayd they all: Art thou then the son of God? He said vnto them: Ye say it, for I am. They sayd: * What nede we any further witnesse? we our selues haue herd it of his owne mouth.

The. xxiij. Chapter

And the whole multitude of them arose, and led hym vnto Pylate, and beganne to accuse hym, and sayde: We haue founde this felicitie peruerting the people, & forbydding to geue tribute to the Emperour, and sayeth, that he is Christe, a kynge. But Pylate asked hym, and sayd: Art thou the kyng of the Jewes? He answered hym and sayd: Thou saiest it. Pylate said vnto the high preestes, and to the people: I fynde no cause in this man. But they were the more tierce, & sayd: He hath moued the people, in that he hath taught here & there in all the lād of Iewry, & hath begun at Galilee vnto this place. When Pylate herd mencion of Galilee, he asked whether he were of Galilee. And whē he perceiued that he was vnder Herodes multitude he sent hym to Herode, which was also at Ierusalem in those daies.

When

Whe Herod saw Iesus, he was exceedingly glad, for he had longe been desirous to see hym: because he herd muche of hym, and hoped to see a miracle of hym. And he asked hym many thynges. Neuerthelesse he answered nothyng. The hye priestes and Scribes stode and accused hym sore. But Herode, with his men of warre, dyspyed hym, and mocked hym, put a white garment vpon hym, and sent hym agayne vnto Pilate. Upon the same day wer Pilate and Herode made frendes together, for afore they had ben at variance.

Luc 9. a

[straight?]

• Pilate called the hie prestes & the rulers and the people together, & said vnto them:
 • Ye haue broughte this man vnto me, as one that peruertereth the people, & beholde I haue examined him before you, & fynde in the man none of the causes wherof ye accuse him: Nor yet Herod: for I sent you to hym, and beholde, there is brought vpon hym nothyng, that is worthy of death.
 • Therefore wyll I chasten hym, & let hym loose. For he must haue let one loose vnto them, after the custome of the feast.

Act. 4. e

Math 27. b

Marc. 15. a

Ioan 13. e

Ioan .19. f

• Than cryed the whole multitude, and sayde: Away with hym, and deliuer vnto vs Barrabas: which for insurrection made in the Citie, and because of a murder, was caste into prison. Then called Pilate vnto them agayne, & wolde haue let Iesus loose.

Math 27. a

Marc 15. b

loose. But they cryed, & said: Crucify hym: crucify him. Yet said he vnto the the third tyme: What euill than hath he donne, I fynd no cause of deeth in hym, therfore wyl I chasten hym, & let hym go. But they lay sylly vpon hym with great cry, & requyred that he might be crucified. And the voyce of them, & of the high priestes, preyed.

Math. 27. b

Act. 3. b

Math. 27. d

Ioan. 19. b

• And Pilate gaue sentence that it shulde be as they requyred, & let loose vnto them, hym, that for insurrection & murder was cast into prison, whō thei desyred, but gaue Iesus ouer vnto thei wyl. • And as they ledde hym away, they toke one Symon of Syren (whiche came from the field) & layde the crosse vpon hym to beare it after Iesus.

Zech. 12. c

• And there folowed hym a great multitude of people & of women, whiche bewailed & lamented hym. But Iesus tourned hym about vnto them, & sayd: Ye daughters of Ierusalem, weepe not ouer me, but wepe ouer your selues & ouer your childre. For beholde, the tyme wyl come, wherein it shall be sayd: 'Blessed' at the barren, and the wombes that haue not borne, and the pappes that haue not giuen sucke. • Then shall they begynne to say vnto the mountaynes: Fall vpon vs. And to the hylles: Couer vs. For if this bee done to a grene tre, what shall bee doen then to a drye?

Thap. 2

Ierem. 8. e

Olee. 10. b

Apoca. 6. c

• And to other (whiche were myddoers) were

were led out also, to be put to death wth him
And when thei came to the place, which is
called Caluarie, they crucified hym euen
there, & the two mysdoers with hym: the
one on the ryghte hande, the other on the
lyfte. But Iesus sayde: Father, • forgeue
them, for thei wot not what thei do. + And
they parted his garmentes, & caste lottes
therfore. And the people stode & behelde.

Esa. 53. 8

Act. 7. 8
Psal. 21. 6
Math. 27. 6
Marc. 15. 6
Ioan. 19. 6

And the rulers mocked him with them, &
sayd: He hath helped other, let hym helpe
him self now, if he be Christ the chosen of
God. The souldiours also mocked hym,
went vnto hym, and brought him vineger
and sayde: If thou be the kyng of the Ie-
wes, than helpe thy self. • And aboue our
him, was this superscription written with
letters of Breke, Latyne, and Hebrewe:
THIS IS THE KING OF THE IEWES

Math 27. d
Ioan. 19. b

And one of the mysdoers that hanged
there, blasphemed hym, and sayde: If
thou bee Christe, than helpe thy selfe and
vs. Than answered the other, rebuked
hym, and sayd: And thou fearest not God
also, whiche arte yet in lyke damnation.
And cruely we are therein by ryght: for we
rectrue, accordyng to our deedes. As for
this man, he hath done nothyng amysse.
And he sayde vnto Iesus: Lorde, remem-
bre me, whan thou comest into thy kynges-
dome. And Iesus sayd vnto him: Verie

S. iii.

I say

Math. 27. c
Marc. 15. d
same al

I say vnto the : To day shalt thou be with me in Paradise . . And it was about the syxt houre, and there was darknesse ouer the whole lande, vntyll the nynthe houre. And the Sonne was darkened, and the bayle of the Temple rent in two, euen thorough the myddes.

Psal. 30. a
Act. 7. g

And Iesus cryed loude, & sayd : * Father, into thy handes I comend my spirite. And whan he had so sayd, he gaue vp the gost.

Math. 27. f
Marc. 15. d
[Cenurien]

* But whan the Capitayne sawe what had happened, he prayled God, and sayd: Verily this was a iuste man. And all the people that stode by, and beheld, when they sawe what was doone, smot e vpon theyr breastes, and tourned backe agayne. But all his acquaintaunce, and the women that had folowed him out of Galilee, stode a far of. and behelde all these thynges.

Math. 27. b
Marc. 15. e
Ioan. 19. d



* And beholde, a mā named Ioseph, a se natoure whyche was a good iust man, the same hadde not consented vnto their counsell and dedde, which was of Arimathea, a Pryce of the Iewes, whiche same

same also waited for the kyngdom of god, he went vnto Pilate, and asked the bodye of Iesus. And he toke hym downe, wrapped hym in a linnen clothe, and layd hym in a heuen sepulchre, wherein neuer man was layd. & And it was the day of preparyng, and the Sabbath drew on.

• The women that were come with hym Luce 8. a out of Galilee, folowed hym, and behelde the sepulchre, & howe his body was layde. But they retourned and made readye the spices Iodours and anoyntementes. And vppon the Sabbath they rested, accordyng to the lawe.

The xxiii. Chapter

A **B**ut • vpon one of the Sabbaths be- Mat. 28. 1
 ry early in the mornynge, they came Mat. 28. 2
 vnto the Sepulchre, and brought the spi- Mat. 28. 3
 ces, which they had prepared, and certayn Mat. 28. 4
 womē with them. Neuerthelesse they founde Mat. 28. 5
 the stone roled away fro the sepulchre, and Mat. 28. 6
 went in, & founde not the body of the Lord Mat. 28. 7
 Iesu. • And it happened as they were as- Mat. 28. 8
 mased therat, behold, there stode by the Mat. 28. 9
 men in shynng garimētes. And they were as- Mat. 28. 10
 frayd, & cast down their faces to the earth. Mat. 28. 11
 Thau sayd they vnto them: What seeke Mat. 28. 12
 ye? The lyvynge amonge the dead? He is Mat. 28. 13
 risen vp. Remembre, howe that he tolde Mat. 28. 14
 you, when he was yet in Galilee, & sayde: Mat. 28. 15
 • The sonne of man muste bee deluyered Luce 9. 30

S. iiii.

vnto

into the handes of synners, & be crucified,
and the thyrde day rylc agayne.

Math 28. b

Marc. 15. b

Luc. 20. d

And they remembred his woordes, and
went from the sepulchre, and tolde all this
vnto the eleuen, & to all the other. It was
Mary Magdalene, & Iohanna, & Mary
James, & the other with them, that tolde
this vnto the Apostles. And their wordes
semed vnto them, as though they had ben
but fables, and thei belcued them not. But
Peter arose, and ranne to the sepulchre, &
stouped in, and sawe the linnen cloathes
layde by theym selues, and departed. And
he wondred within hym self at that which
had happened. ¶

Marc 16. c

¶ And beholde, two of them went that
same daie to a towne (which was thre score
furlonges frome Ierusalem) whose name
was called Emaus. And they talked toge-
ther of all these thyn ges that had hapned.

Math 16. c

¶ And it chanced as they were thus tal-
kyng and reasonyng together, Iesus hym
selfe drew nye, and went with them. But
their eyes were holden, that they shoulde
not knowe hym. And he sayde vnto them:
What manner of cōmunications ar these
that ye haue one to an other as ye walke,
and are sadde? Then aunswered the one,
whose name was Cleophas, and sayd vn-
to hym: Art thou only a stranger at Ieru-
salem, not knowing what is come to passe,
there

there in these dates? And he sayde vnto them: What? They sayd vnto hym: That of Iesus of Nazareth, *whiche was a pro-
 phete, myghy in dede and woorde, before
 God and all the people, howe oure hyghe
 priestes and rulers deliuered hym, to the
 condemnation of deeth, and crucified hym.
 But we hoped that he shuld haue deliuered
 Israel. And besides all this, to day is the
 thyrde day that this was doone. **¶** And
 certain women also of our cōpany, ^{Luc 24. a}
 the were early at the Sepulchre, and founde
 not his body, camme and tolde, that they
 had scene a vision of angels, which sayde
 he was aloue. And certayne of them that
 wer with vs, went vnto the sepulchre, and
 founde it euen so as the women sayde: but
 hym founde they not. ^{Ioan. 20. c}
^{made vs}
^{astonyed}

And he sayd vnto them: O ye fooles and
 slowe of harte to belceue all that the pro-
 phets haue spoken: *Ought not Christ to
 haue suffred these thynges, and to enter al-
 so into his glozy? And he began at Moyses
 and at all the Prophetes, and expounded
 vnto them all the scriptures, that wer spo-
 ken of hym. And thei dze ny vnto Jeru-
 salem, whiche they went vnto, and he made as
 though he wold haue gone farther. * And
 thei cōpelled hym, & sayd: Abye with vs,
 for it draweth towards nyghte, and the
 day is farre passed. And he went in, to sa-
^{Gen. 9. a}
^{Luc 14. c}

ry with theim. • And it came to passe whā he sat at the table with theim, he tooke the breade, gaue thankes, brake it, and gaue it them. Then were their eyes opened, and they knewe hym. And he vanysshed oute of theyr syght. And they sayde betwene them selues: Dyd not our hart burne with in vs, whan he talked with vs by the way, while he opened the scriptures vnto vs? And they rose by the same houre, turned again to Ierusalē, & found the elcūē gathered together, & the that were with them, which sayd: The Lord is risen of a truth, & hath appered vnto Simon. And they told them what had hapned by the way, & howe they knewe hym in breakyng of breade. &

Iohn. 20. c

• But while they were talkyng thereof, & Iesus hym selfe stode in the myddes among them, and sayd: Peace be with you. But they were abashed and afrayde, sup^dposyng that they had sene a spirite. And he sayde vnto them: Why are ye abashed? and whertofe yse suche thoughtes in your hartes? Beholde my handes and my fete, it is euen I my selfe. Handle me, and see, for a spirite hath not fleshe and bones, as ye see me haue. And whan he had thus spoken, he shewed them his handes & his fete. But while they yet beleued not for ioy, and wondred, he said vnto them: • Haue ye any thyng here to eate? And they sette before hym

Iohn 21. b

him a pece of a broyled fish, & an hony cōbe.
And he toke it, and did eate it before them.

And he sayd vnto them: * These are the Math. 26. c
wordes, whiche I spake vnto you, while
I was yet with you. For it must all be ful-
filled that was written of me in the law of
Moses, in the Prophets, and in the psal-
mes. Than opened he their vnderstādyng,
that they might vnderstand the scriptures
and sayd vnto them. * Thus is it written, Actu. 17. b
and thus it behoued Chyriste to suffre, and
the thyrde daye to rylse agayne frome the
dead, and to let repentance and remission
of synnes be preached in his name among
all nations. & and to begynne at Ierusa- Mich. 4. a
lem. As for all these thynges, ye are wyt- Actu. 1. a
nesses of them. * And behold, I wyl send & 2. a
vpon you the promise of my father: but John. 14. c
ye shall tary in the citie of Ierusalem, tyll 15. c. & 16. a
ye bee endewyd with power frome aboue.
* But he led them out vnto Bethanye, and
lyft vp his handes, and blessed them. And
it came to passe, whan he blessed them, he
deparied from them, and was caried vp in
to heauen. And they worshipped hym, and
toured agayne to Ierusalem with great
ioy, and were continually in the temple,
geuyng prayse and thankes vnto God.
Amen.

The ende of the Gospelle of
Saynt Luke.

The gospel of saynt John.

The fyrste Chapter. ✠



Genes. 1. a
Psa. 8. 6

Ioan 1. c
Eccl. 14. 3
1 Ioan. 8. b
9. a 12. c

IN THE beegynnyng^a was the word, and the woorde was with God, and God was the woorde. The same was in the begynnyng with God. • Al thynges were made by the same, and without the same was made nothyng that was made. In hym was the • lyfe, and the lyfe was the • lyght of men: and the lyght shyneth in the darknesse, and the darkenesse comprehended it not.

Ioan. 1. d

Mat. 23. b
Osee. 1. b
Rom. 8. b
Galat. 4. a
[sonnes]

Ther was sent from God a man, whose name was John. The same came for a witnesse to beare wytnesse of the lyghte, that thozow hym they all myght beleue. • He was not that lyght, but that he myght beare wytnesse of the lyght. That was the true lyght, whyche lyghteth all men, that com into this world. He was in the world and the worlde was made by hym, and the worlde knewe hym not. He came into his own, & his owne receued him not. But as many as receaued hym, • to them gaue he power to be the 'children' of God: euen suche as beleue in his name. Whyche are not bozne of bloud, nor of the wyll of the fleshe

fleshe, nor of the wyll of man, but of god.

And the woorde became fleshe, & dwelt
amonge vs: and we saue his glory, a glo- Bar. 2. 6
ry as of the onely begotten sonne of the fa- Math. 17. 8
ther, full of grace and truthe. 2. Pet. 1. c
1. Ioan. 1. 9

* Johñ dyd beare wytnesse of hym,
cryed, and sayd: It was this, of whom I Math. 2. b
spake: After me shall he come, that was be- Marc. 1. 8
fore me. For he was oꝛ euer I, and of his
fulnesse haue al we receiued, grace foꝛ grace
foꝛ the lawe was geuen by Moyses, grace
and truthe came by Iesus Christe. Collos. 2. 5

* No man hath scene God at any tyme.
The onely begotten sonne, whiche is in Dent. 4. b
the bosome of the father, he hath declared Ec. 5. c
the same vnto vs. 1. Ioan. 4. b

* And this is the record of Johñ, whā Ioan. 5. d
the Jewes sent priestes and Leuites from
Ierusalem to aske hym: Who art thou?
And he confessed, and denyed not. And
he confessed, and sayd: I am not Christ. Iohn 8. d
And they asked hym: What then? Arte
thou Elias? He sayde: I am not. Arte
thou the Prophete? And he answered: Dent. 18. 6
No. Then sayd they vnto hym: What art
thou then, that we may geue aunswere to
them that sent vs? What saiest thou of thy
selfe? He sayde: I am the voyce of a ciuitie Math. 3. 2
in the wyldernes: Make straight the way Marc. 1. 8
of the Lord. As the prophet Esay saide. Luce 3. 2
And they that were sent, wer of the Pha- Isa. 40. 2
riseis,

Math 3.b
Marc 1.a
Luc. 3. c
Actu. 19.a

John 3. d
& 10.d

3 Efa. 53. b
1. Cor. 5. b

Math 3.b
Marc. 1. a
Luc 3. c

riseis. And they asked hym, and sayd vnto hym: Why baptisest thou than, if thou be not Chryste, nor Elias, nor a prophete? Iohn answered them, and sayd: * I baptise with water: but there is one com among you, whom ye knowe not. It is he, that cometh after me, whyche was before me: whose shoe lacher I am not worthy to louse. This was don at Berhabara beyod Jordan, * where Iohn dyd baptise. &

* The next day after, Iohn sawe Iesus comyng vnto hym, and sayd: Beholde, the lambe of God, which taketh away the sin of the world. This is he, of whom I said vnto you: After me commeth a man, whiche was before me. For he was or euer I, and I knewe hym not: but that he shulde be declared in Israell, therfore am I come to baptise with water.

* And Iohn bare recorde, and sayde: I saw the spirite descend from heuyn like vnto a doue, & abode vpon hym, and I knewe hym not. But he that sente me to baptise with water, the same sayd vnto me: Vpon whom thou shalt se the spirite descend and tarry styl on hym, the same is he, that baptiseth with the holy ghost. And I sawe it, & beare record, that this is the son of God. &

* The next day after, Iohn stode again, and two of his disciples. And whan he sawe Iesus walkyng, he sayde: Beholde, the

the • lambe of God. And two of his disciples herd hym speake, and folowed Jesus. And Jesus tourned hym about, and saw them folowynge, and sayd vnto them: What seke ye? They sayd to hym: Rabbi, (whiche is to saie by interpretation, Master) Where art thou at lodgynge? He said vnto them: Come and see it. They came and sawe it, and abode with hym the same daie. It was aboute the tenth the howre.

One of the two which herd John speake and folowed Jesus, was Andrew, the brother of Symon Peter: the same found first his brother Simon, and sayd vnto hym: We haue found Messias (which is by interpretation the Anointed) & he broughte hym to Jesus. When Jesus behelde hym, he sayde: Thou arte Symon, the sonne of Jonas, & thou shalt be called Cephas, which is by interpretation, a stone. Math. 16. c

E The next day after woulde Jesus go a gayne into Galilee, and founde Philip, and sayd vnto hym: Follow me. • Philip Iohn. 12. c was of Bethsaida, the citee of Andrew and Peter. Philip founde Nathanaell, and sayd vnto hym: We haue found hym, of whom • Moses in the law, and the prophetes haue writen, euen Jesus the sonne of Joseph of Nazareth. And Nathanaell sayd vnto hym: • What good can comme out of Nazareth? Philip sayd vnto hym: Gen. 22. c
De 18. c
Esa. 7. a
Eccl. 9. b
Iohn. 7. c
Come

come and see.

Jesus saue Nathanaell comynge to hym, and sayd of hym: Beholde, a ryght Israelite, in whom is no gyle. Nathanael sayde vnto hym: Frome whense knowest thou me? Jesus answered and sayd vnto hym: Before that Ihuyp called the; when thou wast vnder the fygge tree. I saw the. Nathanaell answered and said vnto hym: Rabbi, thou arte the sonne of God: thou arte the kynge of Israell. Jesus answered and sayd vnto hym: Bycause I sayde vnto the, that I saw the vnder the figge tre, thou beluest: thou shalt see yet greater thynges than these. And he said vnto him: Verily verily I saie vnto you: From this tyme forth shall ye se the heauen open, and the angels of God goyng by and downe ouer the sonne of man. ¶

The seconde Chapter. ¶

AND vpon the thyrde day, there was a^A marriage at Cana in Galilee, and the mother of Jesus was there. Jesus also and his disciples were called vnto the marriage, and when the wyne fayled, the mother of Jesus sayd vnto hym: They haue no wyne. Jesus said vnto her: Woman, what haue I to doo with the? myne houre is not yet come. His mother sayd vnto the ministers: What so euer he saith vnto you dooe it. There were sette there syre wa-
ter

terpottes of stone, after the manner of the purifying of the Jewes, euery one containing two or thre measures.

[Mark 8.]

Jesus sayde vnto them: Fyll the water pottes with water. And they fylled them vp to the brim. And he sayd vnto them: Draw out now, and bring vnto the maister of the feast. And they bare it. Whan the maister of the feast had tasted the wine whiche had ben water, & knewe not whens it came (but the ministers that drew the water, knew it, the maister of the feast called the bydegrome, and sayde vnto hym: Euery man at the first, geueth the good wyne, and whan they are drunken, than that whiche is worse: But thou hast kepte backe the good wyne vntill nowe.

[Gourm. 1]

B This is the fyrste token that Jesus dyd at Lانا in Galilee, and shewed his glory, and his Disciples beleued on hym. &

• Afterwarde went he downe to Capernaum, he, his mother, his brethren, and his Disciples, and taried not longe there.

Math 4. b

Marc. 1. b

Luce 4. d

✱ And the Jewes Easter was at hand.

[Mar. 21. b]

And Jesus went vp to Ierusalem, & found sittinge in the Temple, those that solde oxen, shepe, and doves, and chaungers of money. And he made a scourge of smalle cordes, and droue them al out of the temple, with the shepe and oxen, and poured out the changers money, and ouerthrewe

Marc 11. b

Luce 19. d

the tables, and sayd vnto theim that solde the doves: Haue these thynges hence, and make not my fathers house, an house of merchaundyse. His disciples remembred it, that is wryten: The sele of thine house hath euen eaten me.

Psalm. 51. b

Mark 16. a
Iohn. 5. d

Math 26. f

1. Pet. 5. c

Then answered the Iewes, & sayd vnto hym: * What token shewest thou vnto vs, that thou mayst doo these thynges? Iesus answered and sayde vnto theim. * Breake downe this temple, and in thre daies wyl I set it vp agayne. Then sayd the Iewes: * Syre & forty yeaeres was this temple a buildyng, & wilt thou set it vp in thre daies? But he spake of the temple of his bodye. Now whan he was risen agayn from the dead, his disciples remembred that he thus sayde, and they beleued the scripture, and the wordes whiche Iesus spake.

Hier. 17. b
Apoc. 2. d

Whan he was at Ierusalem at Easter, in the feaste, many beleued on his name, whan they sawe the tokens that he dyd. But Iesus committed not hym selfe vnto them, for he knewe them all, & needed not that any man shoulde testify of man, * for he knewe well what was in man. &

The thyrde Chapiter. A

Iohn. 7. c
& 19. d

There was a man of the pharyseys, named * Nicodemus, a ruler amonge the Iewes. The same came vnto Iesus by the nyght, & sayd vnto hym: Master, we knowe

knowe that thou arte come a teacher from
 God: • for no mā can do these tokens that
 thou doest, except God be with him. Iohn. 9. b
 Jesus answered and sayd vnto hym: Verily
 verily, I say vnto the: Except a man bee
 borne a new, he can not see the kyngdome
 of God. Nicodemus sayd vnto hym: How
 can a man be borne, when he is olde? Can
 he entre into his mothers wombe, and be
 borne agayne? Jesus answered: • Verily, Iohn. 4. b
 verily I say vnto thee: Excepte a man be & 7. b
 borne of water, and of the spirite, he canne Tit. 3. a
 not come into the kyngdome of God.

B • That whiche is borne of flesh, is flesh: & Rom. 8. a
 that which is born of the spirite, is spirite.
 Meruayle not that I sayde vnto the: Ye
 must be borne of new. The winde bloweth
 where he wylle, & thou hearest his sounde:
 • but thou canst not tell whence he cometh
 and whyther he goeth. So is euery one, Eccles. 1. 6
 that is borne of the spirite.

Nicodemus answered, & sayd vnto hym:
 Howe may these be? Jesus answered, and
 sayde vnto hym: Arte thou a mayster in
 Israell, & knowest not these? Verily, verily
 I say vnto thee: Wee speake that wee
 knowe, and testify that we haue sene, and
 ye receyue not oure wytnesse. If ye beleue
 not, whan I tell you of earthely thynges,
 how should ye beleue, whan I speake vn-
 to you of heavenly thynges?

I. ii.

And

Cha. iij.

S. I H O N

Ephc. 4. a

• And no man ascended bp into heauen, but he that is come downe frome heauen, (namely) the sonne of man which is in heauen. And lyke as • Moyses lyfte bp the serpent in the wildernesse, even so must the sonne of man be lyft bp, that who so ever beleueth in hym, shoulde not peryshe, but haue euerlastyng lyfe. †

Numc. 21. b

Ioan. 3. c

& 12. d

Roma. 5. a

a. Ioan. 4. b

3 Marc 16. b

• Luc 19. a

† • For God so loued the world, that he gaue his onely sonne, that • who soeuer beleueth in hym, shuld not peryshe, but haue euerlastyng lyfe. • for God sente not his sonne into the worlde, to condempne the worlde, but that the worlde myght bee saued by hym. He that beleueth on him, shal not be condemned. But he that beleueth not, is condemned already, because he beleueth not on the name of the onely sonne of God. But this is the condemnation, that • the lyght is come into the worlde, & mē loued the darknesse more than ⁊ lyght: for their workes were cypill. † Who so ever doeth cypill, hateth the lyght, & commeth not to the lyghte, that his deedes shoulde nat bee reprovued. But he that dooeth the truche, commeth to the lyght, that his woorkes maye bee knowen: † for they are doone in God. †

Ioan. 1. a

& 12. f

† Ephc. 5. b

Thore?

Ioan. 4. a

Afterwarde came Iesus & his Disciples D into the lande of Ieremy, & had his beyng there with theim, • and baptysed. † John bap-

baptised also in Ennon beside Salem: for there was much water there. And they came thither, & were baptised: & for John was not yet put in prison.

† Math. 3. 2
† Marc. 1. 2
† Luc. 3. 2
† Marc. 4. 5

¶ Then arose there a question amonge the disciples of John, with the Jewes, about the purgynge, and they came vnto John, and sayde vnto hym: Master, he that was with the beyonde Iordane, of whome thou barest wytnesse, beholde, - he baptiseth, & euery man cometh vnto hym.

John. 4. 2

John answered and sayde: A man can receyue nothyng, excepte it be geuen hym from heauen. Ye your selues are my wytnesses, howe • that I sayde: I am not Christe, but am sent before hym. He that hath the byrde, is the byrdegrome: but the frende of the byrdegrome standeth, & hearkeneth vnto hym, and reioyseth greatly ouer the voice of the byrdegrome: this same ioye of myne is now fulfilled. He must increase, but I must decrease.

John. 3. 8

He that cometh from an hygh, is aboue all. He that is of the earth, is earthly, and speaketh of the earthe. He that cometh from heauen, is aboue all, and testifieth what he hath sene and herde, and no man receyueth his wytnesse. But he that receiveth it, hath set to his seale, • that God is true. For he whom God hath sent, speaketh the wordes of God: • for God geueth

Rom. 8. 2

sta. 6. 2

Math. 11. c
 Luc. 10. c
 3 Ioan. 6. f
 2. Ioan. 5. b

not the spirit(vnto him) by measure. The father loueth the sonne, & hath geuen hym all thynges into his hand. & He that beleueth on the sonne, hath euerlastig life: he þe beleued not þe son, shall not se the lyfe, but the wrath of God abideth vpon him. þ

The fowerth Chapiter.

Nowe when Iesus had knowledge, ^A that it was come to the eares of the phariseys, that Iesus made & baptysed mo Disciples than Iohā (how be it Iesus hym selfe baptysed not, but his Disciples) he lefte the lande of Iewry, & departed a gayne into Galilee. But he must nedes go thorow Samaria. & Than came he into a citee of Samaria, called Sichar, nye vnto the pcece of lande & that Iacob gaue vnto Ioseph his sonne. And there was Jacobs well. Nowe when Iesus was tery of his iourney, he sat hym down so vpon the wel. And it was about the syrre houre. Than came there a woman of Samaria to draw water. Iesus sayde vnto her: Geue me drinke (for his disciples were gone theyr way into the citee, to bye meat.) So the woman of Samaria sayd vnto hym: How is it that thou askest drynk of me, seying thou art a Jew, & I a womā of Samaria? For the Jewes medle not with the Samaritās Iesus answered and sayde vnto her: If thou knowest the gyfte of God, & who it is ^B that

4 Re. 17. c
 Ioan. 8. f

that saileth vnto thee: Geue me drynke.
 thou wouldest aske of hym, and he woulde
 geue thee the water of lyfe. The woman
 sayde vnto hym: Syr, thou hast nothyng
 to drawe withall, and the welles is deepe,
 from whence haste thou than that water of
 lyfe? Arte thou greater than our father Ia
 cob, whyche gaue vs this well, and he him
 selfe dranke therof, and his chyldren & his
 cattell? Iesus answered and sayde vnto
 her: Who so euer drynketh of this water,
 shall thyrste agayn: But who so euer shall
 drynke of the water that I shall geue hym,
 shall neuer be more a thyrst: but the wa-
 ter that I shall geue hym, shall bee in hym
 a well of water, whiche spryngeth vp into
 euerlastyng lyfe.

Jerem. 2. b
 oia. 7. d

The woman sayde vnto hym: Syr, geue me that same water, that I thyrste
 not, neither nede to come hyther to drake.
 Iesus sayde vnto her: So call thy hus-
 bande, and comine hyther. The woman
 answered and sayde vnto hym: I haue no
 husbände.

Ioan 3. a
 Tit. 3. a

Iesus sayde vnto her: Thou haste saide
 wel, I haue no husband: for thou hast had
 fyue husbannes, and he, whom thou haste
 nowe, is not thy husbände: there saydest
 thou right. The woman sayd vnto hym:
 Syr, I see that thou arte a prophet. Our
 fathers worshipped vpon this mountayn,

Luce 7. 3

1. Reg. 9. b
2. Pa. 7. c

[howe]

Gen. 22. c

Rom. 1. a

12. Cor. 7. c

Math. 26. f

Math. 14. g

Luce 22. c

Ioan. 9. 2,

& 10. 9

and ye say, that at Jerusalem is the place, where men ought to worshop. Iesus sayde vnto her: Woman, beleue me, the tyme cometh, that ye shall neyther vpon this mountayne, nor at Jerusalem worshyppe the father. Ye wote not what ye worshyp, but wee knowe what wee worshyppe: for Saluacion cometh of the Jewes. But the tyme cometh, and is now already, that the true worshypers shall worshyppe the father in spirite, and in the truth. For the father wyll haue suche, so to worshop him. God is a spirite, and they that worshyp hym, must worshyp hym in spirite and in the truthe.

The woman sayde vnto hym: I wotte that Messias shall come, whiche is called Chyrie. When he cometh, he shall tell vs all thynges. Iesus sayde vnto her: I that speake vnto thee, am hee. And in the meane season came his disciples, and they meruailed that he talketh with the womā. Pet sayde no man: What askest thou, or what talkest thou with her? Than the woman let her pot stande, and wente into the cytce, and sayd vnto the people: Come, see a man, whiche hath tolde me all that euer I dyd, Is not he Chyrist? Than went thei out of the Citce, and came vnto hym. In the meane whyle hys Disciples prayed hym, and sayde: Master, eate. But he said vnto

unto theim: I haue meate to eate that ye knowe not of. Than sayde the disciples among them selues: Hath any man brought hym meate? Iesus sayd vnto them: My meate is this, that I doo the wyll of hym that sente me, and to tynyshe his woorde. Hape not ye youre selues: There are yet foure monethes, and than cometh the haruest? Beholde I saye vnto you: lyfte vp your eyes, and loke vpon the ^{regions} ^{fields}, for it is whyle already vnto the haruest. ^{Mark 9. 4} ^{Luc 10. 2}

E And he that reapeth, receaueth rewarde, and gathereth fruite to euerlastynge lyfe, that bothe he that soweth, and he that reapeth, may reioyce togyther. For herein is the prouerbe true: One soweth, another reapeth: I haue sente you to reape that, wheron ye bestowed no labor. Other haue labored, and ye are come into their labors.

Many Samaritans of the same citie beleued on hym, for the sayeng of the woman, which testified: He hath tolde me all that euer I dyd. Nowe whan the Samaritans came to hym, they besoughte hym, that he wolde tary with theim. And he abode there two daies, and many more beleued, bycause of his woorde, and sayde vnto the woman: We beleeue now hencefoorth, not bycause of thy sayenge, we haue herd hym our selues, and know, that this of a truth is Christ the sauour of the world. ^{Ioan. 17. 2}

A. v.

After

Math 13. 8
 Marc 6. 2
 Luc 4. c
 I hath none
 honoure in
 his owne
 countreys

Iohn 2. 2

Act. 12. 2

After two daies he departed thence, and went into Galilee. * For hym self testified, that a prophet is nothyng set by at home. Nowe whan he cam into Galilee, the Galileans receaued hym, which had seene all that he dyd at Ierusalem in the feaste: for they also were come thither in the feaste. And Iesus came agayn into Cana in Galilee, * wher he turned the water into wyne

* And there was a certayn ruler, whose sonne lay sycke at Capernaum. This herd that Iesus came out of Ierwys into Galilee, and wente vnto hym, and besoughte hym, that he wolde come downe and helpe his sonne, for he lay dead sicke. And Iesus sayd vnto hym: Except ye see tokens and wonders, ye beleue not. The ruler sayd vnto hym: Come downe syr, or euer my child dye. Iesus sayd vnto hym: So thy waye, thy sonne lyueth. The manne beloued the worde that Iesus sayd vnto hym, & wente his way. And as he was goynge downe, his seruant met hym, and tolde hym, and sayd: Thy chylde lyueth. Than enquired he of them the houre, wherin he began to amende. And they sayde vnto hym: Yesterday aboute the seuenth houre, the feuer left hym. Than the father perceaued, that it was about the same houre, wherin Iesus sayde vnto hym: Thy sonne lyueth, * And he beleueed with his whole house. This

This is now the seconde token that
Jesus dyd, when he came from Jewry in-
to Galilee.

The fyfte Chapter. **B**

Afterwarde, there was a feaste of the
Jewes, and Jesus went vp to Jeru-
salem. There is at Ierusalē by the slaugh-
ter house a poole, which in Hebrue is cal-
led Bethesda, and hath fyue porches, wher
in lay many sycke, blynde, lame, withered,
which waited whā the water shuld moue.
For the angell went down at his tyme in-
to the poole, and stirred the water. Who
so euer now went downe fyrste, after that
the water was stirred, the same was made
whole, what so euer disease he hadde. And
there was a man, whyche had lyen sycke
eyght and thyrty yeres. Whan Jesus saw
hym lye, and knewe that he had lyen so
longe, he sayd vnto hym: Wylt thou bee
made whole? The sycke answered hym:
Sir, I haue no mā, whan the water is mo-
ued, to put me into the poole. And whā I
com, an other steppeth down in before me.

Jesus said vnto him: Arise take vp thy
bed, & go thy way. And immediatly the man
was made holt. And toke vp his bed, & wēt
his way. But by d the same dai it was the
Sabbath. Then said þ Jewes vnto him þ
was made holt. To day is þ Sabbath, it is
not lawfull for þ to cary thy bed. He answered
them:

Math. 9. 6

Marc. 2. 3

Luc. 5. 6

Mat. 12. 2

Marc. 2. 6

&c. 3. 2

Luc. 6. 3

12. b 14. 3

Cha. v.

S. I H O N.

Iohn 7. b
8. p. b

them: He that made me whole, sayd vnto me: Take vp thy bedde, and go thy way. Than asked they him: What man is that, whiche sayd vnto the: Take vp thy bedde, and go thy way? But he that was healed, wylt not who he was: for Iesus had gotten hym self away, bycause there was much people.

Iohn. 6. b

Afterward founde Iesus hym in the temple, and sayde vnto hym: Beholde, thou arte made whole, synne no more, lest a worse thyng happen vnto the. The man departed, and tolde the Jewes that it was Iesus, whiche had made hym whole.

Iohn. 8. b

Therfore did the Jewes persecute Iesus and sought to slea hym, bycause he hadde done this vppon the Sabbath.

2. Cor. 12. a

But Iesus answered them: My father woorketh hytherto, and I woorkhe also. Therfore soughte the Jewes more to slea hym: bycause he brake not onely the Sab-

Math 26. f

Marc. 14. g

Luc 22. c

bath, but sayd also: that god was his father, and made hym selfe equall with god.

Iohn 9. a

Then answered Iesus, and sayd vnto the: Verily verily I say vnto you: The sonne can doo nothyng of hym selfe, but that he seeth the father dooe. For what so euer he dothe, that doeth the sonne also. The father loueth the sonne, and sheweth hym all that he doth, and wyl shew hym yet greater woorkes, so that ye shall meruaile. For

as the father rayseth vp the dead, and maketh them lyue. euen so the sonne also maketh lyuynge who he wyll. For the father iudgeth no man, but hath geuen al iugement vnto the sonne, that they all myght honour the sonne, euen as they honour the father. Who so honoureth not the sonne, the same honoureth not the father, whiche hath sent hym.

Verily verily, I say vnto you: * Who so heareth my woorde, and beleueth hym that sent me, hath euerylastyng lyfe, & cometh not into damnation, but is passed thorow from death vnto lyfe.

Verily verily I say vnto you: * The hour cometh, and is nowe alreadye, that the deade shall here the voyce of the sonne of God: and they that heare it, shall lyue. For as the father hath lyfe in hym selfe, so likewise hath he geuen vnto the sonne, to haue lyfe in hym selfe: and hath geuen hym power also to execute iudgement, because he is the sonne of man. Whereupon ye are at this: * for the houre cometh, in the which all that are in the graues, shall heare his voyce, and shall goo forth: they that haue doone good, vnto the resurrection of lyfe: but they that haue doone euill, vnto the resurrection of damnation.

I can doo nothyng of my selfe. As I heare, so I iudge: and my iudgement is iuste.

- iusse. For I seeke not myne owne wyll, but
the wyll of the father which hath sent me.
- Ioan. 8. b c * If I beare witnesse of my selfe, my wyt-
nesse is not true. Ther is an other þbererþ
witnesse of me, and I am sure, that the wi-
nesse whiche he beareth of me, is true.
- Ioan. 1. b * Þe sente vnto Iohn, and he bare wyts-
nesse of the truth. As for me, I take no re-
cord of man, but these thynges I say, that
ye myght be saued. * He was a bournyng
and thynyg lyght, but ye woulde haue re-
ioyced a lyttell while in his lyght. * Fewer
thelesse, I haue a greater wytnesse than
the wytnesse of Iohn. * For the woorkes
whiche the father hath geuen me to finishe
the same woorkes which I do, beare wit-
nesse of me, that the father hath sent me.
- Math 8. b * And the father hym selfe, which hath sent
& 17. a me, beareth witnesse of me. * Þe haue no-
Io n. 8. b ther herde his voyce at any tyme, nor sene
þ Deut. 5. c his shape: and his word haue ye not abi-
Ioan 1. b dyng in you: for ye beleue not hym, whom
& 6. c he hath sent.
- Act. 17. b * Serche the scripture, for ye thynke ye
þ Deut. 18. c haue cuerlastyng lyfe therein: and the
same is it that testifieth of me, and ye will
not come vnto me, that ye myght haue life
- Ioan. 12. f * I receaue not prayse of menne: But I
knowe you, that ye haue not the loue of
God in you. I am comme in my fathers
name, and ye receaue me not. * If an other
shall

Shall come in his owne name, hym will ye receaue. Howe can ye beleene, whiche receaue prayle one of an other, and seeke not the prayle, that is of God onely?

Ye shal not thynk that I wyll accuse you before the father: there is one that accuseth you, euen Moses in whom ye truste. If ye beleued Moses, ye shoulde beleene me also: for he hath written of me. But yf ye belcne not his writynge, howe shal ye belcne my woordes?

Deut. 18. c

The syxte Chapiter.

After this *wente Iesus ouer the sea vnto the ciene Tiberias in Galilee. And muche people folowed hym, bycause they sawe the tokens that he dyd vppon them, whiche were diseased. But Iesus went vp into a mountayn, and there he sat with his disciples. And *Easter the feast of the Jewes was nye. † Than Iesus lift vp his eyes, & saw that there cam much people vnto him, and he said vnto Phylip: Whence shal we bye bread, that these may cate? But this he sayde to proue hym, for he hym selfe knewe what he woulde doo.

Math 14. b

Marc 6. d

Luce 9. b

Exod. 13. c

† Mat 14. b

Marc 6. d

Luce 9. b

Phylippe answered hym: Two hundred peny worth of bread is not ynough among them, that euery one may take a little. Than said vnto hym one of his disciples, Andrew, the brother of Symō Peter: There is a lad here, that hath fyue barley loaves

Cha. vi.

8. IOHN.

4 Rcg. 4. c

loaues, and two fishes, but • what is that among so many? Iesus sayde, Make the people syt down. There was much grasse in the place. Than they sat theim downe, aboute a fyue thousande men. Iesus tooke the loaues, thanked, and gaue them to the disciples, the disciples (gaue) to them that were set downe. Likewise also of the fishes as muche as they woulde.

Luce 7. b
Ioan. 4. c

Ioan. 5. 8

Math 14. c
Marc 6. c

Whan they were fylled, he sayd vnto his disciples: Gather vp the brokē meate that remayneth, that nothyng bee loste. Then they gathered, and fylled twelue bas kettes with the broken meate, that remayned of the fyue barley loaues, vnto theim whiche had eaten. Howe whan the men sawe the token that Iesus dyd, they sayd: • This is of a truthe the Prophete, that shulde come into the worlde. • Whan Iesus now perceived that they wold come, and take hym vp, to make hym kyng, • he gat hym away agayn into a mountayne hym selfe alone.

At euen went his disciples downe to the sea, and entred into the shyppe, and came to the other syde of the sea, vnto Capernaum. And it was darke alredy: And Iesus was not come to theim. And the sea rose thorough a great wynd. Howe whan they had rowed vpon a fyue and twenty or thirtie furlonges, they sawe Iesus goyng vpon the sea, and came nye to the shyppe. And

And they were afrayde. But he sayde vnto them: It is I: be not afrayd. Then wold they haue receaued hym into the Shyppe. And immediatly the Shyppe was at the londe, whither they went.

C The nexte daye after, the people whiche stode on the other syde of the sea, sawe that there was none other Shyp there, saue that one, whereinto his disciples were entred: and that Iesus went not in with his Disciples into the Shyppe, but that his disciples were gone awaye alone. How be it, there came other Shyppes from Tiberias, nye vnto the place, where they had eaten the bread, after that the Lorde had ^{blessed} geuen thanks. Nowe whē the people saw that Iesus was not there, nother his disciples, they toke Shyppe also, and came to Capernaum, and sought Iesus.

And whan they found hym on the other syde of the sea, they sayde vnto hym: Master, whan camest thou hither? Iesus answered them, and sayde: Verily verily I saye vnto you: Ye seke me, not bycause ye sawe the tokens, but bycause ye dyd eate of the loaves, and were filled. Labour not for the meate whiche perysheth, but that endureth vnto euerlastyng life, whiche the sonne of man shall geue you: For hym hath god the father sealed.

D Than sayd they vnto hym: What shall wee

Math 16. a
Marc 8. d
Ioan. 2. c.

† Exo. 16. a
Psal. 77. a

Ioan. 4. b

Lue 22. c
† Ioan. 10. c
& 18. a

we doo, that we may woork the workes of God? Iesus answered, and sayd vnto them: This is the woork of God, that ye beleue on hym, whome he hath sente. Than sayd they vnto hym: * What token doest thou than, that we may see and beleue the? What workest thou? Dure fathers did eate Māna in the wilderness, as it is writtē: † He gaue thē bread frō heuen to eate. Than said Iesus vnto thē: Verily verily I saie vnto you: Moles gaue you not bread frō heauē, but my father geueth you the true bread from heuē: For this is that bread of God, whiche cometh frome heauen, and geueth lyfe vnto the worlde. Than sayd they vnto hym: * Syr, geue vs alway suche bread. But Iesus said vnto theym: I am that breade of lyfe. He that commeth vnto me, shall not hungre: and he that beleueth on me, shall neuer thirst. But I haue sayd vnto you, that ye haue sene me, & yet ye beleue not. All that my father giueth me, cometh vnto me: and who so cometh vnto me, hym wyl not I cast out: for I am come downe from heauen, not to doo myne owne wyll, * but the will of hym that hath sente me. † This is the will of the father, whyche hath sente me, that of al that he hath geue me, I shuld lose nothyng, but shuld raise it vp agayn at the last day. This is the will of hym which hath

hath sente me, that * who so euer seeth the sonne, & beleueth on him, haue euerslasting life, & I shal raise hym vp at the laste day.

Then murmured the Jewes threouer, that he sayde: I am that breade whiche is come downe from heauen, and they sayde:

* Is not this Iesus, Iosephs sonne, whose father and mother we knowe? How sayeth he then: I am come downe from heauen? Iesus answered and sayd vnto them:

Murmure not among your selues. * No man can come vnto me, except the father, whiche hath sent me, draue hym. And I shal raise hym vp at the laste daie. It is written in the prophetes: * They shal all be taught of God. Who so euer now heareth it of the father, and lerneth it, cometh vnto me. * Not that any man hath sene the father, saue he, which is of the father, the same hath sene the father.

Verily verily I saye vnto you: * He that beleueth on me, hath euerslasting life. I am that breade of lyfe. Your fathers dyd eate Manna in the wildernes, & ar dead. This is that breade, which cometh from heauen, that who so eateth thereof, shoud not dye. I am that luyng breade, which cam downe from heuen: Who so eateth of this breade shal lyue for euer. And the breade that I wyll geue, is my fleshe, * whyche I wyll geue for the lyfe of the worlde. *

¶

¶

Luc 22. b

Then stroue the Jewes among them sel-
ues, and sayd: Howe can this felow geue
vs his flesh to eate? Iesus sayd vnto them:
Verily verily I say vnto you: Excepte ye
eate the fleshe of the son of man, & drinke
his bloudde, ye haue no lyfe in you. Who
so eateth my fleshe, and drinkerh my blood
hath cuerlastyng lyfe: and I shall rayse
hym vp at the laste daye. * For my fleshe
is the very meate, and my blood is the ve-
ry drynke. * Who so eateth my fleshe, and
drynketh my blood, abydeth in me, and I
in hym. As the lyuynge father hath sente
me, and I lyue for the fathers sake: Euen
so he that eateth me, shall lyue for my sake.
This is the breade whiche is come frome
heauen: Not as your fathers dydde eate
Manna, and are dead. He that eateth of
this bread, shall lyue for ever. &

1. Ioan. 4. b

These thynges sayd he in the synagoge,
whan he taughte at Capernaum. Many
nowe of his disciples that herde this, said:
This is an harde sayeng: who may abide
the hearynge of it? But whan Iesus per-
ceaued in hymselfe, that his disciples mur-
mured thereat, he sayd vnto theim: Dothe
this offende you? What and yf ye shall see
the sonne of manne * ascende by thither,
where he was afore? It is the spirite that
quickeneth, the fleshe profyteth nothyng.
The wordes that I speake, are spirite and
are

Math 26. f
Act. 1. b

are lyfe. But there are some amonge you,
that beleue not. For Iesus knewe wel-
le from the begynnyng, whyche they were,
that beleued not, and who shulde betraye
hym. And he sayd: Therfore haue I sayd
vnto you: * No man can come vnto me, ex- John 6. 6
cept it be geuen hym of my father.

From that tyme forth, many of his di-
sciples went backe, and walked no more
with hym. Thā said Iesus vnto ̄ twelue.
Wyll ye also go away? Than answered
Symon Peter: Lorde, whyther shall wee
go? Thou hast the wordes of euerlastyng
lyfe: and wee haue beleued and knowen,
that thou arte Christ, the sonne of the ly-
uyng God. Iesus answered them: Haue
I not chosen you twelue, and * one of you Ioan. 12. 6
is a dyuell? But he spake of Judas Sym-
on Iscariot? ⁊ the same betrayed hym Ioan. 13. 2
86. 18. 2
afterwarde, and was one of the twelue.

The vii. Chapter

After that went Iesus aboute in Ga-
lilee, for he wold not go about in Jew-
ry, bycause the Jewes sought to kyll hym.
But the Jewes feaste of Tabernacles was Leuit. 23. 34
at hand. Then said his brethre vnto him:
Get the hence, and go into Jewrye, that
thy disciples also may see thy workes, that
thou doest. He that seeketh to bee openly
knowen, dooeth nothyng in secreete. If
thou dooe suche thynges, than shewe thy
selfe

selfe before the worlde : For his brethren also beleued not in hym.

ioan. 15. b Then sayd Iesus vnto them : My tyme is not yet come, but youre tyme is alwaye ready. * The worlde can not hare you: but me it hateth, bycause I testifie of it, that the workes of it are euill. So ye vp vnto this feaste, I wyll not go vp yet into this feaste, for my time is not yet fulfilled. Whā he said this vnto thē, he abode still in Galilee: But as soone as his brethren were gone vp, than wente he vp also vnto the feaste: not openly, but as it were secretly.

† Sapie. 2. c

ioan. 11. f

Math 21. a

ioan. 6. b

& 7. d

† Iohn. 12. f

[openly]

Thā the Iewes sought hym at the feaste, & said : • Where is he? And there was a great murmure of hym amōg the people. Some said : • He is good. But other said : No, he doth but deceue y people. † Howbeit no mā spake freely of him, for fear of y Iewes. †

But in the middes of the feaste went Ie-
sus vp into the temple, and taughte. And the Iewes murmured and sayd : How can he the scripture, seynge he hath not lerned it? Iesus answered them, and sayd : My doctrine is not myne, but his that hathe sente me. If any man wyll do his wyll, he shall knowe whether this doctrine bee of God, or whether I speake of my selfe. He that speaketh of hym self, seketh his owne praise: but he that seketh the praise of him that sente hym, the same is true, and there is

is no vnrightousnes in hym. * Hath not
 Moses geuen you the lawe, & none of you
 keperth the lawe? Why go ye about to kyl
 me? The people answered, and said: Thou
 hast the diuel: who goeth about to kyl the?
 Iesus answered & said: * One woorkes haue
 I doone, and ye all meruayle. Moses gaue
 you the circuncision, (not bicause it cometh
 of Moses, but of the fathers:) Yet doo ye
 circuncise a man vpon the Sabbath. If a
 man receaue circuncision vpon the Sab-
 bath, that the law of Moses shulde not bee
 broken, disdayn ye then at me, bycause I
 haue made a man euery whyt hole on the
 Sabbath? * Iudge not after the vtter ap-
 perance, but iudge rightuous iudgement.

Ioan. 5. a

Gen. 17. b

Deut. 1. b

Than sayd some of them of Ierusalem:
 C Is not this he, whō they go about to kyl?
 And beheld, he speaketh boldly, & they say
 nothyng to hym. Do our rulers knowe in
 dede, that he is very Christ? How be it, * we
 know whens this is. But whā Christ com-
 meth, no man shall knowe whence he is.

Math 13. g

Marc 6. a

Luc 4. c

Than cried Iesus in the Temple, as he
 taught, and sayd: Pee, ye knowe me, and
 whence I am ye knowe, * and of my selfe
 am I not com, but he that sent me is true,
 whome ye knowe not. But I knowe hym,
 for I am of hym, and he hath sente me.

Ioan. 8. b

* Thā sought they to take him, but no man
 layde handes vppon hym: for his howre

Luc 10. d

20. b 21. a

U. iiii.

was

1oan. 5. b
1oan. 8. c
& 11. c

was not yet com. & But many of the people beleued on hym, & said: Whā Christ cometh, shall he do mo tokens thā this doth?

1. Reg. 19. d
Marc. 12. b
Mat. 12. d
Luce 20. c
1oan. 16. b
Ierem. 29. c
1oan. 8. b
& 13. d

And it came to the Phariseis eares, that the people murmured suche thynges of hym. * And the Phariseis and hygh priestes sent out seruantes, to take hym. Then sayde Iesus vnto them, & I am yet a lytle whyle with you, and than go I vnto hym D that hath sent me. * Ye shall seeke me, and not fynde me: and where I am, thither can ye not come. Than said the Iewes among them selues: Whither will he go that we shall not fynde hym? Wyl he go among the Grekes that are scattred abrode, and teache the Grekes? What maner of sayeng is this, that he saith: Ye shall seeke me, and not fynde me: and where I am, thither can ye not come.

[Gentiles]

Bsa 55. 2

† Esa 12. 3
Ioel 2. f
Iohn 1. 2
Ec 4. b
[belly]
* Act. 2. 3

But in the laste day whiche was the most solemne date of the feaste, Iesus rode by, cryed and sayde: * Who so thyrsterh, lette hym come vnto me and drynke. He that beleueth on me, as the scripture saith, out of his [body] shall flowe ryuers of the water of lyfe. (But this spake he of the * spire, whiche they that beleue on hym, shuld receaue. For the holpe ghoste was not yet ther, bicause Iesus was not yet glorified.)

Math 21. b c

Many of the people nowe whan they herd this sayeng, sayde: * This is a very prophete

phete. Other sayd: + He is Christe. But some sayd: Shall Christ come out of Galilee? Saith not the scripture that Christe shall come + of the seede of David, and out of the towne of + Bethlehem, where David was? Thus was there dissencion among the people for his sake. Some of the would haue taken hym, but no man layd handes on hym.

E The seruantes came to the high priestes and phariseys, and they sayd vnto them: Why haue ye not brought hym? The seruantes answered: Neuer man spake as this man dooeth. Than answered them the phariseis: Art ye also deceaued? + Doth any of the rulers or phariseis belceue on hym? But the common people, whyche knowe not the law, are cursed. Nicodemus sayd vnto them, + he that came vnto hym by nyght, whiche was one of them: + Doeth our lawe iudge any man, before it here hym, and know what he hath done? They answered and sayd vnto hym. Art thou a Galilean also? + Serche and looke, out of Galilee ariseth no prophet. And so euery man went home.

The eyght Chapter

Jesus + wente vnto mounte Olyuete, and early in the mornynge came he againe into the temple, and all the people came vnto hym. And he satte downe, and taughte

† Marc. 16. c
Ioan. 6. 2

† Psal. 131. b
† Mich. 5. 2
Math. 2. 2

Ioan. 12. f
1. Cor. 1. d

Ioan. 3. 2
Exod. 23. 2
Leui. 19. d

Ioan. 1. e

Math. 21. b
Marc. 11. b

U b.

taughte

Leui. 10. b

In the myd
dest

Ioan. 5. b

Ioan 1. 2
9. 2 12. c

taught them. And the Scribes & the Pha-
riseys brought vnto hym a woman taken
in aduoutry, and set her there openly, and
sayd vnto hym: Master, this woman was
taken in aduoutry, euen as the dede was
a dooing. Moses * in the lawe comman-
ded vs, to stone suche: What saiest thou?
This they sayde, to tempt hym, that they
myght haue whereof to accuse hym. But
Jesus stouped downe, and wrote with his
synger vpon the ground. Nowe while they
continued askyng hym, he lyfte hym selie
vp, and sayde vnto theim: He that is a-
mong you without synne, let hym cast the
fyrst stone at her. And he stouped down a-
gayne, and wrote vpon the grounde. But
whan they herde that, they went out one
after an other: the eldest first, and left Je-
sus alone, and the womā standyng before
hym. Jesus lyfte hym selfe vp, & when he
satwe no man, but the womā, he sayd vnto
her: Womā, where ar thyn accusers? hath
no man cōdemned the? She sayd, Lord, no
man. Jesus said: Nother do I condemne
the: So thy way, * and synne no more. &

Then spake Jesus agayn vnto theim, &
said: * I am the lyght of the world: He
that foloweth me, shall not walke in dark-
nes, but shall haue the lyght of lyfe. Than
sayd the Phariseys vnto hym: Thou bea-
rest record of thy self, thy record is not tru.
Jesus

Jesus answered and sayde vnto them :
 Though I beare record of my selfe, yet is
 my record true: for I know whence I came
 & whither I go : but ye can not tell whens
 I come, and whither I go. Ye iudge after
 the flesh. I iudge no man: but if I iudge,
 my iudgement is true : For I am not a-
 lone, but I and the father that hath sente
 me. It is writte n also in your lawe, * that
 the testimony of two men is true. I am one
 that beare witnesse of my selfe : † And the
 father that sente me, beareth wytnesse of
 me also . Then sayde they vnto hym :

Deut. 17. 3

& 19. c

† Math. 3. b

& 17. a

Where is thy father? Jesus answered: * Ye
 know me, nor yet my father. If ye
 knew me, ye shulde knowe my father also.

* Math 11. c

Luce 10. c

Ioan. 7. c

These wordes spake Jesus † bpō the Gods
 chest¹, as he taught in † tēple. * and no mā
 toke him: for his houre was not yet come. †

† in the tres

surg¹

Ioan. 7. c

* Then sayd Jesus agayne vnto them :

Ioan 7. d

* I go my way, and ye shall seeke me, and
 shall dye in your synnes : whyther I go,
 thither can ye not come . Then sayd the
 Jewes : Wyl he kyl hym selfe than, that he
 sayeth : whyther I go, thither can not ye
 come ? And he sayde vnto them : Ye are
 from benethe, I am frome aboue. Ye are
 of this worlde, I am not of this worlde.
 Therefore haue I sayde vnto you, † ye shall
 dye in your synnes. * For yf ye beleue not
 that I am he, ye shall dye in your synnes.

& 13. d

Marc. 16. b

Ioan. 8. c

Then

Than sayde they vnto hym: Who arte thou than? And Iesus said vnto them: Euen the very same thyng that I saye vnto you. I haue many thynges to say, and to iudge of you. But he that sent me, is true: * and loke what I haue herde of hym, that speake I before the worlde. Howe be it, thei vnderstode not þ he spake of the father

Ioan. 15. b

Than sayd Iesus vnto them: Whan ye haue lyft vp on hye the sonne of man, than shall ye know that I am he, and that I do nothg of my self, but * as my father hath taught me, euen so I speake: and he that sente me, is with me. The father leaueth me not alone, for I do alway that pleaseth hym. þ When he thus spake, many beleued on hym. Than sayde Iesus vnto the Iewes, that beleued on hym: If ye continue in my word, than are ye my very disciples, and ye shall knowe the truthe, and the truthe shall make you * free.

Ioan. 8. e. 7
b 12. f &
& 14. a

þ Ioan. 7. c

Roma. 6. b
& 8. a
Galat. 4. a

Than answered they hym: We ar Abrahams seide, we were neuer bond to any mā. How sayest thou than: We shall bee free? Iesus answered theym, and sayd: Verily verily I saie vnto you: * Who so euer doeth synne, is the seruant of synne: As for the seruant, he abydeth not in the house for euer, but the sonne abydeth euer. If the sonne therfore make you free, than are ye free in dede. I know that ye are Abrahams seide.

Rom. 6. b
a. Pe. 2. d

seke, but ye seke to kyll me. For my worde ^{sayenges} takeh not amonge you. I speake that I haue sene of my father, and ye dooe that ^{haue no place in? truth?} ye haue sene of your father.

They answered, and said vnto hym: Abraham is our father. Iesus said vnto them: ^D If ye were Abrahams chyldzen, ye wolde doo the dedes of Abraham. But now ye go about to kyll me, a man, that haue told you the truche, * whyche I haue hearde of God, this dyd not Abraham. Ye doo the dedes of your father. Then sayd they vnto hym: We are not bozne of fornication, we haue one father, euen God. Iesus sayd vnto them: If God were your father, thā wold ye loue me. For I am proceded forth and come from God. For I am not come of my self, but he hath sent me. Why know ye not than my speeche? Euen bycause ye can not abyde the hearyng of my worde.

John. 8. 6
& 7. b

Ye are of the father the dyuell, and after the lustes of your father wyll ye doo.

* The same was a murtherer from the begynnyng, and abode not in the truche: for the truche is not in hym. When he speaketh a lye, than speaketh he of his owne: for he is a lyar, and a father of the same. But bicause I say the truth, ye beleue me not.

* Whiche of you can rebuke me of one synne? If I saye the truche, why doo ye not beleue me? * He that is of God, heareth

Genes. 3. 2
2. Ioan 8. b

Ioan. 8. 2
2. Ioan. 4. 2

reth

reth Gods worde. Therfore heare ye not, because ye are not of God.

Ioan. 10. b Than answered the Jewes, and sayde vnto hym: Sape we not ryght, that thou art a Samaritan, * and hast the diuel? Iesus answered: I haue no dyuel, but I honour my father, and ye haue dishonoured me. I seeke not myne owne praise, but there is one that seeketh and iudgeth: * Verily verily I saye vnto you: If any man kepe my woorde, he shall neuer see death.

Math 9. b
& 12. c
Marc 3. b
Ioan. 7. b
Ioan. 5. c; Than sayd the Jewes vnto hym: How know we, that * thou hast the diuell. Abraham is dead and the Prophetes, and thou sayest: If any man kepe my word, he shall neuer taste of death. Art thou greater than our father Abraham, whiche is deade, and the prophetes are deade? Whome makest thou thy selfe? Iesus aunswered: * If I praise my self, than is my praise nothing. But it is my father that praiseth me, whiche ye saye is youre God, and ye knowe hym not, but I knowe hym. And yf I shoulde saye, I knowe hym not, I should bee a lyar, lyke vnto you. But I knowe hym, and keepe his woorde.

Gene. 17. c
& 22. 3
Hebr. 11. c
Abraham your father was glad, that he should see my day, * and he saw it, and reioyced. Than sayd the Jewes vnto hym, Thou arte not yet fifty yere olde, and hast thou seene Abraham? Iesus sayde vnto them:

theym: Verely verely, I saye vnto you:
 Ouer Abraham was, + I am. + Than Exod. 3. c
 tooke they by stones to caste at hym: † Ioan. 10. c
 + But Iesus hydde hym selfe, and wente + Luc. 4. d
 out of the temple. &

The nyynth Chapter

And Iesus passed by, and sawe a man
 that was bozne blynd. And his disci-
 ples asked hym, and sayde: Master, who
 hath sinned? this, or his elders, & he was
 bozne blynde? Iesus answered: Neyther
 hath this synned, nor his elders, + but that Ioan. 11. a
 the woorkes of God shoulde bee shewed
 on hym. + I must worke the woorkes of Ioan 5. b
 hym that hath sente me, while it is daye.
 The nyghte commeth, whan no man can
 worke. As longe as I am in the worlde,
 I am the + lyghte of the worlde.

Whan he had thus sayd, he spat on the Ioan 9. 2. 6. b & 12. c
 grounde, and made clay of the spatle, and
 rubbed the clay on the eyes of the blynde,
 and sayde vnto hym: Go thy waye to the
 poole of + Siloha (which is interpreted, Esai. 6. b
 sente) and washe the. Than wente he his
 way, and washed hym, & came seying. The
 neighbours and they that hadde sene hym
 before how & he was a begger, said: Is not
 this he, that sat & begged? Som said: It is
 he. Other saide: He is lyke hym. But he
 hym self sayd: I am euen he. Tha said thei
 vnto hym: How are thyn eyes opened? He
 sayd:

sayd: The man that is called Iesus, made claye, and anoynted myne eyes, and sayd: So thy waye to the poole of Siloha, and washe the. I went my waye, & washed me and receaued my syghte. Then sayde they vnto hym: Where is he? He sayde: I can not tell.

Math 12. a
Marc 2. c
Luc. 6. a
Ioan. 5. a
& 7. b

Then brought they vnto the Phariseis, hym that a lytrell before was blynde. ^B It was the Sabbath, whan Iesus made the clay, and opened his eyes. Than agayn the Phariseys also asked hym how he had receaued his syght. He sayd vnto them: He put claye vpon myne eyes, and I washed me, and nowe I see.

Ioan. 7. d
10. b 12. b

Than sayd some of the Pharises: This man is not of God, seeyng he kepeth not the Sabbath. But the other sayd: Howe can a synful man do such tokēs? And ther was a strife amouge them. They sayd agayne vnto the blynde: What sayest thou of hym, that he hath opened thyne eyes? He sayde: He is a prophete.

Ioan. 7. d

The Jewes beleueed not hym, that he was blynde, and had receaued his syght, tyll they called the elders of hym, that had receaued his sight. And they asked them, and sayd: Is this your sonne, whome ye saye was borne blynd? How doth he now see then? His elders answered them, and sayde: We knowe that this is our sonne, and

and that he was borne blynd. But howe he
knowe seeth, we can not tel: or who hath o-
pened his eyes, can we not tell. He is olde
enough, aske him, let him speake for him self

This sayde his elders, bicause they fea-
red the Jewes. * For the Jewes had con-
spired alreadye, that yf any man dyd con-
fesse that he was Christe, the same shuld be
excommunicate. Therefore sayde his elders:
He is olde ynough, aske hym.

Ioan 12.7

Then called they the man agayne that
was blynde, and sayd vnto hym: * Beue
God the prayse, we knowe that this man
is a synner. He answered and sayd: Whe-
ther he be a sinner or no, I can not tel, one
thyng am I sure of, that I was blind, and
now I se. Then said they vnto him againe:
What dyd he vnto the? Howe opened he
thyne eyes? He answered them: I tolde
you right now. Herd ye it not? What will
ye here it agayn? Wyl ye also be his disci-
ples? Then rated they hym, and sayde:
Thou art his disciple. * We are sure, that
God spake with Moses: As for this felow
we knowe not whence he is.

Ioh. 17. c

Act. 12. d

Iwe ar mō
ses disci-
ples

The man answered and said vnto them:
This is a meruaylous thyng, that ye wot
not whence he is, and he hath opened myn
eyes. For we know, that God heareth not
the synners: but if any man be a 'fearer' of
God, and doth his wyl, hym heareth he.

Ioh. 17. c
per

K. i.

Hence

Since the worlde began was it not herbe,
that any man opened the eyes of one that
was borne blynde. If this man were not
of God, he coulde haue doone nothyng.
They answered and said vnto hym: Thou
art al together borne in synne, and teachest
thou vs? And they thrust hym out.

Jesús herd that they had thrust him out,
and whan he had found hym, he sayd vnto
him: Beluest thou on the sonne of God?
He answered and sayd: Lord, who is it,
that I myght beleue on hym? Jesús sayd
vnto hym: • Thou hast scene hym, and he
it is that talketh with the. He sayd: Lord,
I beleue. And he wooshypped hym. ¶

Math 25. f
Marc 14. g
Ioan. 4. d

And Jesús sayde: I am come to iudge-
ment into this worlde, that they which see
not, myght se: & that they which se, might
be made blynde. And some of the Phar-
seys that were with hym, herde this, and
sayd vnto hym: Are we than blynde also?
Jesús sayd vnto them: • If ye wer blynd,
ye shulde haue no synne. But nowe that ye
say, we se, therfore your synne remaineth.

Ioan. 15. c

The x. Chapter.

Reply verily I say vnto you: he that
entreteth not in at the dooze into the
sheepfolde, but clymmerh by some other
way, the same is a thefe and a murtherer.
But he that goeth in at the dooze, is the
shepherd of the sheepe: to hym the porter
openeth.

¶ robber

openeth, • and the shepe heare his voyce, and he ⁊ calleth his owne shepe by name, and leadeth them out. And whan he hath sent forth his owne shepe, he goeth before them, and the shepe folowe hym: for they knowe his voyce. As for a straunger, they folowe hym not, but flee frome hym: for they knowe not the voyce of straungers. This prouerbe spake Iesus vnto theim, but they vnderstode not what it was, that he sayd vnto them.

Ioan. 8. d

Pro. 27. c

Then sayde Iesus vnto theim agayne: Verily verily I say vnto you: • I am the doore of the shepe. All they that are come before me, at theues and murderers. But the shepe hekened not vnto them. I am the doore. If any man enter in by me, he shall be saued, and shall go in and out, and fynde pasture. A thefe cometh not but for to steale, kille, and destroye. I am come, that they myghte haue lyfe, and haue it more abundantly. ⁊

Ioan 14. a

⁊ • I am a good shepherde. A good shepherde geueth his life for the shepe. But an hyred seruant, whiche is not the shepherde, nother the shepe are his owne, seeth the wolfe commynge, and leaueth the shepe, and fleeth. And the wolfe catcheth ⁊ scattereth the shepe. But the hyred seruant, fleeth, bycause he is an hyred seruant, and careth not for the shepe. I am a good shepe

Ezec. 34. d

Math. 9. a

K. ii.

herde,

2. Tim. 2. b
† Math. 11. c
Luc 10. c
• Marc 10. c

herd, * and knowe myne, and am knowen of myn. * Euen as my father knoweth me, and I knowe the father. And * I geue my lyfe for my sheepe. And I haue yet other sheepe, which are not of this fold, and those same must I bryng also, and they shal here my voyce, and there shalbe one flocke and one shepheard. &

Math. 9. d
Marc 3. c
† om. 7. d
8. c & 9. b

Therfore with my father loue me, bicause I leaue my lyfe, that I may take it agayn. No man taketh it fro me, but I leaue it of my self. I haue power to leaue it, and haue power to take it agayne. This commandment haue I receaued of my father. Then was there dissencion amonge the Jewes for these saynges. * Many of them sayd: He hathe the deuyll, and is madde, why heare ye hym? Other sayde: * These are not woordes of one that is possessed. Can the deuyll also open the eyes of the blynde?

2. Ma. 10. c

4. Reg. 6. a

Ioan. 5. d

* * It was the dedication of the temple at Ierusalem, and was wynter. And Iesus walked in * Salomons porch. The came the Jewes round about hym, & said vnto hym: How long doest thou make vs doubt? If thou be Christe, tell vs playnly. Iesus answered them: I tolde you: and ye beleue not. * The workes that I do in my fathers name, they beare wytnesse of me. But ye beleue not, bycause ye are not of my sheepe, as I sayde vnto you. My sheepe heare

heare my voyce, and I knowe them, and they folowe me. And I geue them euery thing lyfe, and they shall neuer perishe, and no man shall plucke them out of my hand: My father whiche gaue them me, is greater than all: and no man is able to plucke them out of my fathers hand. * I and the father are one. * Than the Iewes toke vp stones agayne to stone hym. Iesus answered them: Many good woorkes haue I shewed you fro my father, for whiche of them, stone ye me?

Ioan. 14. a
& 17. c
† Ioan. 8. c

The Iewes answered hym, & sayd: For the good worke sake we stone the not, * but for the blasphemy, and bycause that thou beyng a man, makest thy self God. Iesus answered them: Is it not written in your law: I haue sayd: Ye are Goddes? If he call them Goddes, vnto whom the word of God cam (and the scripture can not bee broken) say ye then vnto hym, whome the father hath sanctified and sente into the worlde: * thou blasphemest God, bycause I sayde I am the sonne of God? * If I doo not the woorkes of my father, beleue me not: but if I doo them, than (if ye beleue not me) yet beleue the woorkes, that ye may knowe and beleue, that the father is in me, and I in the father. &

Ioan. 5. b

Psal. 81. a

Math 26. g
Marc 14. g
Luc 22. c
† Ioan. 9. a
& 19. c

* They went about agayne to take hym, but he escaped out of their handes, & went away

Math 21. e
Marc 2. a
Ioan. 7. b

Ioan. 1. c

Ioan. 3. d

away agayne beyonde Iordane, into the place : where Iohn had baptysed before, and there he abode. And many camme to hym, and sayd: Iohn dyd no tokens, + but all that Iohn spake of this man, is true. And many belued on hym there.

The eleuenth Chapter

Luc. 7. d

LHere laye one sycke, named Lazarus of Bethania, in the towne of Mary^A & her sister Martha. (It was that Mary whiche anoynted the Lorde with oyntment, and dyed his feete with her heare, whose brother Lazarus lay sycke.) Then sent his sisters vnto hym, and sayd: Lord, Beholde, he whome thou louest, lyeth sycke. Whan Iesus herde that, he sayde: This syknesse is not vnto deeth, but for the prayse of God, + that the sonne of God may be praised there thorough. Iesus loued Martha, & her sister, and Lazarus. Nowe whan he herd that he was sycke, he abode two daies in the place where he was.

Ioan. 9. a

Ioan. 7. c
8. c & 10. c

Afterwarde sayde he vnto his disciples: Let vs go agayne vnto Iewry. His disciples said vnto him: Master, + lately wold the Iewes haue stoned the, and wilt thou go thyrther agayn? Iesus answered: Are there not twelue houres in the daye? He that walketh in the day, stumbleth not, for he seeth the lyght of this worlde. But he that walketh in the nyght, stumbleth: for there

there is no lyght in hym.

B This he spake, and afterwarde sayd he vnto them: Lazarus our frende • slepeth, but I go to wake hym out of slepe. Than sayd his disciples: Lord, if he slepe, he shall doo well ynough. (How be it Iesus spake of his deathe, but they thoughte, that he hadde spoken of the body's slepe.) Than sayde Iesus vnto them playnly: Lazarus is deade, and I am gladde for your sakes, that I was not there, that ye may beleue. Neuerthelesse let vs goo vnto hym. Than said Thomas (• which is called Didimus) Math. 9. c
Marc 5. c
Luce 8 f vnto the Disciples: Let vs go also that we may dye with hym. Ioan. 2. a. c

Than camme Iesus, and found that he had lyen in the graue fouer daies already. Bethany was nye vnto Ierusalem, aboute fiftene furlonges. And many of the Jewes were come to Martha and Mary, to comforte them ouer their brother. Now whan Martha herde that Iesus came, she wente to mete hym. But Mary sat still at home.

C Than sayd Martha vnto Iesus: • Lorde Ioan. 11. d yf thou haddest been here, my brother had not been dead. But neuerthelesse I knowe also, that what so euer thou askest of God that God wyll geue it thee. Iesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto hym: I knowe that he shall ryse agayne in the Resurrection

X. iiii.

at

Ioan. 14. a
† Rom. 1. b
Ioan. 3. b
82 6.f

at the laste daye. Iesus sayde vnto her: I am the resurrection and the life: He that beleueth on me, shall lyue, though he were dead already: and who so euer lyueth, and beleueth on me, shall neuer dye. Belceuest thou this? She sayd vnto hym: Ye Lord, I beleue that thou arte Christ the sonne of God, whiche shuld come into the world. And whan she had sayd this, she went her waie, and called Mary her syster secretly, and sayd: The mayster is come, and calleth for the. She, whan she herd that, rose vp quickly, and came vnto hym: For Iesus was not yet come into the towne, but was yet in the place, where Martha met hym. The Iewes that were with her in the house, and comforted her, whan they sawe Mary, that she rose vp hastily, and went out, thei folowed her, and sayd: She goeth to the graue, to wepe there.

Ioan. 11. c

troubled?

Luc 19. d

Nowe whan Mary came where Iesus was, and sawe hym, she fell downe at his feete, and sayd vnto hym: * Lorde, if thou haddest ben here, my brother had not ben dead. Whan Iesus saw her wepe, and the Iewes weeping also that came with her, he groined in the spirite, & was sorowful within hym selfe, and said: Where haue ye layd hym? They sayd: Lorde, come and see it. And * Iesus wept. Than said the Iewes: Beholde, howe he loued hym. But some of them

theim sayde: Coulde not he * whiche opened the eyes of the blynd, haue made also, that this man shulde not haue dyed? But Iesus groned agayn in hym self, and came to the graue. It was a caue, and a stone layde on it. Iesus sayde: Take away the stone. Martha the sister of hym that was dead, sayd vnto hym: Lorde, he synketh already: for he hath been dead foure days. Iesus said vnto her: Sayd I not vnto the, that yf thou dyddest beleue, thou shuldest see the glory of God?

E Than toke they away the stone, where the dead laye: Iesus lyft vp his eyes, and said: Father, I thanke the, that thou hast herd me. Howbeit I knowe, that thou hearest me alway: But * bicause of the people that stande by, I sayde it, that they may beleue that thou haste sente me. Ioan 12.3

When he had sayd this, he cryed loude: Lazarus, come forth. * And the dead came forth, bound hand and foote, with graue clothes, and his face bounde with a napkyn. Iesus sayd vnto them: Loose hym, and let hym go: * Many now of the Iewes whiche were come vnto Mary, and saw what Iesus did, beleued on him. But some of them wente theyr waye vnto the Pharises, & told the what Iesus had don. & * Than the high priestes, and the Pharisees gathered a councell, and sayd: What Ioan. 5. 6
Ioan. 7.
Math. 26. 2
Marc. 14. 2

Chap. xi.

S. I H O N.

Luce 22. a

Psaln. 2. a

3 Act. 4. b

• Dan. 9. d

Ioan 18. b

Math 12. b

Marc 3. a

Ioan. 18. d

Ioan. 7. a

Ioan. 9. c

doe we? This man doth many tokens. If we let hym go thus, all men wyl belue in hym: Than shall the Romayns come, and take away our lande and people. But one of theym named Capphas, whych was high priest the same yere, sayd vnto them: We knowe nothyng, neither consyder ye any thyng at all. • It is better for vs, that one man dye for the people, than that all the people shoulde perishe.

This spake he, not of hym selfe, but for so much as he was high Priest of the same yere, he prophecyed. For Iesus was for to dye for the people, and not for the people onely; but that he shoulde gather together the chyldren of God, whiche were scatted abroad. • From that day forth they toke counsell, howe they myghte putte hym to deathe. Iesus walked no more openly among the Iewes, but went from there, into a countrey by the wyldernesse, to a cytie called Ephraim, and there had he his beyng with his Disciples. ¶

The Iewes Easter was nye at hande. And there went vp many to Ierusalem out of that countrey before the Easter, to purifie theim selues. Then stode they vp, and asked after Iesus, and spake among them selues in the Temple. • What thinke yee, that he cometh not to the feast? The hygh Priestes and Phariseis had given a com-

commaundement, that yf any man knewe
where he were, he shuld shew it, that they
myght take hym.

The twelfth Chapter. ¶

A **S**ixte dayes & before Easter, came Je-
sus vnto Bethany, where Lazarus
was, which was dead, whom Iesus raised
bp from the dead. There they made hym a
supper, and Martha serued. But Lazarus
was one of them that sat at the table with
hym: • Than toke Mary a pound of oyn-
ment of pure and costely Nardus, and a-
noynted Iesus feete, and dreyed his feete
with her hear. The house was full of the sa-
uour of the oynmēt. Than sayd one of his
disciples, Judas Iscarioth Simōs sonne,
which afterward betrayed hym: Why was
not this oynment solde for thre hundred
pence, and geuen to the poore? (This said
he, not that he cared for the poore, but be-
cause he was a thefe, and • had the bagge,
and bare that whiche was gyuen.) Than
sayde Iesus: Let her alone: this hath she
kept agaynst the day of my buryng. For
the poore haue ye alway with you, but me
haue ye not alwaye.

B Than muche people of the Iewes had
knowledge that he was there, and they
cam not for Iesus sake only, but also that
they myght see Lazarus, • whome he had
raysed from the deade. But the Hghe
priesstes

Math 26. 2

Marc 14. 2

Luc 22. 2

Luc. 7. 8

Ioan. 12. 6

Ioan. 11. 6

prestes ther aduised to put Lazarus to dethe also: bicause that for his sake many of the Jewes went away, & beleued on Iesus. &

Math. 21. a

Marc. 11. a

Luc. 19. c

* Upon the next day muche people whiche were come vnto the feaste, whan they herde that Iesus came toward Ierusalem they tooke bzaunches of palme trees, and went out to mete hym, & cried Hosanna.

Psal. 117. c

* Blessed bee he, that in the name of the Lorde cometh kyng of Israel. Iesus gat a yong asse, and rode thereon: as it is written: * Feare not thou doughter of Syon: beholde, thy kyng commeth rydyng vpon an asses foale. Neuerthelesse his disciples vnderstode not these thynges at the tyme, but whan Iesus was glorified, than remembred they that such thynges wer written of hym, and that they had done suche thynges vnto hym.

Esa. 62. c

Zach. 9. b

The people that was with hym, whan he called Lazarus frome the graue, and rayled hym from the dead, commended the act. Therfore the people met hym, bicause they herde that he had done suche a myracle. But the Phariseis sayd among them selues: 'We see', that we preuail nothing: beholde, all the worlde runneth after hym.

[See yet?]

[13]

3. Reg. 8. f

Act. 8. c

* There were certayne Grekes (amonge them that were come vp to Ierusalem to worshyp at the feaste) the same came vnto Phylip, whyche was of Bethsaida oute of

1 Ioan. 1. c

of Galile, and prayde hym, and sayde: **Sy**
we wold sayne see Iesus. **Philpp** cam, and
tolde **Andrewe**. **Andagayne**, **Philpp** and
Andrewe tolde Iesus. Iesus aunswere
them, and sayd: • The houre is come, that
the sonne of man muste be glorified.

John. 12. d
& 17. a

• **Verily verily I say vnto you: Except**
the wheate corne fall into the ground, and
dye, it bydeth alone: But if it dye, it byn-
geth for the muche fruite. • **He that loueth**
his lyfe, shall lose it: and he that hateth
his lyfe in this worlde, shall keepe it vnto
lyfe euerlastynge. • **He that wyl serue me,**
let hym folowe me. And where I am, there
shall my seruaunt be also: and he that ser-
ueth me, hym shall my father honour. •

† Bfa 53. c
1. Cor. 15. d

• **Now is my soule heuy,** and what shall
I say? **Father, helpe me out of this houre.**
But therfore am I come into this houre.
Father, glorifie thy name.

Math 10. e
Marc 8. e
Luc. 9. c
& 17. f
[destroy it]

D **Then came there a voyce from heauen:**
I haue glorified it, and wyl glorifie it a-
gayn. **Then sayd the people that stood by**
and herde: It thondreth. **Other sayd: An**
angell spake vnto hym. Iesus aunswere
and sayd: • **This voyce came not bycause**
of me, but for your sakes.

Math 26. d
Marc 14. d
Luce 22. b
[troubled]

Joan 11. e

• **Now goeth the iudgement ouer the**
worlde. **Nowe shall the prince of this worlde**
be thruste out. • **And whan I am lyfte vp**
from the earth, wyl draw all vnto me. But
this

John. 8. b
& 8. c

this he sayd, to signifie what death he should dye.) Then answered hym the people: We haue hearde in the law, that Christ endureth for ever: and how saist thou then, that the Sonne of man must be lyfte vp? Who is this Sonne of man?

Psal. 109. a
Esa 9. b
Dani. 7. b
Mich. 5. a

* Ephe 5. a
1. Tess. 5. a

Then sayde Iesus vnto theym: * The lyght is yet a lytell whyle with you: walke whyle ye haue the lyght, that the darknes fall not vpon you. He that walketh in the darkenesse, woteth not whither he goeth. Belue ye on the * lyght, whyle ye haue it, that ye may be the chyldren of lyght. &

Ioan. 8. b

These thynges sayde Iesus, & departed away, and hyd hym selfe from them. And though he had doone suche tokens before them, yet beleued they not on him, that the sayeng of Esay the prophet myght be fulfilled, whiche he spake: * Lord, who beleueth our preachynge? Or to whom is the Arme of the Lorde opened? Therefore coulde they not beleue. For Esay sayde agayne: * He hath blynded their eyes, and hardened their harte, that they should not see with the eyes, nor vnderstande with the harte, and shulde not be conuerted, and he shoulde heale them. This sayde Esay, whan he sawe his glory, and spake of hym

Esa 53. a
Rom. 10. c

Esa. 6. b

Ioan. 7. c

Ioan 9. c

* Neuerthelesse, many of the chief rulers beleued on hym, but by cause of the Phariseis, they wold not be a knowen of it, lest they

they should be excommunicate. + For they lo-
 ued more the praise with men than wth God
 Jesus cried and sayd: He that beleueth
 on me, beleueth not on me, but on hym
 that sent me. And he that seeth me, seeth
 hym that sent me. + I am come a lyght
 into the worlde, that who so euer beleueth
 on me, shoulde not hyde in darknesse. And
 he that heareth my wordes, and beleueth
 not, I iudge hym not. + For I am not
 come to iudge the worlde, but to saue the
 worlde. He that refuseth me, and receyueth
 not my wordes, hath one already that iud-
 geth hym. + The worde that I haue spo-
 ken, that shall iudge hym at the last day.
 + For I haue not spoken of my selfe: but
 the father that sente me, hath geuen me a
 commaundement, what I shulde doo and
 saye. And I knowe that his commande-
 ment is lye euerlastynge. Therfore looke
 what I speake, that speake I euen so, as
 the father hath sayd vnto me. +

Ioan. 5. d 3

Ioan. 1. c. 9
b. 32 9. 2

Ioan. 5. c

Deut. 18. c

Ioan 16. b

The xlii. Chapter

A **B**Efore the feaste of Easter, when
 Jesus knewe that his tyme was
 come, that he shoulde departe out of this
 world, vnto his father, as he loued his which
 were in the world, eue so loued he them vnto
 the ende. And after supper when the deuil
 had already put into the hart of Judas Is-
 carioth Simons sonne, to betray him, Je-
 sus

[horore]

Math 26. A

Marc 14. b

Luce .22. a Iesus knowyng that the father ⁊ had geuen
all thynges into his handes, and that he
Math 11. c
Luce 10. c was come from God, ⁊ wente vnto God,
he rose from supper, and layde asyde his
upper garmentes, and toke a towell, and
gyrde it about hym. Afterwarde powred
he water into a bасыn, and began to washe
the disciples fete, and dreyed them with the
towell, that he was gyrded withall.

Math 1. b Than came he vnto Symon Peter, and
the same said vnto hym: • Lord, shalt thou
washe my feete? Iesus answered and said
vnto hym: What I dooe, thou knowest
not now, but thou shalt know it hereafter.
Than sayd Peter vnto hym: Thou shalt
neuer washe my fete. Iesus answered him:
Phil. 1. a If I • washe the not, thou shalt haue no
parte with me. Symon Peter sayde vnto
hym: Lorde, not the feete onely, but the
handes also, and the head.

Iesus said vnto him: He that is washen,
nedeth not, saue to washe the feete, but is
cleane euery whyt. And ye are cleane, • but
1ohn. 6. g not all. For he knewe his betrayer, ther-
fore sayde he: ye are not all cleane.

Nowe whan he had washen their feete,
and taken his clothes, he sat hym downe
agayn, ⁊ sayd vnto them: Wote ye what
I haue done vnto you? Ye call me maister
and Lorde, and ye say right therin, for so
I am. If I then pour Lorde and maister
haue

haue to ashen; oure feete, ye oughte also to
 washe one an others feete. • I haue gyuen Ephe. 5. 2
 you an ensample, that ye shoulde dooe as 1. Pet. 2. 8
 I haue done vnto you. • Verily, verily,
 I say vnto you: the seruant is not grea- Math. 10. 2
 ter than his Lorde, neither is the Apostle Luc. 6. 1
 greater than he that sent him. If ye know Joan. 15. b
 these thynges, • blessed ar ye if ye do them.
 I speake not of you all. I know whom I
 haue cholen, but that the scripture myght
 be fulfilled. • He that eateth my bread, hath
 lyt vp his heele agaynst me. • I tell ye
 you now, before it come, that when it is
 come to passe, ye may beleue that I am he.

• Verily, verily I say vnto you: He that
 recepueth whom so euer I sende, recepueth
 me: and he that recepueth me, recepueth
 hym that sent me. Whan Iesus had thus
 sayd, he was heuy in spirite, and testified
 and sayd: • Verily, verily I say vnto you:
 One among you shall betraye me. Then
 the Disciples looked one vpon an other, and
 were in doubte of whome he spake. But
 there was one amonge his Disciples, that
 leaned at the table on Iesus bolome, •
 whom Iesus loued: to hym beckned Symon
 Peter, that he shoulde aske, who it
 was, of whome he spake. For the same
 leaned vpon Iesus breste, and sayde vnto
 hym: Lorde, who is it? Iesus answered:
 It is he, vnto whome I dyp the sop,

P. i.

and

& gaue it. And he dypt in the sop, & gaue it vnto Judas Iscarieth, Symons sonne. And after þe sop, the deuill entered into hym.

Then said Iesus vnto hym: That thou doest, do quickly. But the same wyse no mē at the table, for what entent he said it vnto hym. Some thought (for so muche as Judas had the bagge) that Iesus had sayde vnto hym: Bye that is necessary for vs agaynst the feast: Or that he shuld geue some thyng vnto þe pore. Whē he had receiued the sop, he wēt out immediatly: & it was nyght.

When he was gone forth, Iesus sayd: A newe is the sonne of man glorified, and God is glorified in hym. If God be glorified in hym, than shall God glorify hym also in hym self, & straight way shall he glorify hym. & Deare chyldren, I am yet a lyttell whyle with you. Ye shall see me, & (as I sayde vnto the Jewes) whither I go, thither can ye not come. And now I say vnto you. A newe commaundement gyue I you, that ye loue togyther as I loued you, that euen so ye loue one an other.

By this shall euerie man know that ye are my disciples, yf ye haue loue one to an other. Symon Peter sayd vnto hym: Lord, whither goest thou? Iesus answered him: Whither I go, thou canst not folowe me now, & but thou shalt folow hereafter.

Peter sayde vnto hym: & Lorde, why can not I folow

Ioan 12. a

Ioan 12. c
& 17. aIohn 7. d
& 8. b

Ioan. 15. b

1. Ioan. 2. a
& 3. b

Ioan. 21. d

Math. 26. c

I soloth the now? I wyll geue my lyfe for thy sake. Iesus answered hym: Wilt thou gyue thy lyfe for my sake? Verily, verily I say vnto the: • The Locke shall not crowe tyl thou haue denyed me thise. Marc 14. c
Luce 22. c
Iohn. 8. c

The xiiii. Chapter

A And he sayde vnto his Disciples: Let not your hartes be a frayde. If ye beleue on God, than beleue also on me. In my fathers house are many dwelling places. If it were not so, I wold haue tolde you: I goe to prepare a place for you. And though I go to prepare the place for you, yet wyll I come agayne, and receyue you vnto my selfe, that ye may be where I am. • And whither I go ye know, and the way knowe ye also. troubled

Thomas sayde vnto hym: Lorde, wee know not whither thou goest, and how can we know the way? Iesus sayd vnto hym: I am the way, & the truth, and • the lyfe. No man cometh to the father, but by me. If ye knewe me, ye knewe my father also. And from hence forth ye know hym, & haue sene hym. Phylip sayd vnto hym: Lorde, shewe vs the father, and it sufficeth vs. Iesus sayde vnto hym: Thus longe am I with you, and hast thou not knowen me? Phylippe, he that seeth me, seeth the father. And how sayest thou than: Shewe vs thy father? Beleuest thou not that • I am

Ioan. 10. c
 ‡ Ioan. 3. c
 7. b & 8. c
 12. f 14. c

in the father, and that the father is in me:
 ‡ The wordes that I speake vnto you,
 those speake I not of my selfe: but the fa-
 ther that dwelleth in me, he doth the wor-
 kes. Beleue me, that I am in the father,
 & that the father is in me: Or els, beleue
 not at the least for your workes sake.

Math. 21. c
 Math. 11. c
 Ioan. 15. a
 & 16. c

Truly, verily I say vnto you: He that
 belueth on me, shall do the workes that I
 do, & shall do greater than these: For I go
 to the father. * And what so euer ye aske
 the father in my name, that wyl I do, that
 the father may be prayesd in the sonne. If
 ye aske any thing in my name, I wil do it.

Math. 28. c

Ioan. 20. b
 c d 21. a b

‡ Ioan. 15. a
 1. Ioan. 5. a

* If ye loue me, kepe my comādemē-
 tes. And I wyl pray the father, & he shall
 geue you an other comforter, that he maye
 byde with you for euer: euen the spirit of
 truthe, whom the worlde can not receyue,
 for it seeth hym not, neyther doth it know
 him: but ye knowe him, for he abideth with
 you, and shall be in you: * I wyl not leaue
 you comfortlesse, I come vnto you. It is
 yet a lyttle whyle, than shall the worlde see
 me no more. * But ye shall see me, for I
 lyue, and ye shall lyue also. In that daye
 shall ye know, that I am in the father, and
 ye in me, and I in you. ‡ He that hath my
 comādemētes, and keperth them, that
 same is he that loueth me: and he that lo-
 ueth me, shall be loued of my father: and I
 wyl

myll loue hym, and myll thewe myne othne
 selfe vnto hym. ¶ Judas said vnto hym: Actu. 15. 8
 (not the Iscariot) Lorde, what is the
 cause than that thou wylte thewe thy selfe
 vnto vs, and not vnto the worlde?

¶ Iesus answered, and sayde vnto hym:

¶ He that loueth me, wyl kepe my worde,
 and my father wyl loue hym: and we will
 come vnto hym, and wyl make our dwel-
 lyng with hym. But he that loueth me not
 kepeth not my sayenges.

¶ And the word that ye heare is not myne,
 but the fathers whiche sent me. Iohn. 1. c
 7. b 8. c

¶ Thus haue I spoken vnto you, whyle I
 was with you. But that comforter, euē the
 holy ghost, whom my father shall sende
 in my name, he shall teache you all thynges,
 and bryng all to your remembrance, Actu. 2. 3
 2. Tim. 1. 3
 Iohn. 16. b
 what so euer I haue tolde you.

¶ Peace I leaue vnto you, my peace I gyue
 you: I gyue not vnto you, as the world gi-
 ueth. Let not your hartes be troubled, nei-
 ther let it be afraid. Ye haue herd, that I
 said vnto you: I go & com again vnto you.
 If ye loued me, ye would reioyce, because
 I sayde: I go to the father: for the father
 is greater than I. ¶ And now haue I told Iohn 13. b
 & 19. 2
 you before it come, that whan it is come
 to passe, ye may beleue: Hereafter wyl not
 I talke muche with you. For the prince
 of this worlde cometh, and hath nothing in Iohn 12. 4

me. But that the world may know, that I loue the father. And as the father hath comāded me, so do I. Arise, let vs go hence.

The xv. Chapter.

Ezek. 24. 8

I heareth

The wyll
take away

Ioan. 11. b

Act. 15. b

I Am a true vine, and my father is an husbandman. Every braunche that bringeth forth frute in me, shall he cut off, and euery one that bringeth forth frute, shall he purge, that it may brynge forth moze frute. Nowe are ye cleane, because of the worde that I haue spoken vnto you. Wyde ye in me, and I in you. Lyke as the branche can not bring forth frute of it self, except it bide in the vine: Euen so neither ye also, excepte ye abyde in me.

I am the vyne, ye are the braunches. He that abydeth me, and I in hym, the same bringeth forth muche frute: for without me can ye doo nothyng. He that abydeth not in me, is cast out as a vine branch and it withered, and men gather it vp, and cast it into the fyre, and it burneth.

Math 21. c

Marc 11. c

Ioan. 14. b

& 19. c

* If ye abyde in me, and my woordes abyde in you, ye shall aske what ye wyll, and it shall be done vnto you. Herin is my father praised, that ye bring forth much frute, and become my Disciples. Lyke as my father hath loued me, euen so haue I loued you. Continue ye in my loue: * If ye kepe my comādementes, ye shall continue in my loue: lyke as I haue kepte my fathers comā

Ioan 14. b

comandementes, & continue in his loue.

These thinges haue I spoken vnto you,
 that my loue myght remayne in you, and
 that your loue myght be perfect. * Thys ^{Iohn. 13. d}
 is my comandement, that ye loue together ^{1. Iohn. 3. c}
 as I haue loued you. No man hath grea-
 ter loue, than to set his lyfe for his frende.
 * Ye are my friendes, yf ye do that I com- ^{Math. 12. c}
 maunde you. * Henceforth call I you not ^{† Ephes. 2. c}
 seruauntes: for a seruaunt knoweth not
 what his Lorde doeth. But I haue sayd
 that ye are friendes: * For all that I haue ^{Iohn. 13. c}
 hearde of my father, haue I shewed vnto
 you. Ye haue not chosen me, but * I haue ^{Ephes. 1. a}
 chosen you, and ordeyned you, that ye go,
 and bring forth frute, and that your frute ^{† Col. 1. a}
 continu, that what so euer ye aske the fa-
 ther in my name, he shulde geue it you. *

* This I commaunde you, that ye loue
 one an other. * If the world hate you, then ^{1. Iohn. 3. a}
 know, that it hath hated me before you. If
 ye were of the worlde, the world wold loue
 his owne. Howbeit, because ye are not of
 the worlde, but I haue chosen you from the
 worlde, therefore the worlde hateth you.
 Remembze my woorde, that I sayde vnto
 you: * The seruaunt is not greater than ^{Math. 10. c}
 his Lorde. If they haue persecute me, ^{Luc. 6. b}
 they shall persecute you also. If they haue ^{Iohn. 13. b}
 kepte my worde, they shall kepe yours also.

* But all this shall they do vnto you, for ^{Iohn. 16. a}

Joan. 9. d
& 10. d

Psal. 34. c
& 68. 2
Joan. 14. c
& 16. 3
Actu. 2. 2

* Actu. 1. 3
& 2. b

Math. 19. b
& 24. 2
Luc. 21. b
* Actu. 9. 2

* Joan. 15. c
2. Cor. 2. 2

* Joan. 18. c
& 14. c

my names sake, because thei knott not him
that sent me. If I had not come & spoken
vnto them, than shuld they haue no synne.
But now haue they nothyng to cloke their
synne withall. He that hateth me, hateth
my father also. * If I hadde not doone a-
mong them the workes, which none othere
man dyd, they shoulde haue no synne. But
nowe haue they sene it, and yet haue they
hated bothe me and my father. Neuerthe-
lesse that the sayeng myghte bee fulfilled,
which is written in their law: * Thei haue
hated me without a cause. &

* But whan the comforter commeth,
& whom I shall sende you from the father,
even the spirite of truth, which procedeth
of the father, he shall testifie of me, * and
ye shall beare wytnesse also, for ye haue ben
with me from the begynnynge.

The syxtene Chapter.

These thynges haue I sayd vnto you,
that ye shoulde not be offended.

* They shal excommunicate you. & The tyme
commeth, that who so ever purteth you to
death, shall thynke that he dooeth service
vnto God. * And suche thynges shal they
doo vnto you, because they haue neyther
knowne the father, nor yet me. & But
these thynges haue I sayde vnto you, that
whā the tyme cometh, ye mai think thereon
that I told you. & But these thynges haue

I not

I not sayd vnto you from the begynn yng:
for I was with you.

* But nowe I go vnto hym that sente
me, and none of you asketh me: Whether
goest thou? but bycause I haue sayd these
thynges vnto you, your harte is full of sor-
row. Neuerthelesse I telle you the truthe.
It is better for you that I go away: For ^{expediens}
if I go not away, that comforter cometh
not vnto you: but yf I depart. I wil send
hym vnto you. And whan he cometh, he ^{iohn 14. e}
shal rebuke the world of synne, and of righ- ^{861 5. c}
tousnes, & of iudgement. Of synne, because
they beleue not on me. Of rightousnesse,
bycause I go to the father, and ye shal see
me no moze. Of iudgemente, bycause the
• prince of this worlde, is iudged already. ^{iohn. 12. d}

B I haue yet muche to saye vnto you, but
ye can not nowe beare it away, howe be it,
whan (the spirite of truthe) cometh. he ^{iohn 14. e}
shal leade you into all truthe. * For he shal ^{iohn 12. c}
not speake of hym selfe, but what so euer
he shal heare, that shal he speake: & he shal
shew you what is for to come. He shal glo-
rifie me: for he shal receaue of myne, and
shal shewe vnto you. * All that the father ^{Math 11. e}
hath, is myne. Therfore haue I sayde: he ^{Luc 10. e}
shal receue of myne, and shewe vnto you. ^{iohn. 3. e}

* After a lyttell whyle, and ye shal not ^{iohn. 7. d}
se me: and agayn after a litle while, and ye
shal se me: for I go to the father. The sayd

Some of his disciples among them selues :
 What is this that he sayth vnto vs: After
 a lytle while, and ye shal not se me: And a-
 gayn: After a lytle while, and ye shal se me:
 for I go to the father? Than sayde they.
 What is this, that he sayth. After a littell
 while? We can not tel what he sayth. The
 perceiued Iesus that they wold aske hym,
 and he said vnto them: Ye enquyre of this
 among your selues, that I sayd: After a li-
 tell while, and ye shall not see me: And a-
 gayn, after a littell while, & ye shall see me.

Ioan. 20.c

1 Ba. 46.c

Verily verily I saye vnto you, ye shall
 wepe and lament, but the worlde shall re-
 ioyce: Ye shall be sorow, but your sorowe
 shall be turned into ioy. A woman whan
 she trauaileth, hath sorow, for hir houre
 is come. But when she is deliuered of the
 child, she thinketh no more of the anguise
 for ioy that a man is borne into the world.
 And now we haue ye sorow also: but I will
 see you agayn, and your hart shall reioyce,
 and your ioy shall no man take from you. &
 And in that daye shall ye aske me no ques-
 tion. Verily verily I say vnto you, ye
 aske the father oughte in my name, he
 shall geue it you. Hitherto haue ye asked
 nothyng in my name. Aske, and ye shal re-
 ceue, that your ioy may be perfect. These
 thynges haue I spoken vnto you by pro-
 uerbes. Neuerthelesse the tyme cometh,
 that

Math 7.a

& 21.c

Marc 11.c

Luc 11.b

Ioan 14. b

& 15. 2

Math 13.a

Marc 4.a

that I shall speake no more by prouerbes,
but I shall shew you playnly of my father.

In that daye shall ye aske in my name.
D And I saie not vnto you, that I will pray ^(speake)
vnto the father for you: for the father hym
selfe loueth you, bycause ye haue loued me,
and beleued that I am com out from god.
• I went out from the father, and came in ^{Ioan 20.6}
to the worlde: Agayne, I leaue the worlde,
and go to the father.

His disciples sayd vnto hym: Beholde,
nowe talkest thou playnly, and speakest no
prouerbe. • Nowe art we sure, that thou knowest
all thynges, and needest not that any
man shulde aske the. Therfore beleue we
that thou cammest oute frome God. ^{Ioan 21.6}

Iesus answered them: Nowe ye doo be-
leeue: Beholde, • the holwe draweth ny, ^{Zach. 12. b}
and is come already, that ye shall bee scat- ^{Math 26 c}
tered, euery man into his owne, and shall ^{Marc 14. d}
leaue me alone, : and yet am I not alone, ^{Ioan 24. b}
for the father is with me.

These thynges haue I spoken vnto you,
that in me ye myght haue • peace. In the ^{Rom. 5. a}
worlde haue ye trouble, but be of good co-
forte, I haue ouercome the worlde.

The xviij. Chapter

A These thynges spake Iesus, and lyfte
vp his cies toward heuen, & said: • Fa- ^{Ioan 12. 3}
ther, the houre is comme, that thou glorify- ^{& 4. d}
st thy Sonne, that thy Sonne also may
glorifie

Ioan. 5. b

glozifie the. Like as thou hast • geuen hym power ouer all flesh, that he shuld giue euer lastyng life to as many as thou hast geuen hym. • But this is the lyfe euerlastyng, that they knowe the (that thou onely arte the trewe God) and whom thou hast sent Iesus Christe.

Ioan. 17. c

2. Tim. 4. a

I haue glozified the vpon earth, and • synned the woorkes, that thou gauest me to doo. And nowe glozifie me thou father by thyne owne selfe, with the glozy whiche I had or euer the worlde was. I haue declared thy name vnto the men, whome thou gauest me frome the worlde. They were thyne, and thou gauest them vnto me, and they haue kepte thy worde.

Ioan. 4. c

Nowe knowe they, that all thynges, what so euer thou haste geuen me, are of the. • For the wordes whiche thou gauest me, haue I geuen vnto them, and they haue receaued them, and knowen of a trueth, that I am come forth from the, and haue beleued that thou haste sente me. I

2. Ioan. 2. c

praise for them, & pray not for the • worlde, but for them, whome thou haste geuen me, for they are thyn. And all that is myne, is thyn: and what thyn is, that is myne. And I am glozified in them. And now I am no more in the worlde, & they are in the worlde, and I come to the Holy father, kepe in thy name those, whom thou • haste geuen

Es. 2. d

geuen me, that they may bee one, lyke as
 we are. Whyle I was with them in the
 worlde. I kepte them in thy name. Those
 that thou gauest me, haue I kepte, and
 none of them is lost, but that losse chyld, Iohn. 1. 8. a
Psal. 40. b
& 108. a
 that the scripture myght be fulfilled. But
 nowe come I vnto the, and this I speake
 in the worlde, that they may haue my ioye
 perfect in them. I haue geuen them thy
 worde, & the world hateth them: for they Iohn 17. b
Sapi. 2. c
 are not of the world, euen as I also am not
 of the world. I pray not that thou shouldest
 take them oute of the worlde, & but that Matt 6. 6
 thou kepe them from euyl: They are not of
 the worlde, as I also am not of the worlde.

Sanctify them in thy truthe. Thy word
 is the truth: & like as thou hast sente me in
 C to the world, so haue I sent the into the world Iohn 20. 6
 & for their sakes, I sanctifie my selfe, that
 they also may bee sanctified in the truthe.

Nevertheless I pray not for them only,
 but also for those, whiche thorough theyr
 worde shall beleue on me, that they all may
 bee one, lyke as thou father arte in me, and
 I in the, that they also may be & one in vs: Galat. 3. 6
 that the worlde may beleue, that thou haste
 sente me. And the gloze whiche thou ga-
 uest me, haue I geuen them: that they may
 be one, lyke as we are one. I in them, and
 thou in me, that they may bee perfecte in
 one, and that the worlde maye knowe that
 thou

thou haste sent me, and haste loued them,
as thou haste loued me.

Ioan 13. c
& 14. a

* Father, I wyl, that they, whom thou
haste geuen me, be with me, where I am,
that they may see my glory, whiche thou
haste geuen me: for thou haste loued me, or
euer the worlde was made. Righteous fa-
ther, the worlde hath not knowen the,
but I haue knowen the: & these haue kno-
wen, that thou hast sent me. And I haue
declared thy name vnto them, and wyl de-
clare it, that the loue, wherewith thou haste
loued me, may be in them, and I in the. &

Math 11. c
Ioan 15. c
& 16. a

The xliii. Chapter. ¶

Math 26. a
Marc. 14. d
Luc. 22. c

When Iesus had thus spokē, he wente
forth with his disciples ouer the
broke Cedron, where there was a garden,
into the whiche Iesus entred and his di-
sciples. But Judas that betrayed hym,
knewe the place also. For Iesus resorted
thither ofte tymes with his disciples.

Math 26. f
Marc 14. a
Luc 22. c

* Now whan Judas had taken vnto hym
the companie, and mynisters of the high
priestes and Phariseys, he came thither
with cressettes, with lanternes, and with
treapons. Iesus notte knowyng all that
shulde come vpon hym, wente forth, and
sayde vnto them: Whom seke ye? They
answered him: Iesus of Nazareth. Iesus
sayd vnto them: I am he. Judas also whi-
che betrayed hym, stode with them. Nowe
whan

When Iesus said vnto them: I am he, they
went backwardes, and fell to the grounde.
Thā axed he them again: Whom seke ye?
They said: Iesus of Nazareth. Iesus an-
swered: I haue tolde you, that I am he. If
ye seke me, than lette these go they: waye.
That the word might be fulfilled, which he
said: of them whom thou gauest me, haue
I not lost one. Than had Symon Peter a
sword, and drew it out, & smote the highe
priesstes seruant, and cut of his eare, and
the seruantes name was Malchus.

1022. 17. b

Then sayd Iesus vnto Peter: Put vp
thy sword into thy sheath, shal I not drin-
ke of the cup which my father hath geue me?
Thā the cōpany & the capitayn & the offi-
cers of the Jewes toke Iesus, and bound
hym, and led hym away fyrst vnto Annas,
that was father in lawe vnto Cayphas,
which was hygh priest that same yere. It
was Cayphas, whiche gaue counsell vnto
the Jewes, that it were good, that one
man shulde dye for the people.

Math 26. f
Marc 14. f
Luce 22. d

Iohn. 18. c

As for Symon Peter, he and an other
disciple folowed Iesus. The same disciple
was knowen vnto the hygh priest, & went
in with Iesus into the high priesstes palace.
But Peter stode without at the doore. Thā
that other disciple which was knowen vn-
to the high priest, went out, and spake to
the damiell that kept the dooze, & broughe
in

in Peter. Than the damsell that kepte the doore sayde vnto Peter: Artt not thou also one of this mans disciples? He sayd: I am not.

The seruantes and officers stode, and had made a fyre of coales (for it was cold) and warmed them selues. Peter also stode with them, and warmed hym selfe. The hygh priest asked Iesus of his disciples, and of his doctrine. Iesus answered hym: I haue spoken openly before the world, I haue euer taught in the synagoge, & in the temple, whether all the Iewes resorted, and in secret haue I spoken nothyng. Why askest thou me? Aske them that haue herde, what I haue spoken vnto them: Beholde, they can tel what I haue said. But whan he hadde thus spoken, one of the officers, that stode by, smote Iesus on the face, and sayde: Answerest thou the hygh priest so? Iesus answered hym: If I haue euill spoken than beare wytnesse of euill: but if I haue well spoken, why smytest thou me? And Annas sent hym bounde vnto Cayphas the hygh priest.

• Symon Peter stode and warmed hym selfe. Than sayd they vnto hym: Artt not thou one of his disciples? He denyed, and sayde: I am not. A seruant of the hygh priestes, a kynseman of his, whose care Peter had smyten of, said vnto hym: Dyd
not

Ioan. 7. b

Hiere. 20. a

Matth 26. g

Actu. 23. a

Matth 26. g

Marc 14. g

Luc. 22. d

not I see the in the garden with hym?

¶ Than Peter denyed agayne. * And immediately the cocke crewe. † Than led they Jesus from Caphphas, into the 'commune hall', and it was early in the mornynge. And they theym selues wente not into the commune hall, lest they shoulde be despyled, but † they might eate the Paschall lambe. Than went Pilate out vnto them, & said: What accusation brynge ye agaynste this man? They answered and sayd vnto him: If he were not an euill doer, we had not deliuered hym vnto the. Than said Pilate vnto them: Take ye hym, and iudge hym after your lawe. Than said the Jewes vnto hym: It is not lausfull for vs to put any man to deathe. That the worde of Jesus myght be fulfilled: which * he spake, whā he signified what deathe he shoulde dye.

* Then entred Pilate into the common halle agayne, & called Jesus, & sayde vnto hym: Arte thou the Kyng of the Jewes? Jesus answered: Sayest thou that of thy selfe, or haue other tolde it the of me?

¶ Pilate answered: Am I a Iewe? Thy people and the high priestes haue deliuered the vnto me: What haste thou doone? Jesus answered: My kyngdome is not of this worlde. If my kyngdom were of this worlde, my ministers wolde fight therfore, that I shoulde not be deliuered vnto the

Z. i.

Jewes

John. 12. d

† Math. 27. a

Marc. 15. a

Luce. 23. a

[hall of iudgement]

John. 20. d

Math. 27 b

Marc. 15. a

Luce. 23. a

[Thyn own nation]

Ioan 6. b

Jewes. * But notte is my kyngdome not from hence. Than sayd Pylate vnto hym: Art thou a kyng then? Iesus aunswered: Thou saiest it, for I am a kyng: For this cause was I borne, & came into the world, that I should testifie the truthe. Who so euer is of the truthe, heareth my voyce. Pylate sayde vnto hym: What is the truthe? And whan he had sayde that, he went out agayn to the Jewes, and sayd vnto them:

Math 27. c

Marc 15. b

Luce 23. b

* Math 27. c

Marc 15. b

Luce 23. a

* I fynde no gyltynesse in hym: & But ye haue a custome, that I shoulde grue one vnto you loose at Easter: Wyl ye nowte that I loose vnto you the Kyng of the Jewes? Than cryed they agayn al together, and sayde: Not hym, but Barrabas. Per was Barrabas a murtherer.

The nyntene Chapter.

Math 27. a

& d.

Marc 15. b

Luce 23. b

1 wounde

Then Pylate tooke Iesus, & scourged A hym. And the souldiours 'platted' a crowne of thornes, & set it vpon his head, and put a purple garment vpon hym, and said: Hail Kyng of the Jewes. And thei smote hym on the face. Than wente Pylate forth again, & said vnto them: Behold, I bryng hym forth vnto you, that ye may knowte, that I fynde no faulte in hym. So Iesus wente out, and dyd weare a crowne of thorne, and a purple robe. And he sayd vnto them: Beholde the man. Whan the high Preestes & mynisters sawe hym, they cried,

cryed and sayd: Crucify, Crucifye. Pylate sayde vnto them: Take ye hym, & crucifie him, for I fynde no gyltynesse in hym.

The Jewes answered hym: We haue Leui. 24. c
law, & after our lawe he ought to dye, & by John. 5. b
cause he made hym selfe the sonne of God.

Whan Pylate herd that word, he was the more afrayd, & went agayn to the comune hall, & said vnto Iesus: Whence art thou?

But Iesus gaue hym no answer.

Than sayd Pylate vnto hym: Speakest thou not vnto me?

Knowest thou not that I haue power to crucifye thee, and haue power to loose thee?

Iesus answered: Thou shuldest haue no power vpon me, yf it were not

geuen the frome aboue. Therfore he that

deliuered me vnto thee, hath the more syn.

from that tyme forth, Pylat sought meanes to loose hym.

But the Jewes cryed & sayde: If thou let hym go, thou arte not the Emperours frend.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

* For who so euer maketh hym selfe kynge, is agaynste the Emperour.

Sapi. 6. c

Iohn 3. d

Rom. 13. d

Actu. 17. b

Math 27. c

Marc 15. c

Luce 23. c

Sabbath e

uen, whiche

fallerh on

the Easter

euert.

Z. ii.

away

away with hym: Crucify hym. Pylate said vnto them: Shall I crucifye your kynge? The hygh priestes answered: We haue no kynge but the Emperour. Then deliuered he hym vnto them, to bee crucified.

Luc 23. c
? Heb. 33. b

* They tooke Iesus, and led hym away. And he bare his crosse, † and went out to the place, called the place of the dead mens skulles, which in Hebrue is named, Golgatha, where they crucified hym, and two other with hym, on either side one, but Iesus in the middes. * Pylate wrote a¹ superscription¹, and set it vpon the crosse: And there was written: Iesus of Nazareth, kynge of the Iewes. This superscription redde manny of the Iewes. For the place where Iesus was crucified, was nye vnto the cytee. And it was written in Hebrue, Greke & Latin. Then sayd the high priestes of the Iewes vnto Pylate: Write not kynge of the Iewes, but that he said: I am kynge of the Iewes. Pylate answered: What I haue writen, that haue I writen.

Math 27. d
Marc 15. a
Luce 23. d
1 rule

Math 27. d
Marcas. c

The souldiours whan they had crucified Iesus, toke his garmentes, & made foure partes, to euery souldiour one parte, & the coate also. As for the cote it was vnswowd from aboue, wrought thoroowe & thoroowe. Than sayde they one to an other. Let vs not diuide it, but cast lottes for it, who shal haue it, that the scripture might be fulfilled
which e

whiche saith : * They haue parted my garments among them, & on my cote haue they cast lottes. This dyd the souldiours in dede.

There stode by the crosse of Iesus, hys mother, and his mothers sister, Mary, the wyfe of Cleophas, & Mary Magdalene. Nowe whan Iesus sawe his mother, & the disciple standyng by, whō he loued, he sayd vnto his mother : Woman, beholde, ^{thy sonne} that is thy sonne. Than said he to the disciple : ^{thy mother} beholde, that is thy mother. And from that houre, the disciple toke her vnto hym.

After that, whan Iesus knewe that all was perfourmed, * that the Scripture myght be fulfilled, he sayd : I am a thirst. There stode a vessell ful of vineger. * They fylled a sponge with vinegre, & wound it aboute with ylope, & helde it to his mouthe. Nowe when Iesus had receyued the vinegre : he sayde : It is fynished, and bowed his head, and gaue vp the ghoſte.

^D The Iewes than, for so much as it was the day of preparyng^e, that the bodies shuld not remaine vpon y^e crosse on the sabbath daye (for the same Sabbath was great) besought Pilate, that their legges myght be broken, and that they myght be taken downe. Than came the souldiours, and brake the legges of the fyrste, & of the other that was crucified with hym. But whan they came to Iesus, and sawe that

Psalm. 21. b

thy sonne

thy mother

Psalm. 62. c

Math. 27. c

Marc. 15. d

Sabbath
eueni

he was dead alreadye, they brake not his legges, but one of the souldiours opened his syde with a speare. And immediatly there went out, bloude and water.

And he that sawe it, bare record, and his recorde is trewe. And he knoweth, that he saith true, that ye myght beleue also. For this is done, that the scripture myght bee
Exod. 12. g fulfilled: * We shall not breake a bone of hym. And agayn an other scripture saith:

Zacha. 12. c * They shall see him, who thei haue pearled.

* After that, Ioseph of Aramathia,

Math. 27 g whiche was a Disciple of Iesus (but se-

Marc. 15. c cretely, for feare of the Jewes) besought

Luce. 23. c Pilate, that he myght take downe the bo-

Ioan 3. c
& 7. c

dy of Iesus. And Pilate gaue him licence. There came also, * Nicodemus, (whiche afore came vnto Iesus by night) & brought of Myrre and Aloes myngled together, about an hundred pounde weyght.

Iobours 1

Then tooke they the bodye of Iesus, and wounde it with linnen clothes, and with the 'spyces', as the maner of the Jewes is to burye. And by the place where Iesus was crucified, there was a garden, and in the garden a newe sepulchre, wherein was neuer man layde: there layde they Iesus, bycause of the preparynge daye of the Jewes, for the Sepulchre was nye at hande.

The xx. Chapter.

Upon

A



Upon
one
day of the
Sabbath
cam Ma-
ry Mag-
dalen ear-
ly (when
it was yet

Math 23. 2
Marc 16. 2
Luce 24. 2

darke) vnto the sepulchre, and sawe that
the stone was taken from the Sepulchre:

Than ranne she, and cam to Symon Pe-
ter, and to the other disciple, * whom Je-
sus loued, and sayd vnto them: They haue

Ioan 12. e
19. c 21. a

taken away the Lord out of the sepulchre,
and we can not tell where they haue layde
hym. Than went Peter forth, and the o-
ther disciple, and came to the sepulchre.

They ranne both togyther, and that other
disciple outranne Peter, and came fyrst to
the sepulchre, and looked in, and sawe the
lynnen clothes layde. But he went not in.

* Than came Symō Peter after hym, and
went into the sepulchre, & sawe the linnen
clothes lye, & the naphyn that was bounde
about Iesus head, not layde with the lyn-
nen clothes, but wrapped togyther in a
place by it selfe. Than went in also that o-
ther disciple, which came fyrst to the sepul-
chre, and he sawe and beleued: for as yet
they knewe not * the scriptures, that it be-

Luce 24. 2

Plalm. 118. b

Z. iiii.

housed

Actu. 2. c

13. d 17. a

f vnto they

own home

f Luc. 24. a

housed him to rise agayne from the death. & Than went the disciples again together. & As for Marye, she stood before the sepulchre, and wept without. Nowe as she wepte, she looked into the sepulchre, & sawe two angels in white garmentes sittynge, the one at the head, & the other at the fete, where they had layde the bodye of Iesus. And they sayde vnto her: Woman, why wepest thou? She sayd vnto them: They haue taken away my Lord, and I wot not where they haue layd hym. And whan she had sayde that, she turned her selfe backe, and sawe Iesus standyng, and knewe not that it was Iesus. Iesus sayde vnto her: Woman, why wepest thou? Whom seekest thou? She thought that it had beene the gardynner, & sayd vnto hym: Syr, yf thou haste boznc hym hence, than tell me where thou hast layd hym? and I will fetch him. Iesus sayde vnto her: Mary. Than turned she her aboute, and sayde vnto hym: Rabboni, that is to saye: Master. Iesus sayde vnto her: Touche me not: for I am not yet ascended vnto my father. But go thou thy way vnto my brethren, and say vnto them: I ascende vp vnto my father, & your father: to my God, and your God. Mary Magdalene came, and tolde the Disciples. I haue sene the Lorde, & suche thynges hath he spoken vnto me. &

Psaln. 21. c

f Iohn. 16. b

f Luc. 24. c



The

C * The same Sabbath at euen when the Disciples wer gathered togy ther, and the doores were shutte for feare of the Jewes, came Iesus and stode in the myddes, and sayde vnto theim: Peace be with you. And when he had so sayd, he shewed theim his handes and his syde. * Than were the Disciples gladde, that they sawe the Lorde. Than sayde Iesus vnto them again: Peace be with you. * Like as my father sent me, euen so send I you. And whā he had sayd that, he breathed vpon them, and sayde vnto theim: Receaue the holpe ghoſte. Whose synnes so euer ye remytte, they are remytted vnto theym: and whose synnes so euer ye retayn, they are retained.

Ioan. 16. 6.

Esa 61. 3

Marc 16. 6

Luc. 4. 2

Ioan. 17. 6

* But Thomas one of the twelue, * whiche is called Didimus, was not with them when Iesus came. Than sayde the other disciples vnto hym: We haue scene the Lorde. But he sayde vnto theim: Excepte I see in his handes the prynt of the nayles, and put my synger into the prynte of the nayles, and putte my hande into his syde, I wyll not beleue.

Ioan 11. b

And after eyght dayes agayne were his Disciples within, and Thomas with them. Than came Iesus (when the doores were shutte) and stode in the myddes, and sayd: Peace bee with you. After that sayde he vnto Thomas: Reache hyther thy synger

Z. v.

and

and see my handes, and reache hyther thy hande, and put it into my syde, and be not faithlesse, but beleue. Thomas answered and sayde vnto hym: My Lorde, and my God. Iesus sayde vnto hym: Thomas, because thou haste seene me, thou hast beleueed. Blessed are they that see not, and yet beleue. ⁊

Ioan. 21. d

* Many other tokens dyd Iesus before his disciples, whyche are not wytten in this booke. But these are witten, that ye shoulde beleue that Iesus is Christe, the sonne of God, and that ye through beleefe myght haue lyfe in his name.

The xxi. Chapter.

After that shewed Iesus hym selfe agayne at the sea of Tiberias. But on this wyse shewed he hym selfe. There were togyther Symon Peter, and Thomas, whiche is called Didimus, and Nathanaell of Cana, a citee of Galilee, and the sonnes of Zebede, and two other of his disciples. Symon Peter sayde vnto them: I go a fyshynge: They sayde vnto hym: We also wyll go with the. They went out, and entred into a shyppe streyghte waye. And that same nyghte toke they nothyng. But whan it was nowe morowe, Iesus stode on the shore. But his disciples knew not ⁊ it was Iesus. Iesus said vnto them: 'Chyldren', haue ye any thynge to eate? They

Ioan 1. c

[Eg: 21]

They answered hym: No. He sayde vnto them. * Cast out the net on the ryght syde ^{Luc 5. 2} of the shyppe, and ye shall fynd. Than they caste out, and coude no more drawe it for the multitude of fyshes. Than sayd the disciple * whome Iesus loued, vnto Peter: ^{Ioan. 13. 9} It is the Lorde.

B: When Symon Peter herde that it was the Lorde, he gyrd his mantell aboute hym (for he was naked) and sprange into the sea. But the other disciples camme by shyppe (for they were not farre from lande, but as it were two hundreth cubites) and they drowe the net with the fyshes. Nowe whan they were come to lande, they sawe 'coales' layd, and fysh theron, and bread. ^{For col ea} Iesus sayd vnto them: * Bryng hyther of ^{Luc. 24. 1} the fyshes that ye haue taken nowe. Symon Peter stepped forth, and drew the net to the lande full of great fyshes, an hundreth and thre and fyftie. And for all there were so many, yet was not the net broken.

C: Iesus sayde vnto theym: Comme, and dyne. But none of the disciples durst aske hym, Who art thou? For they knew that it was the Lord. Tha cam Iesus, & toke the bread, and gaue it them, & the fishe likewise. This is now the thyrde tyme that Iesus appeered vnto his disciples after that he was risen agayn from the dead. &

Nowe whan they had dyned, Iesus sayd vnto

vnto Symon Peter : Symon Iohanna, louest thou me more than these dooe ? He sayde vnto hym : Pee Lord, thou knowest that I loue the. He sayd vnto hym : feede my lambes . He sayde vnto hym agayne the seconde tyme : Symon Iohanna, louest thou me ? He sayde vnto hym : Pee Lorde, thou knowest that I loue the. He sayde vnto hym : feede my shepe. He sayd vnto hym the thyrde tyme : Symon Iohanna, louest thou me ? Peter was sorre, bycause he sayde vnto hym, Louest thou me ? And he sayde vnto hym : * Lord, thou knowest all thynges : thou knowest that I loue the. Iesus sayde vnto hym : feede my shepe.

Ioan. 16.

Ioan 13. d

* Verply verply I saie vnto the : Whan thou wast yonge, thou gyrdedst thy selfe, and walkedst whyther thou woldest. * But whan thou arte olde, thou shalte stretche soorth thy handes, and an other shal gird the, and leade the, whyther thou wouldest not. But this he sayde, to signifie, with what deathe he shoulde glorifie God.

Act. 12. a

Whan he had spoken this, he sayd vnto hym . * Folowe me. Peter tourned hym aboute, and sawe the disciple folowynge, whome Iesus loued (*whyche also leaned vpon his breste at the supper, and sayde : Lorde, who is it, that betrayeth the ?)

Ioan 13. c

Whan Peter sawe hym, he sayd vnto Iesus

his: Lorde, but what shall he doo? Iesus
 sayde vnto hym: If I wyll that he tar-
 re tyll I come, what is that to the? Fo-
 llowe thou me. Than went there out a say-
 enge amonge the brethren: This disciple ^{That, that}
 dieth not. And Iesus sayd not vnto hym: ^{disciple}
 He dyeth not: but, If I wyll, that he tar- ^{should not}
 re tyll I come, what is that to the? This ^{ycl}
 is the same Disciple, whiche testifieth of
 these thynges, and wrote these thynges,
 and we knowe that his testimony is true.

• There are many other thynges also ^{Ioan. 13. d}
 that Iesus dydde, whiche yf they
 shoulde be written euery one, I
 suppose the worlde shoulde
 not conteyne the boos-
 kes, that were to
 be written.

¶ The ende of the Gospell
 of S. Iohū.

Here foloweth a Description or table
 of the Journeyes or Peregrination of the mosse
 chrysten and diligent preacher S. Paul, of the
 whiche he hym selfe in his Epistles, and al-
 so saynt Luke in the Actes of the
 Apostles, maketh mencion.

THE IOVRNEY OF SAINT



In this table, by the distance of the myles, thou maist easily chynge the worde of God through the Regions of Asia, Ab and unto the whiche he wrote his Epistles. &c.

PAVLE THE APOSTLE.



perceue whate paynfull trauaile saynt p Pavle roke in preas
sica, and Europa, and the names also of the cities, wherin

Chap. f.

The seconde boke of saynt
Luke, called the Actes
of the Apostles.

The fyrst Chapter. ✠

[written]



THE FYRST
treatise (where Theophilus) haue I made¹
of all that Iesus be-
gan to doo and to tea-
che, vntyll that daye
that he was taken vp,
after that he (through

the holy goste) had geuen commande-
mentes to the Apostles, whom he had chosen:
to whome also • he shewed hym selfe alpyne
after his passion, by many tokens, and ap-
peered vnto them forty daies longe, and
spake vnto them of the kyngdom of God.

• And whan he had gathered theym to-
gyther, he commaunded theym, that they
shoulde not departe frome Ierusalem, but
to wayte for the promyse of the Father,
• whereof (sayde he) ye haue herde of me.

For Iohn baptysed with water, but ye
shall be baptysed with the holy ghoste, and
that wichein fewe daies.

Nowe whan they were come togyther,
they asked hym, and sayde: • Lorde, shalte
thou at this tyme set vp¹ the kyngdome of
Israell agayne? But he sayd vnto theym:
It

• It belögeth not vnto you to know the times or seasons, whyche the father hath kept in his owne power: • but ye shall receiue the power of the holy gost, which shall come vpon you, & ye shall be my witnesses at Ierusalem: and in al Jewry and Samaria, and vnto the ende of the earth.

Math 24. e

[pauel]

Luce 24. d

† Act. 2. a

Iohn. 16. d

Math 23. b

Marc 16. c

Luce 24. d

• And when he had spoken these thinges while they beheld, he was taken vp, and a cloude receaued hym from their sight. And while they looked after hym, as he wente in the Heauen, beholde, there stode by them two men in white garmentes, whyche also sayde: Ye men of Galilee, why stande ye gaspinge vp into Heauen? This Iesus which is taken vp from you into Heauen, shall come, euen so as you haue sene him go into Heauen. &

Daniel. 7. b

Math 24. e

Marc 13. c

Luce 17. c

& 21. d

Then tourned they agayne frome the mount that is called Olyuete, which is ny to Ierusalem, and hath a Sabbath daies iourney. And when thei cam in, thei went vp into a parlour, where abode Peter and James, Iohn, and Andzewe, Phylippe, and Thomas, Bartilmew and Mathew, James the sonne of Alphesus, and Symon Zelotes, and Judas the sonne of James. These all continued with one accorde, in prayer, and supplication, with the women and Mary the mother of Iesu, and with his brethren.

Math 19. a

Marc 3. b

Luc 6. b

& 9. a

Aa. i.

And

Math 26.c

Joan 18.a

Math 10.a

Math 17.

Psal. 68.d

Psal. 108.a

Act. 16.a

Act. 4.d

✱ And in those dayes Peter stode vp in the middes among the disciples, and said : C (The companie of the names together, was aboute an hundred and twenye.) Ye men and brethzen, this scripture must nedes be fulfilled, which the holy ghost, by y^e mouth of Dauid spake befoze of Judas, whiche was a gypde of them that tooke Iesus : † for he was numbred with vs, and had obteyned the felowshyp of this ministration. The same truly possessed the fildes, for the rewarde of vnrightheousnes, and hanged hym self, and brast a sundre in the myddes, & all his bowels gushed oute. And it is knowen vnto al them that dwell at Ierusalem, in so muche, that the same fildes is called in their mother tongue, Acheldema, that is to say, the bloude filde. For it is written in the booke of Psalmes : ✱ His habitation be voyd, and no man be dwelling therein. And, † His byshopricke an other take. Wherefoze, amonge these men, which haue ben gathered together with vs (all the tyme that the Lorde Iesus went out and in among vs, begynnynge from the Baptisme of Iohn, vntyll that daye that he was taken vp from vs) muste one be a wytnesse with vs of his Resurrection.

✱ And they appoynted tivo († Ioseph D called Barsabas, whose surname was Justus,

Ans, and Mathias) makynge theyr prayer
 & sayeng: Thou Lord, * whiche knowest
 the hartes of al men, shew whether of these
 two thou haste chosen, that the one maye
 take the rowme of this ministry and
 Apostleship, frome the whiche Judas, by
 transgression fell, that he myght go away
 into his owne place. And they gaue for the
 the lottes euery thei, and the lot fell vpon
 Mathias. And he was counted with the
 eleuen Apostles. 1. Par. 29. b
Pro. 16. 4

The seconde Chapter. A

And when the Whitsondaye was ful-
 fylled, they were all with one accorde
 togyther in one place. And sodenly there
 came a sounde from Heauen, as it had ben
 the commynge of a myghty wynde, and it
 fylled the whole house where they satte.

Deute. 17. b
Leui. 23. c
[first day]

And there appeared vnto theym clouen
 tungen, lyke as they hadde been of fyre.

And he sat vpon eche one of theym, & they
 were * all fylled with the holy goste. & And
 they began to preach with other tungen,
 euen as the spirite gaue them utteraunce.

Iohn. 6. 4
Act. 4. d
Marc. 16. e
[speake]

There were dwellynge at Ierusalem,
 Jewes, men that feared God, out of eue-
 ry nation that is vnder Heauen. Nowe
 whan this voyce came to passe, the multi-
 tude came togyther, and were astonied:
 for enery one hearde, that thei spake with
 his owne tonge. They wondered ail & mer-

As. 11.

uapled

uayled, and sayde amonge them selues: Beholde, are not all these which speake, of Galilee? Howe heare we then euerie one his owne tongue, wherein we were borne? Parthians, and Medes, and Elamites, and we that dwelle in Mesopotamia, and in Jewry and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and in the parties of Libya by Cyren, and strangers of Rome, Jewes, and ^{¶ 20} ^{¶ 20} selites, Cretes, and Arabians: We heare them speake with oure owne tongues, the great workes of God. [¶]

Math 27. b
(Cuerres)

In weel

They wer all amased, and wondred, and sayd one to an other: What wyll this be? ^B But other mocked them, and sayde: They are full of [¶] sweete wyne. [¶] Than stoode Peter vp with the eleuen, and lyfte vp his voyce, and sayde vnto theym: Ye men of Jewry, and all ye that dwel at Jerusalem, be this kuowen vnto you, and let my wordes entre in at your eares. For these are not drunken, as ye suppose, for it is yet but the thirde houre of the daye: But this is it, that was spoken befoze by the Prophet Joel: [¶] And it shall come to passe in the last daies (saith God) I wyll poure out of my spirite vpon all flethe, & your sonnes and [¶] your daughters shall prophesy, and your yongemen shall se visions, [¶] and your olde men shall dreame dreames, and on my seruan

Esa 44. 3
Ezec. 36. d
Joel 2. f

Luce 2. f
Actu. 21. b
† Actu. 10. b
& 16. b

seruauntes, and on my hande maydens
wyl I powze out of my spire in thole
dapes, and they shall prophesy.

• And I wyl shewe wonders in Heauen Math. 27. f
aboue, and tokens on the earthe benethe, Luc. 24. d
bloude, and fyre, and the vapour of smoke.
The Sonne shall bee tourned into darke-
nesse, and the Moone into bloude, before
that great and notable dape of the Lorde
come. And it shall come to passe. • Who so Rom. 10. b
euer shall call vpon the name of the Lorde
shall be saued. &

• Ye men of Israell, heare these woordes:
c des: Iesus of Nazareth, the man appro-
ued of God amonge you with myzacles &
wonders and tokens, whiche God dyd by
hym, in the middes among you, as ye your
selues know also, • hym (after that he was Math. 27. c
delivered by the determinate counsell and
foreknowledge of God) haue ye taken, by
the handes of vnrightheous persones, and
crucified hym, and slayne hym, • whome Actu. 10. c
God hath raysed vp, & loosed the sorowes
of death, for so much as it was impossible
that he should be holden of it. For Dauid
speaketh of hym: • Afore hand haue I set Psaln. 15. b
the Lorde alwayes beefore me, for he is on
my ryght hande, that I should not be mo-
ued. Therefore dyd my hert reioyce, and my
tounge was glad. For my fleshe also shall
rest in hope. For thou shalt nat leaue my
Aa. iij. soule

soule in helle, nother shalt thou suffre thy Holy to see corruption. Thou hast shewed me the waies of lyfe, thou shalt make me full of ioye with thy countenaunce. R

1. Reg. 2. b vnto you of the Patriarch Dauid. For he is dead & buried, and his sepulchre is with vs vnto this day. Wherefore nowe sceyng that he was a prophete, & knew that God had promised him with an orbe, that the fruite of his loynes shulde sit on his seate: he sawe it before, and spake of the Resurrection of Christe: for his soule was not left in hel, neither hath his fleshe sene corruption. This Iesus hath God raised vp, wherof we all are wytnesses.

10an. 15. c
3 Actes. 1. 3
* Philp. 2. 3
Psal. 109. 3
Sceyng now that he by the ryght hand of God is exalted, and hath receaued of the father, the promise of the holy gost, he hath shewed forth this, that ye se and heare. For Dauid is not ascended into heauen, but he sayde: * The Lorde sayd vnto my Lorde: Sit thou on my ryght hande, vntill I make thynne enemies thy foote stooles. So therfore let all the house of Israel knowe for a suretie, that God hath made this same Iesus (whom ye haue crucified) Lorde and Christe.

Zach. 2. c
* When they hearde thys, theyr hearte pricked them, and they sayde vnto Peter and to the other Apostles: Ye menne and brethren

brethren, * What shall we do? Peter sayd
vnto them: Amende your selues, and let
euery one of you bee baptysed in the name
of Iesus Chryste, for the remission of syn-
nes, and ye shall receaue the gyfte of the
holp ghoſte. For this * promiſe was made
vnto you and your chyldren, and to al that
are aſarre of, whome ſo euer the Lord our
God ſhall calle. And with manny other
woordes bare he wytnesse, and exhorted
theym and sayde: Saue your selues from
thys vntowarde generation. They that
gladly receaued his preachyng, were bap-
tyſed: And the ſame daye there were ad-
ded vnto theym aboute thre thouſande
ſoules.

Luce 3.b
Actu. 9. 4
3c 16. 4

Joel 2. 8

They continued in the Apoſtles doctrine,
and in the ſellowſhip, and in breakyng of
bread, and in prayer: And feare came vp-
pon euery ſoule: and many wondres and
tokens were done by the Apoſtles. But
all they that beleued, were togyther, * and
hadde all thynges commune. They ſolde
theyr goodes and poſſeſſions, and parted
them out among all, accordyng as euery
man had nede. And they continued dayly
with one accorde in the Temple, & brake
breaðe in euery houſe: They tooke theyr
meate with ioye and ſinglenesse of harte,
praiſyng God, and had fauour with al the
people. And the Lorde added to the con-

Actu. 4. 3

Actu. 19. b

Actu. 11.

grega

gregation, dayly suche, as shuld be. saued.

The thyrde Chapiter.

Peter and John went vp together in. ^A
to the temple, about the nyuth houre
^{of prayer} to pray. And there was a certayne man
halte from his mothers wombe, whome
they brought, and layd dayly at the gate
of the temple, whyche is called, Beautifull, th at he myght aske almesse of them
that went into the temple. Now whan he
sawe Peter and Johū, that they would in
to the temple, he desyred to receaue an al-
messe. Peter behelde hym with Johū, and
sayde: Looke on vs. And he gaue heed
vnto them, hoppyng to receaue some thyng
of them. Howe be it Peter sayde: Syluer
and golde haue I none: but suche as I
haue, geue I thee: * In the name of Je-
^{Act. 4.2.} sus Christ of Nazareth, ryse vp & walke.
And he tooke hym by the ryght hande, and
lyfte hym vp. Immediately, his legges and
ancke bones were made strong, & he sprang
flood, and walked, and entred with them
into the Temple, walkyng, and leapyng,
and praysyng God.

And all the people sawe hym walke, and ^B
praysle God. And they knewe hym, that
it was he, whyche satte for almesse at the
Beautifull gate of the Temple. And they
were fylled with wondryng, & wer astonied
at that, whiche had happened vnto hym.
But

But as this halt, which was healed, helde
 hym to Peter & Iohn, all the people ranne
 vnto them into the porch, whiche is cal-
 led, Salomons, and wondred.

1. Reg. 6. 2

Iohn. 10. c

Actu. 5. b

Whan Peter saw that, he answered vnto
 the people: Ye men of Israel, why mer-
 uayle ye at this, or why looke ye so at vs,
 as though we by our owne power or holynesse
 seruyng^e, had made this man to walke?
 The God of Abraham, of Isaac, and of
 Jacob, the God of our fathers hath glo-
 rified his chylde¹ Iesus, whom ye delue-
 red and denyed in the presence of Prylate,
 whan he had iudged hym to be loused. But
 ye denied the holy and iust, and desired the
 murtherer to be geuen you, but ye slew the
 prince of lyfe, whom God hath raised fro
 the dead, of the whiche we are witnesses.
 And throught the faith in his name, hath
 he confirmed his name vpon this mā, whō
 ye se & know: & faith throught hym, hath ge-
 uen this man this helth before your eyes.

[sonne]

Math 27. c

Luc. 23. b

Nowe dere brethren, I knowe that ye
 haue done it thorough ignorance, as dyd
 also youre rulers. But God, which by the
 mouth of all his prophetes had shewed be-
 fore, that his Christe shulde suffre, hath so
 fulfilled it. Do penance now therfore and
 turne you, that your synnes may be done
 away, whan the tyme of refreshyng shall
 come before the presence of the Lords, and

1. Cor. 2. 2

Eccle. 17. b

Aa. v.

whan

1to 6e2l

Deut. 18. c

Act. 7. c

Gen. 12. c

Ec. 32. c

Math. 19. 2

Whan he shall sende hym, whiche now be be-
fore is preched vnto you, eu^r Iesus Christ:
whiche must receaue heuen vntyl the tyme
that all thynges, whiche God hath spoken
by the mouth of al his holy prophets, sence
the worlde begaune, 'be' restored agayn. &

For Moyses sayde vnto the fathers: **A**D
prophete shal the Lorde your God raise vp
vnto you, euen fro amonge your brethren,
like vnto me: hym shall ye heare in all that
he shall say vnto you. And it shall come to
passe, what soule so euer shall not here the
same prophet, shall be destroyed fro amonge
the people. And al the prophetes from Sa-
muell, and thence forth as many as haue
spoken, haue likewise tolde of these daies.

We are the chyldren of the prophetes, &
of the couenant, whiche God made vnto
our fathers, whan he said vnto Abraham:

* Thorough thy seede shall all the nations
of the earthe bee blessed. + First vnto you
hath God raysed vp his chylde Iesus, and
sent hym vnto you, to blesse you, that eue-
ry one shoulde tourne from his wyckednes.

The fourthe Chapter.

BUT as thei spake to the people, there
came vnto them the priestes and the A-
rulers of the temple, and the Sadduces
(whom it greued that they taught the peo-
ple) and preached in Iesu the resurrection
from the dead) and they layde handes vpon

pon them, and put them in holde, tyll the morow: for it was now euentide: How be it many of them, which herd the word, beleued, and the numbze of the men was about fyue thousande.

And it chanced on the morow, that their rulers and Elders, & Scribes (as Annas the high priest and Cayphas, & Iohn, and Alexander, and as many as were of the high prestes kindred) gathered them selues together at Ierusalem, and set them before them, and asked them: *Math 21. c* By what authoritie, or in what name haue ye done this?

¶ Peter full of the holy ghoste, sayde vnto them. Ye rulers of the people, and ye Elders of Israell, If we this day be examined, concernyng this good deede vpon the sick mā, by what means he is made whole, be it knowne than vnto you, and to all the people of Israell, • that in the name of *Acts. 3. 3* Iesus Christ of Nazareth (whom ye crucified, whome God hath raysted vp frome the dead) standeth this man here before you whole. • This is the stone, refused of *Psal. 117. c* you buylders, whiche is become the head *Math 21. c* corner stone, nother is there saluation in *1. Pet. 2. 3* any other? • Nor yet also is there geuen vnto menne any other name, wherein we *Math 10. c* muste bee saued. *Philip. 2. 2*

B They sawe the boldenesse of Peter and Iohn, & meruailed, for they wer sure, that they

they were vblearned men and lay people. And they knewe them also, that they were with Iesu. As for the man that was made whole, they sawe hym standynge by them, and coulde not saie agaynst it. Then commaunded they them to stande asyde out of the councell, and communed among them selues, and sayde: • What shall we doo to these men? for a manifest token is doone by them, and is openly knowen vnto them that dwell at Ierusalem, and we can not denye it. But that it breake out no farther amonge the people, let vs threaten them earnestly, that hencefoorth they speake of this name vnto no man.

John 11. 8

Actu. 5. c

• And they called them, and commaunded them, that in any wyse they shoulde not speake nor teache in the name of Iesu. But Peter and Iohn answered, and sayde vnto them: Iudge ye your selues, whether it be ryght before God, that we shoulde be more obedient vnto you, than vnto God. We can not chole but speake that we haue sene and herde. But they threatned them, and let them go, and founde nothyng how to punyſhe them bycause of the people: for they all prayſed God bicause of that, whiche was doone. For the man, vpon whom this token of helche was done, was aboue forty yere olde.

Actu. 4. 3

And whan they were let go, they cam to
their

their felowes, & tolde them what the high
 priestes and Elders said vnto them. Whā
 they herd that, they lift vp their voice with
 one accorde vnto God, and sayde: Lorde,
 thou that art the God, whiche made hea-
 uen and earthe, and the sea, and all that
 theren is, thou that by the mouth of Da-
 uid thy seruant, hast sayd: * Why doo the
 Heithen rage? and the people ymagyne
 vayne thynges? The kynges of the earth
 bande vp, and the princes haue gathered
 them selues togyther agaynst the Lorde, &
 agaynst his Christ. Of a truth agaynst thy
 holy chyld Iesus, whom thou hast anoynt-
 ed, bothe Herode and Pontius Pylate
 with the Heithen & people of Israel, haue
 gathered them selues together, to do what
 so euer thy hande and thy counsell deter-
 myned befoze to be done. And now Lord,
 beholde theyr threathynges, and graunte
 vnto thy seruantes with all stedfaste bolde-
 nesse, to speake thy word, and stretch out
 thyne hande, that healyng and tokens and
 wonders may be done by the name of thy
 holy chyld Iesus.

Psal. 124

D * And when they had prayed, the place Act. 16. d
 moued where they were gathered togy-
 ther, and they were all spylled with the t Act. 1. 2
 holy ghoſte, and spake the worde of God & 19. 2
 boldly. * The multitude of them that Act. 2. c
 beleued, were of one harte and one soule. & 5. b
 Also

Also none of them said of his goodes, that they were his owne, but had all thynges common. And with great power gaue the Apostles wytnesse of the resurrection of the Lorde Iesu, and great grace was with them all. Noether was there any amonge theym that lacked. For as many as were possessers of landes or houses solde them, & brought the money of the goodes that were sold, and layde it at the apostles fete. And distribution was made vnto euery man accordyng as he had nede. &

[price]

Act. i. d

*Joses which was also called of the Apostles Barnabas (that is to say, the sonne of consolation) a Leuite, of the countrey of Cypres, hadde lande, and solde it, and brought the money, and layde it at the Apostles feete.

The fyfte Chapter.

But a cerayne man named Ananias with Saphira his wife, sold his possession, and kept away part of the money (his wyfe knowyng of it) and brought one parte, and layde it at the Apostles feete. But Peter sayd: Ananias, Wherefore hath Sathan fylled thyne harte, that thou shuldest lye vnto the holy ghoſte, and withdraw away parte of the money of the liuelode? Myghtest thou not haue kepte it, whan thou haddest it? And whan it was solde, thy money was also in thy power?

[price]

Why

Why hast thou then conceued this thyng in thyne herte? Thou haste not lyed vnto menne, but vnto God. Whan Ananias hearde these woordes, he felle downe, and gaue vp the ghoſte. And there came a great feare vpon all theym that hearde of this: The yonge menne roſe vp, and put hym aſyde, carryed hym oute, and buryed hym.

B And it fortunēd as it ſiter about the ſpace of thye houres after, his wyfe cam in, and knew not what was doon. But Peter answered vnto her: Tell me, ſold ye the land for ſo much? She ſayd: Yee, for ſo much. Peter ſayd vnto her: Why haue ye agreed togyther, to tempt the ſpīte of the Lord? Beholde, the ſeete of them, which haue buryed thy huſbande, are at the doore, and ſhall cary the out. And immediarly ſhe fell downe at his fete, and gaue vp the ghoſte. Than came in the yonge men, and ſounde her deade, and carryed her out, and buried her by her huſbande. And there camme a greate feare ouer the whole congregation, and ouer all them that herde it.

Many tokens and wonders were done among the people by the handes of the Apoſtles (and they were all togyther with one accorde, in Salmons porche: but of other there durſt no man ioyne hym ſelfe vnto them. Neuertheleſſe the people held muche

Marcas. 6

1. Reg. 3. 2

1 Sam. 10. 6

Actu. 1. 5

much of them. The multitude of the men and womē that beleued in the Lord, grew more and more:) In so much that they brought out the sycke into the stretes, and layde theym vpon beddes and barowes, that at the least waie, the shadowe of Peter (when he came by) myght ouershadowe some of theim. There came many also out of the citees round about Ierusalem, and brought the sycke, & them that were vexed with vncleane spirites, and they were healed euery one.

Act. 4. 2. * But the hygh priest rose vp, and al thei c
that were with hym, whiche is the secte of
the Saduces, and were full of indignati-
on, and layd handes on the Apostles, and
Act. 12. b
16. d put them into the common prison. * But
the angell of the Lorde by nyght opened
the prison doores, and brought them out,
and sayde: Go your waye, and steppe vp,
and speake in the temple to the people all
the wordes of this lyfe. When they herde
that, they entred into the temple early in
the mornynge, and taught.

But the hygh priest came, and they that
wer with hym, and called the counsel togi-
ther, and all the Elders of the chyldren of
Israell, and sent to the prison, to fet them.
The ministers came and founde them not
in the prison, came agayne, and told, and
sayde: The prison founde we shutte with
all

All diligence, and the keepers standing with
out before the doores: But whā we had ope-
ned, we founde no man therein. Whan the
high Priest, and the rulers of the Temple,
and the other hyghe Priestes herde these
wordes, they doubted of them, wherunto
this woulde growe.

Then came there one, whiche told them:
Beholde, the men that ye put in prison, are
in the Temple, standing and teachyng the
people. Then went the rulers with theyr
ministers, and fetched them without vio-
lence. For they feared the people, lest they
should haue bene stoned. And whan they
had brought them, they set them before the
counsell. And the hygh Priest asked them,
and sayde: Dyd not wee + commande you
straytely, that ye should not teache in this
name? And beholde, ye haue fylled Jeru-
salem with your Doctrine, and ye entende
to bryng + this mans bloud vpon vs. Math. 21. c

But Peter and the Apostles answered,
and sayde: We ought more to obey God
than men. The God of our fathers hathe
raysed vp Iesus, whom ye slewe, & hanged
on tree. hym hath the right hand of God
etalted to be a prince & Sauour, to geue
repentaunce and forgeuencesse of synnes
vnto Israell. And we are his recordes of
these wordes, and the holy ghoste, whome
God hath geuen vnto them that obey him. Math 27. c
Actu. 4. b

Bb. i.

Whan

Tha. 6.

ſe they cleave
aſunder

ACTES

When they herd that, it went thorow the hartes of them, & they thought to ſlea the.

Actu. 22. 2

ſe beleued

Luce 13. 2

Mat. 2. 2

Mat. 15. 2

Mat. 23. c

Actu. 4. b

Actu. 5. 2

Then ſtoode there vp in the Councell, a Pharisey, named • Samaiell, a Scribe, ^E had in great reputation befoze all the people, and had put the Apostles aſyde a litle, and ſayde vnto them: Ye men of Iſraell, take heede to your ſelues what ye dooe, as touchynge theſe men. Befoze theſe days roſe vp one Theudas, boastyng him ſelfe, (and there cleaued vnto hym a numbꝛe of men, about a foure hundred) which was ſlayne, and all they that enclyned vnto hym, wer ſcatered abroad, and brought to nought. After this ſtoode vp • Judas of Galilee, in the daies of tribute, and drew away much people after hym, & he alſo perryſhed, and al they that enclined vnto him, are ſcatered abroad. And nowe I ſay vnto you: Kefrayne youre ſelues frome theſe men, and let theſe go. • If this Counſell or worke be of men, it wyl come to nought. But yf it be of God, ye are not able to deſtroy it, leſte ye be found to be the men, that wyl ſtryue agaynſte God. Then they agreed vnto hym, and called the Apostles, • and bette them, and commanded theym, that they ſhoulde ſpeake nothyng in the name of Jeſu, and let them go.

But they departed frome the preſence of the Councell, • reioycyng that they were worthy

worthy to suffice rebuke for his names sake
And daily in the temple, and in euery house
they ceased not to teache and to preache
the Gospell of Iesus Christe.

The syxte Chapiter.

A In those dayes, when the numbze of
the Disciples encreased, there arose a
grudge amonge the Grecke's agaynste the
Hebrewes, because theyr wyddowes were
[not looked vpon] in the dayly [hande rea-^{despised} ^{ministras}
chyng]. Then the twelue called the multi-^{tion}
tude of the disciples together, & sayd: It is
not mete that we shulde leaue the worde of
God, & to serue at the tables: Wherfore bre-
thren, loke out among you, seuen mē, that
are of honest repozte, and full of the holy
gost and wisdom, whom we may appoint
to this nedefull busynesse. But we wil giue
our selues vnto prayer, and to the ministra-
tion of the worde of God. And the sayeng
pleased the whole multitude. And they
chose Steuen, a man full of fayth & of the
holy ghoſte, and Phylip, and Procorus, &
Nicanor, & Timon, & Parmenas & Ni-
colas the Proselite of Antioche. & These
they set before the Apostles, & they prayed,
and layd their handes vpon them. And the
worde of God encreased, and the numbze
of the Disciples multiplied greatly at Je-
rusalem. And there were many pzeſtes al-
so obedient vnto the faith.

Apoc. 2. 2

† Nu. 27. 2

Actu. 1. d

1. Tim. 4. b

2. Tim. 1. b

Bb ii

• Steuen

Luce 21. b

Math 26. f

¶ Steuen full of fayth and powwer, dyd wonders and greate tokens amonge the people. Then arose there certayne of the Synagoge, whyche is called the Synagoge of the Libertines, and of the Tyrenites, and of the Alexandrynes, and of them that were of Cilicia, and Asia, and disputed with Steuen, and they coulde not resyst the wysedom of the spirite, out of the whiche he spake. Than sent they in certayne men that sayde: • We haue hearde hym speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people and the Elders, & the Scribes, and came vpon hym, and cougth him, and brought hym befoze the counsell, and set false witnessses there, whiche said: This man ceasseth not to speake blasphemous wordes agaynst this holy place, and the lawe. For we hearde hym saye: Iesus of Nazareth shall destroy this place, & change the ordynaunces whiche Moses gaue vs. And all they that sat in the counsell, looked vpon hym, and sawe his face, as the face of an angell.

The seventh Chapiter.

¶ Then said the high Priest: Is it euen so? He sayde: Deare brethzen and fathers, hearken to. The God of glorie appeared vnto our father Abraham, while he was yet in Mesopotamia, befoze he dwelt
in

in Harā, and said vnto hym: Set the out
 of thy countrey, & from thy kytred, & come
 into a lande, which I wyl shew the. * Thā Gene. 11. d
 went he out of the lande of the Caldees, &
 dwelt in Haran. * And from thence, when Gene. 10. 3
 his father was dead, he brought hym ouer
 into this lande (where ye dwell nowe) and
 gaue him no inheritance therin, no, nor y
 briedth of a foote, & * promised hym, that Gen. 15. d
 he woulde geue it hym to possesse, & to his
 sede after hym, whē as yet he had no child.

But then sayde God vnto hym: * Thy Gene. 15. e
 seede shalbe a stranger in a strange lande,
 and they shall make bondmen of them, and
 entreate them euyl four hundredth yeres,
 and the people whom they shall serue, wyl
 I iudge, sayde God. And after that, shall
 they go forth, and serue me in this place.
 * And he gaue hym the couenaunt of cir- Gen. 17. b
 cumcision. † And he begat Isaac, and cir- † Gene. 21. a
 cumcysed hym the eight day. * And Isaac * Gen. 25. c
 begat Jacob, † & Jacob begat the twelue † Gene. 29. f
 Patriarches.

B * And the Patriarches had indignation * Gene. 27. e
 at Ioseph, and solde hym into Egypte. Sapt. 10. c
 And God was with hym, and deliuered
 hym out of al his troubles, and gaue hym
 fauour and wysedome in the syght of Pha-
 rao kyng of Egypte, * whyche made hym Gene. 41. f
 Prynce ouer Egypte, & ouer all his house.

* But there came a dearthe ouer all the Gene. 42. g
Bb. iii. lande & 16. d

land of Egypt & Canaan, & a great trouble, and our fathers found no sustenance. But Jacob heard that there was corn in Egypt, & sent our fathers out the first tyme.

Gen. 45. 2

* And at the seconde tyme was Joseph knowen of his brethren, & Josephs kynred was made knowen vnto Pharaos. But Joseph sent out, & caused his father and all his kynred to be brought, euen thre score & thysene soules. * And Jacob wente downe

Gen. 46. 2

3 Gen. 49. 2

* Gen. 50. b

Iosue. 24. f

3 Gen. 23. d

to Egypt, & and dyed, both he and our fathers * were broughte euer into Sichem, and laid in the Sepulchre, & that Abraham bought for money, of the chyldren of Hemoz, at Sichem.

Exod. 1. 2

Plal. 104. 2

& Nowe when the tyme of the promise drew nye (whyche God had sworne vnto Abraham) the people grew & multiplied in Egypt, tyll there rose an other kynge, whiche knewe not of Joseph. The same dealt subtyllly with our kynred, and entreated our fathers cruell, & made them to caste out the yonge chyldren, that they shoulde not remaine alyue.

Exod. 2. 2

* At the same tyme was Moyses borne, and was a propre chyldre before God, and was nuryshed thre monethes in his fathers house. But when he was cast oute, Pharaos daughter toke him vp & nuryshed hym vp for her owne sonne. And Moyses was learned in all maner wysedome of the Egypt.

Egyptians, and was myghtye in deedes and woordes.

But whan he was fortye yere olde, it came into his mynd to visite his brechzen, the chyldren of Israell. And when he sawe one of them suffre wronge, he helped hym, and deliuered hym, that had the harme doone vnto hym, and slew the Egyptian. But he thought that his brethren shoulde haue vnderstande, howe that God, by his hande shoulde saue them: howbeit they vnderstoode it not.

And on the next day, he shewed hym selfe vnto them, as they stroue togyther, & wold haue set them at one again, and said. Sirs ye are brethren, why hurt ye one an other? But he that dydde his neyghbour wronge, thrust hym away, and sayde: • Who made the a ruler and iudge ouer vs? Wylt thou slea me also, as thou slewest the Egyptian yesterdaye? But Moses fledde at that sayenge, and was a straunger in the lande of Madian, where he begat two sonnes.

Exod. 2. 5

• And after fortye yeares, the Angell of the Lorde appered vnto hym vpon mounte Syna, in a flamme of fyre, in a bushe.

Exod. 3. 2

When Moses sawe it, he wondred at the syght. But as he drethe nye to, beholde, the voyce of the Lorde came vnto hym: I am the God of thy fathers, the God of Abraham, & the God of Isaac, & the God of Jacob.

Vb. iiii.

Jacob.

Iosue. 5. d

Jacob. Hotte be it Moses trembled, and durst not behold. But the Lord sayd vnto hym: * Put of thy shoes from thy fete, for the place where thou standest, is an holy grounde. I haue well scene the trouble of my people in Egypt, and haue herde theyr gromyng, & am com down to deliuer them. And now com, I wyl send the into Egypt.

Exod. 2. b

This Moses, whome they refused, and sayde: † Who made the a ruler and iudge ouer vs? hym hath God sent to be a ruler and deliuerer by the hande of the angell, that appeered vnto hym in the bushe. The same brought them out, and dyd wondrous and tokens in Egypt, and in the read sea, and in the wyldernesse, forty yeares. This is that Moses, whiche sayd vnto the chyldren of Israell: * A prophet shall the Lord your God rayse by vnto you, euen from among your brethren, lyke vnto me. Hym shall ye heare. † This is he, that was in the congregation in the wyldernesse with the angell, whyche talked with hym vpon mount Syna, and with our fathers. This man receaued the word of lyfe to geue vnto vs, vnto whom your fathers wolde not be obedient, but thruste hym from theym, and in theyr hartes turned backe again in to Egypt, and sayd vnto Aaron: * Make vs goddes to go before vs, for we can not tell what is become of this Moses, that brought

Dent. 18. c

Actu. 3. a

† Exod. 19. c

Galat. 3. c

Exod. 32. a

brought vs out of the land of Egypt. And they made a calfe at the same tyme, and offered sacrifice vnto the ymage, and reioyced in the workes of theyr owne handes.

But God tourned hym selfe, and gaue them by, so that they worshipped the host of heauen, as it is written in the booke of the Prophetes: O ye howse of Israel, gaue ye me sacrifices, and cartell those forty yeares in the wyldernesse? And ye toke vnto you the tabernacle of Moloch, & the starre of your God Kēphan, ymages whiche ye your selues made to worshyp them. And I wyll cast you out beyond Babylon.

F Our fathers had the tabernacle of witness in the wyldernesse, like as he appointed them, whā he spake vnto Moses, that he shuld make it (accoording to the patron, that he had sene) whyche our fathers also receaued, & and brought it with Josue into the lande that the Hēthen had in possession, whome God droue out before the face of our fathers, vntyll the tyme of Dauid, whiche found fauour with God, and desired that he myghte synde a tabernacle for the God of Jacob.

• But Salomon buylte hym an house: Howbeit the hyghest of all dwelleth not in temples that are made with handes: as he saierth by the Prophet: Heauen is my seate, and the earth is my fote stoole. What

Wb. v.

house

Roma. i. d

[starres]

Iere. i. 7. d

Amos. 5. d

Exod. 25. d

Hebr. 8. a

Josue. 2. a

Psalm. 88. a

3. Reg. 6. a

Actu. 17. d

Esa. 96. a

Cha. viij.
Isa. 1

ACTES.

house than wyll ye buylde 'vnto' me? saith
the Lord: Or which is the place of my rest?
Hath not my hand made al these thynges?

Deut. 9. d

* Ye styffenecked, and of vncircumcised
hartes and eares, ye alway resyst the holy
ghoste: Euen as your fathers dyd, so doo **G**
ye also. Whiche of the prophetes haue not
youre fathers persecuted? And they slewe
them, whiche tolde before of the comynge
of that righteous, whose traytours & mur-
therers ye are now become. * Ye recea-
ued the law by the ministracion of angels,
and * haue not kepte it.

Ioan. 7. b

Act. 15. b

Whan they herd this, it went thozough
the hartes of them, and they gnashed vpon
hym with theyr teethe. But he beeyng full
of the holy ghoste looked vp towarde hea-
uen, * and saw the glozy of God, and Iesus
standing on the right hand of God, & said:
Behold, I see the heauens open, and the
sonne of man standyng on the ryght hand
of God. But they cryed out with a lowde
voice, and * stopped theyr eares, and ranne
violently vpon hym all at ones, and thrust
hym out of the citee, and stoned him. * And
the wytnesses layde downe theyr cloathes
at the fete of a yong man, which was cal-
led Saul. And they stoned Steuen, whi-
che cryed and sayd: Lorde Iesu, * receaue
my spirite: And he kneeled down, and cried
with a lowde voyce. * Lorde, lay not this
synne

Math 16. c

Psal. 57. a

Act. 12. b

Psalm. 30. a

Luc. 23. c

spynne to theyr charge. And whan he thus had spoken, he fell a sleepe. ‡

The eyghte Chapter.

A S Aule had pleasure in his deathe. At the same tyme there was a great persecution ouer the congregation at Jerusalem. * And they were all scattered abroad in the regions of Jewry and Samaria, excepte the Apostles. As for Steuen, men that feared God, dressed hym, and made great lamentation ouer hym. * But Saul made hauocke of the congregation, entred into euery house, and drewe out men, and women, and deliuered theym to pryson. † They notwe that were scattered abroad, went about & preached the worde. ‡ Then cam Philyp into a citee of Samaria, and preached Christe vnto them. And the people gaue heede with one accorde vnto the thynges that Philyp spake, hearyng hym, and seying the tokens that he dyd. For the bucleane spirites cried lowde, * and departed out of many that were possessed. And many that were sycke of the palsy & lame, were healed. And there was greate ioye in the same citee.

But afoze there was in the same citee a certayn man called Symon, * whiche used witchecraftie, and bewitched the people of Samaria, saying, that he was a man whiche coulde doo great thynges. And they all

Math. 10. c

Actu. 22. a

& 11. b

Actu. 9. a

22. a 26. b

1. Cor. 15. a

Galat. 1. b

† Actu. 11. b

Marc. 16. c

Actu. 5. b

Actu. 13. a

regar.

regarded him from the least vnto the greatest, and sayd: This is the power of God whiche is great. But they regarded hym, bycause that of longe tyme he had bewitched them with his sorcery. Howbeit whā they belcened Philyp's preachynge of the kyngdom of God, and of the name of Iesu Chryste, they were baptised bothe men and women. Then Symon hym selfe beleued also, and was baptysed, & dyd cleaue vnto Philyp. And whan he saw the dedes and tokens that were don, he wondred. ¶

¶ Whan the Apostles whych were at Ierusalem, herd, that Samaria had receaued the word of God, they sent vnto them Peter and Iohn. Which, whan they were come, praied for theym, that they myght receaue the holy ghoſte. For as yet he was come vpon none of theym, but they were baptysed onely in the name of Christ Iesu.

¶ Than layde they theyr handes on theim, and they receaued the holy ghoſte. ¶

But whan Symon saw, that by the laying on of the Apostles handes, the holpe ghoſte was geuen, he offered them money, and sayd: Geue me also this power, that on whom so euer I put the handes, he may receaue the holy ghoſte. Howbeit, Peter sayd vnto hym: Perish thou with thy money, bycause thou thynkest that the gyfte of God may bee obteyned with money.

Thou

Act. 13. a
& 19. a
1. Tim. 4. b
& 5. c
2. Tim. 1. b

Math 10. b

Thou shalt haue nother part nor fellowship
in this word, for thy hart is not right be- ^{busynesse}
fore God. Repent therefore of this thy wic-
kednesse, and pray vnto God; if haply the
thought of thy hart may be forgiven the.
for I see that thou art full of bytter gall,
and trapp'd in, with vnrightheousnesse.

Then answered Symon, and said: * Pray ^{Num. 2. b}
ye vnto the Lorde for me, that none of
these thynges, whereof ye haue spoken,
come vpon me. And they whan they had
testified and spoken the woorde of the
Lorde, tourned agayne to Ierusalem, and
preached the Gospell in many townes of
the Samaritans.

* But the angell of the Lorde spake vn-
to Phylip, and sayd: Arise, and go toward
the South, vnto the way that goeth down
from Ierusalem vnto Gaza, whiche is de-
serte. And he rose and wente on. And be-
hold, a man of the ^{Aethiopia} Moziars lande (a chā-
berlayne, and of authoritee with Candace
the quene of the land of the Moziars (whi-
che had the rule of all hir treasures, * the ^{3. Reg. 2. f}
same came to Ierusalem to worshipp. And
returned home agayn, and satte vpon his
charret, and redde the prophete Esay.

The spirite sayd vnto Phylip: Go nere,
and ioyn thy self to yonder charret. Then
came Phylip vnto him, and herd hym rede
the Prophet Esay, and said: Understandest
thou

thou what thou read est? He sayde: Bothe can I, excepte some man enfourme me?

And he desyred Phylip, that he woulde come bp, and syt with hym. The renour of the scripture, whyche he redde, was this:

Isa. 53. h

was not
esteemed

* He was led as a Sheepe to be slayne, and as a lambe voycelesse before his shearer, so opened he not his mouth. In his humblenesse is his iudgement exalted. Who shall declare his generation? for his lyfe is taken from the earth. Than answered the chamberlayne vnto Phylipp, and sayd: I pray the, of whome speaketh the prophet this? of hym selfe, oz of some other man?

Phylipp opened his mouth, and began at this scripture, and preached hym the go spell of Iesus. And as they went on their waie, they came to a water. And the chamberlayne sayde: Beholde, here is water, * what hyndreth me to be baptised? Phylip sayd: If thou beleue from thy whole hart, thou mayst. He answered, and sayd: I beleue, that Iesus Christ is the son of God. And he commanded to holde styll the charette, and they went downe into the water, bothe Phylip and the chamberlayne. And he baptised hym. But when they wer com bp out of the water, the spirite of the Lord toke Phylipp away. And the chamberlayn saw him no more. But he went on his way reioycyng. As for Phylipp he was found at Asood

Act. 16. 3

And he walked about, & preached the Gospel vnto al cities til he cam to Cesarea. &

The nynty Chapter.

Saul was yet breathyng out threatenynge and slaughter agaynste the disciples of the Lorde. And went vnto the high priest, & desired of him letters to Damasccon vnto the synagoges, & if he founde any of this waie (whether they wer men or womē) he might bring the bouit vnto Ierusalem. And as he was goyng on his iorney it fortuned, that he camme nye vnto Damasccon, and sodeynly there shyned rounde aboute hym a lyght frome heauen, and he fell to the earthe, and herde a voyce, whiche sayd vnto hym: Saul, Saul, why persecutest thou me? He sayde: Lorde, who arte thou? The Lorde sayd: I am Iesus whom thou persecutest. It shalbe hard for the to kicke against the prick. And he bothe tremblyng and astonied, said: Lord, what wilt thou that I shall do? The Lorde sayd vnto hym: Arise, & go into the citee, there shall it be told the, what thou shalt doo.

As for the men thet iourneyd with hym, they stode and were amased: for they herd a voyce, but sawe no man. Saul rose from the earthe, and whan he hadde opened his eyes, he sawe no man. Neuerthelesse they toke hym by the hande, and brought hym to Damasccon: and he was thre days with-

[azons]

Act. 26. b

1. Cor. 15. 2

Galat. 1. b

4. Reg. 19. d

Zach. 2. b

Math 25. d

Act. 2. d

& 16. d

Actu. 21. c
& 22. a

without syghte, and nother dyd eate nor
drynke. At Damalcon there was a Disciple
named Ananias, and vnto hym sayd the
Lorde in a vision: Ananias. And he sayd:
Beholde, here am I Lorde. The Lorde
sayde vnto hym: Arise, and go into the
strete whych is called Strayght, and aske
in þ house of Iuda, after one called Saule
of Tharsis: for beholde, he praieth. And
hath sene in a vision a man Ananias com-
myng vnto hym, and layeng the hande v-
pon him, that he might receaue his syght.

Actu. 8. 3

Ananias answered: Lorde, I haue herd
by many of this man * howe muche euill
he hath done to thy sayntes at Ierusalem.
And here hath he authoritee of the hyghe
priestes, to bynde all those that call vpon
thy name. The Lorde sayd vnto hym: Go
thy way, * for this man is a chosen vessell
vnto me, that he may beare my name be-
fore the Heathen, and before Kynges, and
before the chyldzen of Israell. I wyl shew
hym, howe great thynges he must * suffer
for my names sake.

Actu. 21. b
2. Cor. 11. c

3 Actu. 21. b

And Ananias went his way, and came
into the house; and layde the handes vpon
hym, and sayde: Brother Saul, the Lorde
whiche appeered vnto the in the waye, as
thou camest, hath sent me, þ thou mightest
receaue thy syght, & be fylled with the holy
goste. And immediatly there fell from his
eyes

eyes, as it had ben scales, and he receaued his syghr and rose, and was baptyſed, and toke meate, and was comforted.

Thā was Saul a certayn daies with the diſciples & were at Damascō. And ſtraight way he preached Chriſt in the ſynagoges, how that he was the ſonne of God. But al they that herd hym, were amaſed, & ſayd: Is not this he, which at Jeruſalē ſpoyled all thoſe that called on his name, and came hither, to the intent that he ſhulde brynge them bounde vnto the hygh prieſtes? But Saul increaſed in ſtrength, & confounded the Jewes which dwelt at Damascō, and affirmed that this was very Chriſte. &

And after many daies, the Jewes helde a counſel together to kyll hym. But it was tolde Saul, that they layde waite for hym.

• And they wayted at the gates daye and nyght, that they myght kyll hym. & Than the diſciples toke him by nyght, & put hym thorow the wal, & let him down in a baſket.

2. Cor. 11. d

1. Ioſue 2. c

1. Reg. 19. c

• But when Saul came to Jeruſalem, he aſſayed to ioyne hym ſelfe to the diſciples. And they were all afraid of him, & beleued not, that he was a Diſciple. • Neuertheleſſe Barnabas tooke hym, and broughte hym to the Apoſtles, and tolde them howe he had ſene the Lorde in the waye, & howe he ſpake to hym, and howe he hadde done boldly at Damascō, in the name of Jeſu.

Galat. 2. b

Ac. j.

And

Act. 22. b

And he was with them, and went out and in, at Ierusalem, and quite hym self boldly in the name of the Lord Iesu. He spake also, and disputed with the Greekes. But they went about to slay hym. • When the brethren knewe that, they brought hym to Cesarea, and sent hym forth to Tharlis. So the cōgregations had rest thorow out all Iewry, and Galilee, and Samaria, & were edified, and walked in the feare of the Lord, and were fylled with the comforte of the holy ghoste.

Math 9. a
Marc 2. a
Luce 5. c
Iohn 5. a

It chaunced þas Peter walked thorow all quarters, he came also vnto the saintes whiche dwelt at Lidda. There found he a man named Encas, which had lyen vpon his bedde. eyght yeres, sycke of the palsey. And Peter sayd vnto hym: Encas, Iesus Chyist make the whole: Arise, & make thy bed for thy self. • And he arose immediarly. And al thei þ dwelt at Lidda & at Saron, saw hym, and turned vnto the Lord.

At Joppa there was a certayne woman, that was a discipule, named Tabitha, whiche by interpretation is called Doreas: the same was full of good woorkes, and almesse deedes, which she dyd. But it chaced at the same tyme, that she was sycke, and dyed. Then washed they her, & layd her in a chaumbre. But for so muche as Lidda was nye vnto Joppa, and the Disciples herd

herde that Peter was there, they sent two men vnto hym, and desyred hym, that he woulde take it for no grecke to come vnto them.

Peter rose and came with them. And when he was come, they brought him into the chambze, and all the wydowes stode rounde about him, wepyng, & shewed hym the coates and garmentes, which Doreas made while she was with them. And when Peter had put them all foorthe, he kneeled downe, made his praier, and turned hym vnto the bodye, and sayde: Tabitha, ryse vp. And she opened her eyes: and when she sawe Peter, she sat her downe agayn. But he gaue her the hand, and lyst her vp, and called the saynctes and the wydowes, and shewed her there alpyue. And it was knowen thorow out all Ioppa, and many belcued on the Lorde. And it fortunied, that he tarried a longe season at Ioppa, by one Symon, whiche was a tanner.

The tenth Chapter. R

A Here was a man at Cesarea, named Cornelius (a Capitayn of the cōpany, which is called ^{of Iudaea} Italianish) a deuout man, and one that feared God with all his house, & gaue muche almesse to the people & praied God alwayes. The same sawe in a vision opely (about the .ix. hour of the day) an Angell of God enterynge into hym,
 Ec. ij. and

^{of Iudaea}
 Eccles. i. d
 & 7. b

Eccle. 35. b

and saying vnto him: Cornelius. He looked vpon him, & was afrayd, and sayd: Lord, what is it: he said vnto him: Thy praies and thy almeses are come vp into remembrance before God, & now send men vnto Joppa, & call for Symon, whose surname is Peter, whiche is at lodgyng with one Symon, a tanner, whose house lieth by the sea syde: he shall tell the, what thou oughtest to do. And whē the angell, which spake to Cornelius, was departed, he called two of his householde seruantes, and a deuout souldyoz, of theim that waited vpon hym, and told them al, and sent them to Joppa.

4. Reg. 4. d
Math 6. 3
Luce 6. b

On the next day after, when these were goyng on theyr iourney, and cam nye vnto the citee, Peter went vp into a chambr to pray, about the syxte houre. And whan he was hungry, he would haue eaten. But whyle they made ready for hym, he fell in a traunce, and sawe heauen open, & a vessel commyng downe vnto hym, as it had been a great linnen cloth, knyt at the foure corners, and was lette downe to the earthe, wherein were al maner of foure footed beastes of the earthe, and wylde beastes, and wormes, and foules of the ayre. And there came a voyce vnto hym: Rysle Peter, sea and cate. But Peter sayd: Oh no Lord, for I dyd neuer eat any comune oz vncleane thyng. And the voyce spake vnto hym

Leui. 11. 2
Deu. 14. 2

† Math. 15. b.
Roma. 4. b.
1. Tim. 4. a
Tit. 1. c

hym agayne the seconde tyme: & What
God hath clyensed, that make not thou vn-
cleane. This was doone thysle. And the
vessel was receaued by agayn into heauē.

[muscd]

But while Peter was combyed in hym
selfe, what maner of vision this shulde be,
whiche he had sene: beholde, the men that
were sent from Cornelius, enquired after
Symons house, and stode before the doze,
and called, & asked whether Symō (whose
synname was Peter) were lodged there.

While Peter was musyng of the vssion,
the spirite sayde vnto hym: Beholde, the
men seeke after thee. Arise therefore, and
get the downe, and go with them, & doubt
not, for I haue sent them.

Then went Peter downe to the mē, that
C were sent vnto hym frō Cornelius, & sayd:
Lo, I am he whom ye seeke: What is the
cause, wherfore ye are come? They sayde:
Cornelius the Capitayn, a iuste man, and
one that feareth God, and of good reporte
amonge all the people of the Jewes, was
warned by an holy Angel, to sende for thee
into his house, & to heare wordes of thee.
Then called he them in, and lodged them.

Gen. 19. a
8c. 14. 1
1. Pet. 1. b
1. Act. 1. a

The nexte day after went Peter forth w
thē, & certain brethē of Joppa bare hym
company. And the day folowing cam they
to Cesarea. Cornelius waited for them, &
had called together his kynskolkes & speci-

all frendes. And as it chanced that Peter came in, Cornelius met hym, & fell downe at his feete, & worshipped hym. But Peter tooke hym vp, & sayd: •Stande vp, I am a man also. And as he talked with hym, he wente in, and founde manny that were come togyther, and he sayde vnto them: ¶Deut. 7. a Ye know, that it is not lafull for a man being a Jewe, to ioyne hym selfe, or to com to a 'stranger': But God hath shewed me, that I shoulde calle no man commune or vnclean. Therfore haue I not doubted to come, as sone as I was sent for, I are you therfore, for what intet haue ye set for me? Cornelius sayd: It is nowe foure daies ago, than fasted I, & at the nyynth houre, I D praied in my house, & beholde, there stode a man befoze me in a bryght clothynge, and sayde: Cornelius, thy praier is heard, and thyne almesse deedes are had in remembrance in the syght of God. Sende therfore to Joppa, and calle for one Symon (whose surname is Peter) whiche is in lodgyng in the house of Symon the tanner, by the sea syde: the same when he cometh, shal speake vnto thee. Then sent I vnto the immediately, and thou hast doone well, that thou arte come. Nowe are we all here present, befoze God, to heare all thynges that are commaunded the of God.

& Peter opened his mouth, and sayde:
Nowe

AAu. 4. c
Apoca. 19. b
& 22. b

[asyent]

• Now perceauce I of a truthe, that God hath no respecte of personnes, ⁊ but in all people, he that feareth hym, and worketh ryghteousnesse, is accepted vnto hym. We know of the preaching that God sent vnto the chyldren of Israel, preaching peace thorow Iesu Christ (which is Worde ouer all) whiche preaching was publyshed thorow out all Jewry, and began in Galilee after the baptysme that Iohn preached, howe God ⁊ anoynted the same Iesus of Nazareth with ⁊ holy ghost, ⁊ with power, which went about, ⁊ dyd good, and heald all those that were oppressed of the deuyll, for God was with hym. And we are wytnesses of all that he dyd in the lande of the Jewes, and at Ierusalem. Whome they slewe, and hanged on tree.

Roma. 2. b
Ephe. 6. a
Collof. 3. c
t B12. 56. b

Math 4.2

† Ефа. 61. а

Whm God rayſed vpon the thyrde day, & cauſed hym to be opely ſhewed, not to al the people, but to the choſen witneſſes of God euen vnto vs, • which dyd eate and drynke with hym, after he was ryſen vp from the dead. ⁊ ⁊ And he comaunded vs to preache vnto the people, & to teſtify, that it is he, which is ordeined of God, a iudge of the liuyng, & of the dead. Of hym beare • all the Prophetes witnes, that thozow his name all they that beleue in hym ſhal receaue the remiſſiō of ſinnes. ⁊ While Peter was yet ſpeakyng theſe wordes, ⁊ the holy ghoſte

Luc. 24. d
loan 21. b
† Math 23. c

Est. 42.2
 & 51. c
 Jerem. 59. d
 Daniel 9. d

† A. 10. 1. 1. 1.

Act. 8. 1.

tell vpon all theim that harkened vnto the worde. And the saythfull of the circumcision, which came with Peter, were astonied, bycause that the gyft of the holy ghost was shedde out also vpon the Heathen. For they herde that they spake with tongues, and magnified God. Then answered Peter: * Maye any man forbydde water, that these shoulde not bee baptysed, whiche haue receaued the holy gost, as wel as we? And he commaunded them to be baptised in the name of the Lord. & Then praied they him, that he wold tary there certayne daies

The cleuenth Chapiter.

Deut. 7. 3

Act. 10. 2

The Apostles & the brethren that were in Iury, herde say, that the Heathen also had receaued the worde of God. And whan Peter was come vp to Ierusalem, they that were of the circumcision, chode with hym, and sayde: * Thou wentest into men that are vncircumcised, and haste eaten with theym. But Peter began and expounded the thyng in ordze vnto theim, & sayd: * I was in the citee of Toppa prayeng, & in a traunce I saw a vision: A vessell comynge downe, as it hadde been a great linnen cloth with foure cornes, and lette dowlne from Heauen, and came vnto me. Into the which I loked, and consyded, & saw foure footed beastes of the earth, and wylde beastes, and woozmes, and foules of the

of the ayre. And I herde a voyce, whyche sayde vnto me: Kysle Peter, kysse, and eate. But I sayd: Oh no Lord, for there neuer entred any • commune or vncleane thyng into my mouth. Leui. 11.3 Deut. 14.3 Neuerthelesse the voyce answered me agayne from heauen: What God hath censed, that calle not thou vncleane. This was doone thre tymes, and all was taken vp agayn into heauen.

And behold, immediatly stode there thre men before the doore of the house that I was in, sent frome Cesarea vnto me. But the spirite sayd vnto me, that I shoulde go with them, and doubte nothyng. • These Act. 10. c syre brethren also came with me, and wee entred into the mans house.

B And he shewed vs, howe he had seene an angell standyng in his house, which sayde vnto hym: Send men to Joppa, and call for Symon (whose surname is Peter) he shall tell the wordes, whereby thou and all thy house shall bee saued. But whan I beganne to speake, the holy ghooste felle vpon them, • like as vpon vs at the begynnyng. Act. 1. 2 Than thought I vpon the woorde of the Lord, how he sayd: • John baptysed with Act. 1. 3 water, but ye shall be baptised with the holy ghoost. For as muche then as God hath geuen them lyke gyftes, as vnto vs, which beleue on the Lorde Iesus Christe, who was I, that I shulde be able to withstand

Ec. v.

God?

God? when thei herd this, they held theire peace, & praised God, & said: Thā hath god also to the Bethē grāted repētāce vnto life.

Act. 2. 2

• They that wer scattred abroad through the trouble that rose aboute Steuen, wal-
ked on euery syde, vntyll Phenices, and
Cypres, and Antioche, and spake the word
vnto no man, but onely vnto the Jewes.
Neuerthelesse, some of theim were men of
Cypres and Cyren, whiche came to Anti-
oche, and spake also vnto the Grekes, and
preached the Gospell of the Lorde Iesu.
And the hād of the Lorde was with them.
And a greate numbze beleued, and tour-
ned vnto the Lorde.

This tydynges of theym came to the ea-
res of the cōgregation at Ierusalem. And
they sent Barnabas, that he shulde go vn-
to Antioche. Whiche whan he was come
thither, and saw the grace of God, he was
glad, and exhorted them al, that with pur-
pose of harte, they woulde continue in the
Lorde. For he was a good mā, ful of the ho-
ly gost & faith. And there was a great mul-
titude of people added vnto the Lorde. • But
Barnabas departed vnto Tarsis, to seeke
Saul. And whan he had founde hym, he
broughte hym to Antioche. It chaunted,
that a whole yeare they were there conuer-
saunt togyther in the congregation, and
taught muche people, so that the disciples
at

Act. 13. 2

Act. 14. 2

at Antioche were fyrst called, Christen.

In those daies cam there prophers from Ierusalem vnto Antioche. And one of them (whose name was * Agabus) stode vp, and declared by the spirite, a great dearth, that shuld come ouer the whole compasse of the earth: whiche came to passe vnder the emperour Claudius. But the disciples concluded (euery one accordyng to his abilitie) to send an * handreachyng vnto the breth^r, that were in Jewry: whiche thyng they also dyd, and lent it vnto the elders by the handes of Barnabas and Saule.

The twelfth Chapter. ¶

AND the same tyme layd kyng Herode handes vpon certayne of the congregation, to vexen them. As for * James, the brother of Iohn, hym he slewe with the sword. And whā he saw that it pleased the Jewes, he proceeded farther to take Peter also. But it was Easter. Now whan he had taken hym, he put hym in prison, and deliuered hym vnto foure quaternions of souldiours to kepe him: & thought after Easter to bryng hym forth to the people. And Peter was kept in the prison. * But praise was made wout cessing, of the cōgregation vnto God for him. And whā Herode wold haue brought hym out vnto the people, in the same night slept Peter betwene. ii. souldiours, bounde with two cheynes. And the keepers

Act. 11. 6

1. Cor. 16. 2

2. Cor. 9. 2

& 9. 2

Act. 12. 2

Math 4. c

17. 2 20. c

& 26. c

¶ were the
dayes of
froste bread
dear

Act. 4. c

Act. 15. c
26. d

[and. 1. 15]

Genes. 28. d
Daniel 6. d

Act. 1. b

keepers befoze the dooze kepte the prison.

• And behold the angel of the Lord was there present, and a light shyned in the habitation, and he smote Peter on the syde, and waked hym by, and sayde: Aryse by quykely. And the cheynes tell of from his handes. And the angell sayde vnto hym: Bynde the, and put on thy shoes. And he dyd so. And he sayde vnto hym: Laste thy mantell about the, and folowe me. And he went out, and folowed hym, and wist not, that it was truth that was done by the angell, but thought he had sene a vision. Reuerthelesse thei went thzough the first and seconde watche, and came to the yron gate that leadeth vnto the citee, whiche opened to theym by his owne accorde. And they went oute, and passed thzough one strete, & immediatly the angel departed from hym.

And whan Peter was come to him selfe, he sayd: • Nowe I know of a truthe, that the Lord hath sent his angell, and deliuered me out of the hande of Herode, and from al the waityng for of the people of the Jewes. • And as he considred the thyng, he came to the house of Mary, the mother of one Iohn (whiche after his surname was called Marke) where many were gathered togyther, • and prayed. As Peter knocked at the entree dooze, there camme forthe a damsel to harken, named Rhoda.

And

And when she knew Peters voyce, she opened not the entrie for gladnes, but ran in, and tolde, that Peter stode before the entrie. But she said vnto her: Thou art mad. Neuerthelesse she abode by it, that it was so. They said: It is his angell. But Peter continued knocking. Whā they opened the dooze, they sawe hym, and wer astonnied. But he beckned vnto thē with the hande, to holde theyr peace, and tolde them, howe the Lord had brought hym out of the prison. And he sayd: Shewe this vnto the brethren, and to the brethren. And he departed and went into an other place.

Act. 12. b

Act. 15. b
21. b

When it was day, there was not a little adoo among the souldiours, what was become of Peter. Whan Herode had called for hym, and found hym not, he caused the keepers to be examined, and commaunded them to be caried away: and he went down from Ieruzym vnto Cesarea, and there abode. But he was displeased with them of Tyre and Sydon. Neuerthelesse they came vnto hym with one accorde, and made intercession to Blastus the kynges chāberlayn, and despyred peace, bycause theyr countreye was nouryshe by the kynges lande. But vpon a daie appoynted, Herode put on the kyngly apparell, sat hym downe vpon the iudgement seate, and made an oration vnto them. As for the people, they cried there-
to:

to : This is a voyce of God, and not of man. Immediately the angell of the Lord smote hym, bycause he gaue not God the honour. And he was eaten bp of wormes, and gaue bp the ghoſte. But the worde of God grewe, and multiplied. As for Barnabas & Saul, they cam agayn to Ierusalem, & deliuered the hadreaching, & toke withē John, whose surname was Marke.

Act. 11. c
prohen they
had fulfilled
their office
Act. 13. c

The xiii. Chapter.

There were at Antioche in the cōgregation prophetes and teachers, as Barnabas and Simon, called Niger, and Lucius of Cyren, and Manahen Herodes the Tetrarchas nourisefelowe, & Saul. As they serued the Lorde, and fasted, the holy ghoſte sayd : Separate me out Barnabas and Saul for the work wherunto I haue called them. Then fasted they and prayed, & layd the handes on them, and let them go. And they beyng sent of the holy ghoſt, cam vnto Seleucia, frō thens they sayled vnto Cyper. And whā they were com into the citee Salamin, they shewed the woorde of god in the synagoges of the Iewes. And they had John to their mynister.

Act. 13. b

Act. 13. b

And whē thei had gon throughtout the ile vnto the citee of Paphos, thei found a certain sorcerer & fals prophet, a Ietwe (whose name was Bariesu) which was with Sergius Paulus the ruler of the cōstreyp, a mā of

E

of vnderftādyng. The ſame called Barnabas & Saul vnto hym, & deſired to here the word of god. Thā the ſorcerer Elimas (ſo was his name by interpretation) withſtoode thē, & ſought to turne awaye the ruler from the faith. But Saule, whiche is alſo called Paule, beyng full of the holy ghoſt, loked vpon hym, & ſayd: O thou chylde of the deny, full of all ſubtiltie & al deceitfulneſſe, & enemy of al rightouſneſſe, thou ceſteſt not to peruert the ſtraight wais of the Lord. And nowe beholde, the hande of the Lord cometh vpon the, & thou ſhalt be blind and not ſee the ſonne for a ſeaſon. And immediately there fell on hym a myſt & darke- neſſe, & he went about, & ſought them that ſhulde leade hym by the hande. Whan the ruler ſaw what was done, he beleued, and wondred at the doctrine of the Lord. Exod. 7. b
& 8. b
Actu. 8. a

B Whan Paule and they that were with hym, were departed by ſhip from Paphos, they cam to Perga in the land of Pamphilia. But John departed from theym, and went agayne to Ieruſalem. Neuertheleſſe they wandred through from Perga, & cam into Antioche in the lande of Piſidia, and went into the Synagoge vpon the Sabbath day, and ſat downe. But after the lecture of the law and of the prophetes, the rulers of the ſynagoge ſent vnto thē, ſaying: Good brethren, if ye haue any ſermon to exhor-
the Iohn 8. b
Actu. 15. c

the people, saye on. Then stode Paule vp,
 Act. 13. c and * bekened with the hande (that they
 should holde theyr peace) and sayd.

Ye men of Israel, and ye that feare God,
 harken to: The God of this people chose
 our fathers, and exalted the people, whan
 they were strangers in the land of Egypt,

Exod. 14. c * and with a mighti arme brought he them
 out of it. And by the space of forty yeaeres
 suffred he theyr maners in the wilderness,

Iosue. 13. b and destroyed seven nations in the lande of
 Iudi. 1. a Canaan, * and parted theyr lande amonge
 them by lotte. † After that gaue he them
 iudges by the space of foure hundred and
 fifty yeaeres, vnto the prophete Samuell.

1. Reg. 8. a * And after that, they desyred a kynge, † and
 11. Reg. 10. a God gaue vnto them Saule the sonne of
 Kis, a man of the tribe of Ben Iamin, for
 1. Reg. 16. c ty yeaeres longe. * And when he hadde put
 hym downe, he sette vp Dauid to be theyr

Psal. 89. c kynge, of whom he reported, sayenge: * I
 haue found Dauid the sonne of Iesse, a mā
 after my harte, he shall fulfyll all my wyll.

Of this mans seede hath God (* accordyng
 Psal. 131. b to the promesse) brought forth vnto
 1. Reg. 7. b the people of Israel, the Saviour Iesus:
 whan Iohn had fyrst preached before his
 commynge, the baptisme of repentāce vnto
 Israel. But whan Iohn had fulfilled
 his course, he sayd: * I am not he, that ye
 take me for. But behold, there cometh one
 after

Math. 3. b

after me, whose shoes of his fete I am not
 woorthy to loose. * Ye men and brethren,
 ye childzen of the generation of Abraham,
 and they that feare God among you, * vn- Marc. 16. 2
 to you is the worde of this saluation sent.
 For the inhabitants of Ierusalem, & theyz
 rulers, * for so muche as they knewe hym 1. Cor. 2. 2
 not, nor yet the voyces of the prophetes,
 (whiche are red euery Sabbath) haue ful-
 fylled them in condemnyng hym. * And Luce 23. 2
 though they founde no cause of deathe in
 hym, yet desyred they Pylate to kyll hym.
 And whan they had fulfilled all that was
 written of hym, * thei toke him down from Luce 23. 6
 the tree, and layd hym in a sepulchre. But
 on the thyrde daye, God rayled hym bp fro
 the deade, * and he appeared many dayes Iohn 20. 31.
 vnto them, & that went bp with hym from Math 20. 6
 Galylee vnto Ierusalem, whych * are hys * Act. 1. 2
 wytnesses vnto the people. *

D And we also declare vnto you the pro-
 messe, whiche was made vnto our fathers,
 how that God hath fulfilled the same vn-
 to vs their childze, in that he raised bp Je-
 sus agayne. As it is written in the second
 psalme. * Thou arte my sonne, this daye Psal. 2. 2
 haue I begotten thee. But that he hath Hebr. 1. 5
 raised hym bp from the dead, now no more
 to retourne to corruption, he sayde on this
 wise: * The grace promised to Dauid, will Psa. 55. 2
 I faithfully keepe vnto you. Therfore saith [geue]

Ed. j.

he

Psal. 15. b

3. Reg. 2. b

Luc 24. d

Abac. 2. 3

1. Cor. 12. 7

Act. 12. c

he also in an other place: * Thou shalt not
suffre thy Holy to see corruption. For Da-
uid, when he in his tyme had serued & wyl
of God, * he fell a slepe, & was layde by his
fathers, & sawe corruption. But he, whom
God rased vp agayne, saw no corruptiō.

Be it knowen vnto you therfore, ye men
and brethzen: * That thorow this man, is
preached vnto you the forgyueneſſe of syn-
nes, and from all the thynges whereby ye
myght not be iustified in the lawe of Mo-
ses. But who so cunct beleeueth on this mā,
is iustified. Beware therfore, that it come
not vpon you, which is spoken in the pro-
phetes: * Beholde ye dispyſers, and won-
der at it, and peryſhe, for I doo a woork in
yout tyme, whiche ye shall not beleue, if a-
ny man tell it you.

Whan the Jewes were gone out of the
Synagoge, the Heathen besought them,
that they woulde speake the woorde vnto
theim betwene the Sabbath dayes. And
whan the congregation of the Synagoge
was broken vp, many Jewes and 'Prose-
lites' that serued God, folowed Paul, and
Barnabas, whiche spake to them, and ex-
horted them, that they shoulde continue in
the grace of God.

* On the Sabbath solowynge, came al-
most the whole circe togyther, to heare the
worde of God. But whan the Jewes saw
the

the people, they were full of indignation, and spake against that, which was spoken of Paul, speaking against it, and blaspheming. But Paul & Barnabas waxed bold, and sayde: * It behoued fyrst the worde of God to be spoken vnto you: but now that ye thrust it from you, & counte your selues vnwoorthy of euerlastyng lyfe, lo * wee tourne to the Gentiles. For so hathe the Lorde comanded vs: * I haue sent the to be a lyght vnto the Gentiles, that thou be the Saluation vnto the ende of the earth.

Math 10. a
& 16. c

Math 21. c
Esa. 49. b

Math. 5. b
Luce 2. c

* Whan the Gentyles hearde that, they were glad, and prayled the worde of the Lorde, and beleued, euen as many as wer ordeyned to euerlastyng life. And the word of the Lorde was spred abrode thorowout all the region. * Howbeit, the Jewes moued the deuoute and honorable women, and the chiefe men of the citce, and rayled vp a persecution agaynst Paule and Barnabas, & expelled them out of their costes. But they shooke of the duste of their feete agaynst theim, & came to Iconium. And the Disciples were fylled with ioye, & with the holy ghoste. ¶

Esa. 55. b

2. Tim. 4. b
1 roo:shyppe
fnll

Math 10. b
Marc 6. b
Luce 6. a

The xliii. Chapter.

A **I** fortunat at Iconium, that they went bothe togyther into the Synagoge of the Jewes, and spake so, that a great multitude of Jewes & of Grekes
Dd. ij. beleued

belueued. But the vnbeleuyng Iewes moued and disquieted the soules of the Hea- then agaynste the brethren. So they had theyr beyng there a longe season, & quytte theym selues boldly in the Lorde, whyche gaue testimonye vnto the woorde of his grace, + and caused tokens & wonders to be done by their handes. Howbeit, the multitude of the citee was diuided: some helde with the Iewes, & som with the Apostles.

Marc 16.c

Math 10.c

But whā there rose vp an insurrection of the Heathen & of the Iewes, & of theyr rulers, to put them to shame, & to stone them, they perceaued it, & fled vnto Listra and Derba, citees of the cuntrey of Licaonia, and vnto the regyon that lyeth rounde about: and there they preached the Gospel.

Actu. 3. 2

Isa. 35. 3

Actu. 13. 3

And among them of Listra, there was a man, whyche sat beyng impotent of his fete, + and was a creple from his mothers wombe & had neuer walked, the same herd Paul speake. And whan he behelde hym, and perceaued that he hadde faythe to bee made whole, he sayde with a loude voyce: Stande vpryghte on thy fete. + And he sprang vp & walked. But whan the people saw what Paul had don, they lyft vp their voyce, and sayd in the speche of Licaonia: The Goddes are become lyke vnto men, and are comme downe vnto vs. And they called Barnabas, Jupiter: & Paul, Mercurius,

curtas, because he was the preacher. But Jupiters priest, whiche dwelt before their cite, brought oxen and garlandes before the gate, and woulde haue done sacrifice with the people.

C When the Apostles Barnabas & Paule herde that, they rent their clothes, & ranne in among the people cryeng, and sayenge: •Ye men, Why doo ye this? We are moztall men also like vnto you, & preache vnto you in the Gospell, that ye shuld turne fro these vayne thynges, vnto the lyuynge God. whiche made heauen and earth, and the sea, & all that therein is: which in tyme past, suffred all the Heithen to walke after their owne waies. & Neuerthelesse he hath not lefte hym selfe withoute wytnesse, in that he hath shewed his benefites, & geuen vs rayne from Heauen, and fruitfull seasons, fillyng our hartes with foode & gladnesse. And when they said this, they scarce restrayned the people, that they dyd not sacrifice vnto them.

D But there came thither certayn Iewes from Antioche and Iconium, and perswaded the people, & stoned Paul, and drewe hym out of the citee, supposyng he had ben dead. Howe be it, as the Disciples stood rounde aboute hym, he rose vp, and came into the citee. And on the nexte day he departed with Barnabas vnto Derba, and

Dd.iii.

preached

Act. 10. c
Apoc. 19. b
& 22. d

Psal. 145. b
Act. 17. d
Apoc. 14. b

1 Rom. 1. b

2. Co. 12. 6

Actu. 2. c
 11. c 13. e
 Luc. 14. d
 12. Tim. 3. b

preached the Gospell vnto the same citee, and taught many of them. And they went agayne to Listra and Iconium, and Antioche, strengthnyng the soules of the Disciples, and *exhortyng them to continue in the fayth: and that we, thorough muche tribulation, muste entre into the kyngdom of God. And whan they hadde ordeyned them Elders by election thorow al the congregation, they prayed and fasted, and comended them vnto the Lorde, on whom they belcued.

Actu. 13. a

And they went thorow Pisidia, and cam to Pamphilia, and spake the woorde at Perga, and went downe to Atalia, & frome thence departed they by Sypppe vnto Antioche: * frome whens they were delyuered to the grace of God vnto the worke, whiche they had fulfilled. Whan they camme there, they gathered the congregation together, and shewed them, how great thinges God had done with theim, and how he had opened the doore of faythe vnto the Heathen. And there they abode a longe tyme with the Disciples.

The fyfteenth Chapter.

Galat. 5. a

And there came certayne from Ietbry, and taughte the byetherne: * Excepte ye be circumcised, after the maner of Moses, ye can not be saued. Now whan there rose a diffencion, and Paul and Barnabas had

had set them selues harde agaynst theym,
 • they ordeyned that Paule & Barnabas, &
 certayne other of theym shoulde go by to
 Jerusalem vnto the Apostles and Elders,
 about this question. And thei wer brought
 on theyr way by the Congregation, & went
 through Phenices & Samaria, and declar-
 ed the conuersion of the Heathen, and
 brought greate ioye vnto all the brethren.
 When they camme to Jerusalem, • they
 were receaued of the Congregation, & of
 the Apostles, and of the Elders, and they
 tolde howe great thynges God had done
 with them. Then rose there by certayn of
 the secte of the Phariseys, which belueed
 and sayde: They must be circumcysed and
 commaunded to kepe the lawe of Moyses.
 But the Apostles & Elders came togyther,
 to reason vpon this matter.

Galat. 2. 3

Act. 15. 5

Decl. 3. 7

Now when there was much disputyng,
 B Peter rose vp, and sayde vnto theym: Pe-
 men and brethren, ye knowe that a good
 whyle agoe, God chose amonge vs, that
 the Heathen by my mouthe, shoulde heare
 the worde of the Gospell, and beleue. And
 God the knowe of hartes bare wytnesse
 ouer them, & gaue them his holy goste, lyke
 as vnto vs, & put no difference betwixt vs
 & them, & purified their hart; thorow faith.
 Now therefore why tempte ye God, with
 layeng vpon the Disciples neckes, the yoke
 whiche

Act. 1. 4

Act. 10. c

Ed. lili.

Actu. 7. g
† Ephē. 2. a
Tit. 3. a

Actu. 12. c
& 13. b

Amos. 9. c

Exod. 20. a
† Ephē. 5. a

* which nother our fathers nor we were able to beare? † But wee beleue to be saued thorow the glory of the lord Iesu Christ, lyke as they also. Then all the multitude helde their peace, and gaue audience vnto Paul and Barnabas, whyche tolde howe great tokens and wonders God had done by them among the Heathen. Afterwarde whan they helde theyr peace, * James answered, and sayde: Ye men and brethren, herken vnto me: Symon hath told, howe God at the fyrst visited, to receaue a people vnto his name, from among the Heathen. And vnto this agree the woordes of the Prophetes, as it is written: * After thys wyl I retourne, and wyl buylde agayne the Tabernacle of Dauid, that is fallen downe: and that whiche is fallen in decay therof, wyl I buyld vp agayne, and wyl sette it vp, that the resydue of menne maye seeke after the Lorde: and also the Heathen, vpon whom my name is named, sayeth the Lorde, whyche dooth all thynges. Knownen vnto God at al his workes, from the beginnyng of the world. Wherefore my sentence is, that they which come among the Heathen are turned vnto God, be not disquiered, but to wyte vnto them, that they absteyne the selues fro filthynesse of * Idols, fro † whoredom, & fro * strangled & bloude. For Moses hath of olde tyme in currey

euery citee them that preach him: and he is
red in the Synagoges euery Sabbath day

* Genes. 9. 2

And the Apostles and Elders with the
whole congregation thoughte it good, to
chose out mē of them, & to send them vnto
Antioche with Paule & Barnabas, name-
ly. Judas, whose surname was Barsabas,
& Syllas (which wer chief men among the
brethren) and gaue them letters in their
handes after this maner.

Iohn 14. b

¶ Wee the Apostles and Elders and bre-
thren, wythe healthe vnto the brethren of
the Heithen, whiche are at Antioche, and
Syria, and Cilicia. * For so muche as we
haue hearde, that certayne of ours ar de-
parted, and haue troubled you, and cum-
bryd your myndes, sayeng: Ye must be cir-
cumcised, and kepe the lawe (to whom we
gaue no suche commaundement) it semed
good vnto vs, beyng gathered togyther
with one accorde, to chose oute men, and
send them vnto you, with our beloued Bar-
nabas and Paule, men that haue
ded theyr lyues for the name of our Lorde
Jesus Christ. Therfore haue we sent Ju-
das and Syllas, whyche also shall tell you
the same, with wordes. For it pleased the
holy goste and vs, to laye no charge vpon
you more than these necessarie poyntes:

Gal. 2. 2

Act. 13. c
& 14. c

seemed
good to

That ye abstayne from the offerynges * of
Idols, & from bloud, and from strangled, &

Zacha. 9. 2
1. Cor. 8. 2
& 10. c

DD. b,

from

from hoozdom. Fro the which if ye absteyn
 your selues, ye shall do well. Fare ye well.
 [departed] Whan these were sent forth they came
 vnto Antioche, and gathered the multi-
 tude together, and deliuered the epistle.
 Whan they had redde it, they were gladd
 of that consolation. As for Judas & Sy-
 las (whiche were prophetes also) they ex-
 hortet the bʒethzen with much pʒechyng,
 and strenghtened them. And whan they had
 taryed there for a season, they were let go
 of the bʒethzen in peace vnto the apostles.
 Not withstanding Syllas thought it good
 to hyde there still. • But Paule and Bar-
 nabas continued at Antioche, teachyng
 and pʒeachyng the word of the Lord, with
 other many.

Galat. 2. 13

Neuerthelesse after certayn daies Paule
 sayd vnto Barnabas: let vs go again, and
 visite our bʒethzen thozonghe all the citees
 (wherein we haue shewed the word of the
 Lord) how they doo. But Barnabas gaue
 counsell, that they shulde take with them
 Iohn, whose surname was Marke. How-
 beit Paul thought it mete, not to take him
 with them, • whiche departed from them
 in Samphilia, and went not with them
 vnto the woork. And so sharpe was the
 strife betwene them, that they departed as-
 sunder, the one frome the other, and Bar-
 nabas toke Marke vnto hym, and sayled
 vnto

Act. 15. 39

unto Lypres. But Paul chose Syllas, & departed, beyng commytted of the brethren unto y grace of God. He went thorow Syria & Cilicia, stablishyng the cōgregatiōs.

The Syrene Chapter.

HE came to Derba and to Lystra, and beholde, a certayn disciple was there, named Timotheus the sonne of Ieremye woman, whiche beleued, but his father was a Greke: the same had a good report among the brethren of Lystra and at Iconium. Paule wold that the same shuld go forth with hym, and toke and circumcised hym bycause of the Jewes, that were in those quarters. For they knew all, that his father was a Greke. But as thei went thorough the citees, they deliuered them the sentence to keepe, whiche was concluded of the Apostles & Elders at Jerusalem. Then were the cōgregatiōs stablished in the faith, and increased in nūbre dayly.

1. Cor. 9. c
Galat. 2. a

Decrees
Act. 15. d
ordayned

But as they went thorow Phrygia & the lande of Galatia, they were forbidden of the holy Ghost, to preache the word in Asia. Howe be it as they came into Mysia, they proued to take thei journey in to Bithynia, and the spirite suffered them not.

Rom. 1. b

and fought
to go in

B Neuerthelesse whā they had passed thorow Mysia, they cam down to Troada, & ther appered a vision vnto Paul by night that there was a manne of Macedonia, whychē

2. Cor. 1. c

Act. 16. a
& 23. b

whiche stode and prayed hym, and sayde:
Come down to Macedonia, and help vs.
Whan he had sent the vision, we soughte
Act. 20.2 immediatly to go vnto Macedonia, being
certified, that the Lorde had called vs th-
ther, to preache the Gospell vnto theim.
Than departed we from Troada, and cam
the straight course vnto Samothracia: on
the next day to Neapolis: and from thens
to Philippis, whych is the chiefe citee of
the lande of Macedonia, and a free citee.
In this citee abode we certayn daies.

On the day of the Sabbaths, went wee
out of the citee, besyde the water, where mē
were wont to prae, and we sat downe, and
spake vnto the women, that resorted th-
ther. And a deuout woman (named Ly-
dia) a seller of purple, oute of the citee of
Ican 6.c Thiatira, harkened to, & whose harte the
Lorde opened, that she gaue hede vnto the
thynges that Paul spake. Whan she was
baptised & her household, she besought vs, &
said: If ye thinke that I beleue on the Lord
than come into my house, and abide there.
And she & constrayned vs.

Genes 19.2

Luc. 14. c
& 24. c

11. Re. 26. b

Marc 5.2
Lucas 6. d

It fortuned whan we wente to prayer,
that there mette vs a damsell, whiche had C
a spirite of soothsayenge, and broughte
her maister and maystresse great vantage
with soothsayeng: the same folowed Paule
and vs, and cried, and sayde: & These men
are

are the seruantes of the moste hygh God,
which shew vs the waie of saluation. This
dyd he many dayes. But Paule was not
content with it, & turned hym aboute, and
sayd vnto the spirite: I comānd the in the
name of Iesu Christ, & thou depart out of
her. And he departed out at the same hour

Marc 16.c

But whan her master and mastresse saw
that the hope of their vantage was gone,
they toke Paule and Syllas, drelve theim
into the market place before the rulers, and
brought them vnto the officers, and sayde:

Actu. 19.c

ti. Tels. 2.c

These menne trouble our citee, and are
Iewes, and preache an ordinaunce, why-
che is not lafull for vs to receaue, nor to
obserue, seyinge we are Romayns. And the
people raine on them, and the officers rent
theyr clothes, and commanded them to be
beaten with rodde. And whan they had

Actu. 7.b

D beaten them soze, they cast them in prison,
and comānded the sayler to kepe theim di-
ligently. Which whā they had receaued su-
che comāndement, he cast them into the in-
ner prison, & put their feete in the stockes.

2. Cor. 11.c

Actu. 17.b

But at mydnyght praied Paule & Sy-
llas, and praised God. And the prysoners
herde them. Sodeinly was there a greate
earthquake, so that the foundations of the
prison wer shaken. And immediatly were
al the dozes open, & al their handes lousd.

Actu. 4. d

Actu. 5.c

& 13.b

Whan the keeper of the prison waked oute
of

of slepe, and sawe the prison doores open, he drewe out his swearde, and would haue kylled hym selfe: for he thought the prysoners had ben fled. But Paul cried lowde, & said: Do thy self no harm, for we ar al here.

He called for a light, and sprang in, and trembled, and fell at the feete of Paul and
 Act. 2. d Syllas, & brought them out, & said: Syrs, what must I doo to be saued? They sayd: & Belue on the Lorde Iesus, and so shalt thou and thy householde bee saued. And they preached the worde of the Lord vnto hym, and to all that were in his house.

And he toke the to him in the same houre
 of the nyght, and washed theyr ^{scrypes} And immediatly was he baptyled, and all his. And he brought the in his house, & set them a table, & reioiced w al his household, that he was become a beleuer on God.
 Luce 5. d
 & 19. a

And whan it was day, the officers of the citee sent ministers: and sayd: Lette those men go. And the keper of the pryson tolde this sayeng vnto Paul: The offycers haue sent hyther, that ye shulde be louse. Nowe therefore get you hence, and go in peace. But Paule sayde vnto theim. They haue beaten vs openly vncondemned (where as we are yet Romaynes) and haue cast vs in prison, and shuld they nowe thrust vs out priuily? Not so, but let them com them selues, and byng vs out. The mynisters told the

these wordes vnto the officers. And they feared, when they herd that they were Romanys, and cam and besought them, * and Math 23 praised the to depart out of the citee. Thā went they out of the prison, and entred into the house of Lydia. And whā they had seene þ̄ breth̄r, & cōforted the, thei departed

The seuentene Chapiter.

AS they made theyr iorney thorow Amphipolis and Apollonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paul (as his maner was) went in vnto them, and vpon thre Sabbathes he spake vnto them of the scripture, opened it vnto them, and alledged, * that Luce 24. d
Math 16. c
& 17. d Christe muste nedes haue suffred, and rylse agayn frō the dead: And this Iesus whō I preache vnto you (sayde he) is the same Christe. * And some of them beleued, and Actu. 18. c were ioynd vnto Paule & Syllas, a great multitude also of the deuout Grekes: and of the chiefe women, not a few. honour & ble

But the stifnecked Jewes had indignatiō & toke vnto the certain euil mē, which wer vagabundes, & gathered a cōpany, & set the citee in a roze, & preassed into the house of Jason, & sought to byng the out vnto the cōmune people. But whā thei founde them not, thei dreyw Jason, & certain breth̄r vnto the rulers of þ̄ citee, & cried: * These þ̄ trou- Luce 17. a ble all the world, are come hyther also, whō Jason

Act. 16. c

John 18. c
& 19. a

1 noblest 7

Joan 5. d

1. Tels. 2. c

1. Tels. 1. a

Jalon hath receued priuily. And these all do contrary to the decrees of the Emperoz, * sayeng that there is an other kyng, one Iesus. They troubled the people, and the rulers of the citee, that herd this. And whā they had receaued a sufficient answere of Jalon, and of the other, they lette them go.

But the brethren immediatly sent away Paule and Syllas by nyght vnto Berrea. When they came there, they went into the Synagoge of the Jewes (for they were the 'Elders' among them at Thessalonica) whiche receaued the woorde meruaylous wplyngly, * and serched the scriptures daily, whether it were euen so. Than beleued many of them, and worshypfull women of the Greekes, and men not a fewe. * But whan the Jewes at Thessalonica hadde knowledge, that the woorde of God was preached of Pau: at Berrea, they cam and moued the people there also. Howbeit, the brethren sent Paule away than immediatly to go vnto the sea. As for Syllas and Timotheus, they abode there still.

They that conueyed Paule, brought hym vnto Athens. And whan they had receaued a commaundement * vnto Syllas and Timotheus, that they shoulde come vnto hym in all the haste, they went theyr way. But whyle Paule wayted for them at Athens, his spirite was moued in him, whā he sawe

sette the citee geue so to the worshipping of
 ymages. And he spake vnto the Jewes &
 deuout persones in the Synagoge, and in
 the market dayly vnto them that came to
 hym. But certayn Philosophers of the E-
 picures, & Stoikes disputed w hym. And
 some sayde: What wyll this babler say?
 But some sayd: He seemeth to be a tyding-
 bringer of newe goddes. (That was be-
 cause he had preached vnto them the Gos-
 pell of Iesus, & of the resurrection.) And
 they toke hym, and broughte hym before
 the counsell house, and sayd: May we not
 knowe, what newe doctrine this is, that
 thou teachest? For thou bringest strange
 tydynges to our eares. We woulde knowe
 therfore, what thys meaneth. As for all
 they of Athens, and strangers, & geastes,
 they gaue them selues to nothyng els, but
 either to tell, or to heare some newes.

D Paul stode on the myddes of the com-
 mune place, & sayd: Ye men of Athens,
 I see that in all thynges you are to supersti-
 tious: I haue gone thorowe and sene your
 Gods seruice, and founde an altare, wher-
 vpon was writen: To the vnknowen God.
 Now shew I vnto you the same, whom ye
 worshyp ignorantly. God • whyche made
 the worlde, & all that therein is, for so much
 as he is Lord of heauen & earth, dwelleth
 not in temples made with handes, neyther
 is nor

Deuplat

into marse
streete

marstreet

Psal. 145. a

Actu. 14. a

183. 66. a

Actu. 7. f

Le. i.

is nor

Genes. 1. b

Deute. 32. a

Araius

Rom. 2. a

Luc 24. d

is he worshypped with mens handes, as though he had nede of any man, seying he hym selfe * gyueth lyfe & bryeth vnto all men euery where, and hath made of one bloude all the generation of men to dwell vpon all the face of the earth: * & hath assigned borders appoynted before, how long & far they shulde dwell, that they shuld seke the Lord if they myght feele, and synde hym.

And truly he is not farre from euery one of vs. For in hym we lyue, moue, & haue our beyng: as certayne of ydur owne * Poetes also haue sayde. We are his generation. Forasmuch thā as we are the generation of God, we ought not to thynke that the Godhed is lyke vnto gold or syluer, or ymagery worke, of the craft or imaginatiō of man. * And truly, God hath ouerscene the tyme of ignozauce: † But now he commaunded all men euery where to repente, bycause he hath appoynted a daye, in the whych he wyll iudge the compasse of the worlde, with righteousnesse, by that one man, in whome he hath appoynted it: and offred sayth vnto all men, after that he had raysed hym vp from the dead.

When they herde of the resurrection of the dead, some mocked. But some sayde: We wyll heare the agayne of this matter. So Paul departed frō among them. How be it, certayne men claue vnto hym, & beleued

ned, among whom was Dionisius, one of the counsell, and a woman named Damaris, and other with them.

The eyghtene Chapter. A

After that, departed Paul fro Athens, & came to Corinthum, & found a Jewe named Aquila, bozne in Pontus, whych was lately com out of Italy: and his wife Priscilla (bycause the Emperour Claudius had commanded all Jewes to departe from Rome) and he drew vnto them. And bycause he was of the same craft, he abode with them, & wrought. Their crafte was to make tentes. And he preached in the synagoge euery Sabbath day, and exhorted the Jewes and the Grekes.

Roma. 16. 3
1. Tim 4. 3

When Syllas & Timotheus was come fro Macedonia, Paule was constrained by the spirite, to testifie vnto the Jewes, that Jesus was very Christ. But whither said contrary, and blasphemed, heooke his rapemente, and sayde vnto theym: Your bloude be vppon your owne head. From hencefoorth I goe blamelesse vnto the Gentyles. And he departed thence, and came into the house of a man, named Justus, whyche feared God, and his house was nexte vnto the Synagoge. Howbe it, Crispus, the chiefe ruler of the Synagoge, beleued on the Lord with al his household. And many of the Corinthians that gaue

Actu. 17. c

Math. 23. b
Luce 10. 2
Actu. 13. c

1. Cor. 1. 1
per of

Ioan 4. 1
1. Cor. 1. 1

Le. 11.

audi.

audience, beloued, and were baptysed.

Actu. 16. b
& 25. b

The Lord spake vnto Paul by a vision in the nyght: Be not afraid, but speake, & hold not thy peace, for I am with the: and no man shall inuade the that shall hurt the, for I haue muche people in this cite. He continued there a yere and syxe moneths, and taught them the worde of God. B

But whē Gallio was ruler of the countreie of Achaia, the Iewes made insurrection with one accorde agaynst Paule, and brought hym before the iudgement seate, & sayd: This felowe counselleth men to worship God contrary to the law. Whā Paul was about to open his mouth, Gallio said

Actu. 25. c

vnto the Iewes: • If it were a matter of wronge, or an euyl dedde (O ye Iewes) reason would that I should heare you: but yf it be a question of wordes, and names, and of the lawe amonge you, looke ye to it your selues, I thynke not to be iudge thereouer. And he droue them from the iudgement seate. Than all the Greekes tooke

2. Cor. 1. 2

• Sosthenes the ruler of the Synagoge, & smote hym before the iudgement seate. And Gallio cared for none of those thynges.

Num. 6. b

Paule, after that he hadde taryed a good whyle, tooke his leaue of the brethren, and sailed into Syria, Priscilla & Aquila, bring hym company. And he shored his heade at Tenchrea (for he hadde a • bowe, & came downe

downe to Ephesus, & left them there. But he him self wēt into the sinagoge, & reasoned with the Jewes. And they despyed hym, that he wold tary with thē a longer season. And he consented not, but bad thē farewell. and sayde: I must nedes in any wyse kepe this feast that cūmeth at Ierusalē: but if God wyl, I wyl retorne agayn vnto you.

Hebre. 5. 2
Iacob. 4.

And he departed frome Ephesus, and came to Cesarea, and wente vp, and saluted the congregation, and toke his iorney downe into Antioche, and taried ther a certayne tyme, and departed, and walked throu al the cuntry of Galatia & Phrygia by ordre, and strengthened all the disciples.

There came vnto Ephesus a certayne Jew, named . Apollo (borne at Alexādrīa) an eloquent man, and myghy in the scriptures: the same was infourmed in the waye of the Lorde, and spake feruently in the spirit, & taught diligently the thynges of the Lorde, and knewe but the Baptisme of Iohn onely. The same began to speake boldly in the Synagoge. When Aquila & Priscilla herde hym, they toke him vnto them, & expounded the waye of God vnto hym more perfectly. But whan he wold go into Achata, the brethren wrote, & exhorted the disciples to receaue him. And when he was come thither, he helped them much, which beleued thorow grace. For he

1. Cor. 2. 8
3. 2 16. b

Iohn. 5. d

overcame the Jewes myghtly, & shewed
openly by the scripture, & Jesus was Christ.

The nextene Chapter. **A**

BUt it fortuned, when Apollo was at
Corinthum, that Paul walked thro-
row the vpper coastes, & came to Ephesus,
and founde certayne disciples, vnto whom
he sayd: Haue ye receaued the holy ghost,
sence ye beleued? They sayde vnto hym:
We haue not hearde, whether there be an
Holy ghost. He sayde vnto them: Where-
with than were ye baptyfed? They sayde:
With the baptyfme of Iohn. Paul sayd:
• Iohn baptyfed with the baptyfme of re-
pentaunce, and spake vnto the people, that
they shulde belcue on him, which shuld com
after hym, that is, on Jesus, that the same
is Christe. Whan they hearde that they
were baptyfed in the name of the Worde
Jesu: And when Paule layde the handes
on them, the holy ghost came vpon them,
and they spake with tungen, and prophe-
cyed. And all the men were about twelue.

Math 3. b
Marc 1. a
Luce 3. c
Iohn 1. c

Actu. 2. a
& 4. d &
5. b

Behaned
hym selfe
disputyng

He went into the Synagoge, & preached
boldly thre monethes longe teachyng,
and geuyng them exhortatiōs of the kyng-
dom of God. But whan dyuers wared
harde harted, and belceued not, and spake
cruell of the waye of the Worde before the
multitude, he departed from them, and se-
parated the Disciples, and disputed daily
in the

in the schole of one, called Tyrannus. And this was done two peres longe, so that all thei which dwelt in Asia, herd the word of the Lord Iesu, bothe Jewes and Grekes.

And God wrought no small myracles by the handes of Paul, so that from his body there were brought naphyns or paxettes vnto the syck, & the diseases departed from them, & the euyl spirites went out of them.

Math 16.b

B But certayne of the vagabound Jewes which were coniuers, undertoke to name the name of the Lorde Iesus, ouer those that had euyl spirites, & sayde: We charge you by Iesus, whome Paule preacheth.

Exorcistea

They were seuen sonnes of one Sceua, a Jewe, the hye pzeest, whiche dyd so. The euyl spirite answered and sayde: Iesus I knowe, & Paule I know, but who are ye? And the mā, in whom the euyl spirite was, ranne vpon them, and overcam them, and cast them vnder hym, so that they fled out of the same house naked, and wounded.

This was knowen vnto al the Jewes and Greekes whyche dwelte at Ephesus, and there fell a feare vpon theim all. And the name of the Lorde Iesus was magnified.

Many of the also that beleued, cam and confessed, and shewed theyr woorkes. But many of the that had bled curious craftes, brought the booke together, and burnt them openly: and they counted the price of

Math 23

Ierem. 23.2

1 silver
sellers

them, and founde it of money, fifty thousande pence. So mightly grew the word of the Lorde, and pryncipled.

Rom. 15. d

2. Cor. 1. b

1 silver
smiths

Psal. 115. b

When this was done, Paul purposed in spirit, to take his iourney toward Macedonia & Achaia, and to go to Jerusalem, & sayd: After that I haue been there, I must see Rome also. * And he sent vnto Macedonia: that mynistered vnto hym, Timotheus & Erastus. But he him self remained in Asia for a season. * At the same tyme, there rose no littell adoo aboute that waie. For a certayne man named Demetrius, a goldsmith, whyche made silver shrines for Diana, and brought them of the craft no small vauntage. Than he gathered together, & the felow workemen of the same occupation, and said: Syrs, ye know that by this craite we haue vauntage, & ye see & heare, that not onely at Ephesus, but almoste also thorow out all Asia, this Paule tourneth away muche people with his persuadynge, and sayth: * They be not goddes that are made with handes. Howe be it, it shall not only bring our occupation to this poynte, to bee set at noughte, but also the temple of great Diana, that fro henceforth be dyspyled, and her maiestie also shall bee destroyed, whom neuerthelesse all Asia, and the worlde worshypeth.

When they heard this, they were full of wrath

Wrathe, cried out, & sayd: Great is Diana
 of the Ephesians. And all the citee was
 on a rore, and they rushed in with one as-
 sent into the open place, and toke. **Sauius** Roma. 16. c
 and **Aristarchus** of Macedonia, **Paulus**
 companions. When **Paule** would haue
 gone in amonge the people, the disciples
 suffred hym not. Certayn also of the chief
 of Asia, whyche were **Paulus** good frends
 sent vnto hym, and despyred hym, that
 he shulde not pcesse into the open place.
 Some cryed one thyng, somme an other.
 And the congregation was out of quiete,
 and the more parte knewe not wherefore
 they were come together. Some of the peo-
 ple drew forth **Alexander**. When the **Je-**
 wes thrust hym forward, **Alexander** becke- Act. 21. d
 ned with the hande, and wold haue geuen
 the people an aunswere. But whanne they
 knewe that he was a Iewe, there arose a
 howte of all, and cryed the space of two
 houres: Great is Diana of the Ephesians.

When the towneclerke had styled the
 people, he sayde: Pee menne of Ephesus,
 what man is it, whiche knoweth not, that
 the citee of the Ephesians is a worshipper
 of the greate goddesse Diana, and of the
 heauenly ymage? Seynge now that this
 can not be said against, ye ought to be con-
 sent, and to doo nothyng without aduise-
 ment. Ye haue brought hyther these men,
Ce. v. whiche

Whiche are nother churcheroobers, nor blasphemers of your goddes.

But if Demetrius & they that are craftes men with hym, haue ought to say vnto any man, the lawe is open, and there are rulers, let them accuse one an other. But yf ye wyll go about any other thyng, it may bee determyned in a lawfull congregation. For we stande in ieopardye to bee accused of this dayes vyroue: and yet is there no man gyltie, of whome we myghte gene a recknyng of this vyroue. And whā he had sayd this, he let the congregation departe.

The twenty Chapter.

Nowe whan the vyroue was ceassed, **A**

Paule called the disciples vnto hym, and toke his leaue of them, and departed to go into Macedonia. And whā he had gone thorow those partes, and exhorted them with many woordes, he came into Brekelande, & there abode thre monethes. But whan the Jewes layd wayt for hym, he was about to sayle into Syria, he purposed to tourne agayne thorow Macedonia. There accompanied hym into Asia, Sopater of Berrea: and of Thessalonica, Aristarchus and Secundus, and Gaius of Derbe, and Timotheus: but of Asia, Tychicus and Trophimus. These went before, and taried for vs at Troada: but we sayled after the Easter dayes from

1. Tim. 1. 2.

Act. 21. 8

2. Tim. 4. c

phile

Philippos, vnto the fyfth daie, and came
withem vnto Troada, and taryed there se-
uen dayes.

Upon one of the Sabbathes, when the
disciples came together to breake breade,
B Paule preached vnto theim, wplynge^{ready} to
departe on the morowe, and continued the
preachynge vnto mydnyghte. And there
were many lyghtes in the chamber, where
they were gathered together. There sat a
younge man named Eurychos, in a wyne
dowe, & fell into a depe slepe (while Paule
was speakynge) and was ouercommen with
slepe, and fell downe from the thyrde losse,
and was taken vp dead. But Paule went
downe, and felle on hym, and embraced
hym, and sayd: Make nothyng adoo, for
his soule is in hym. Than wente he vp,
and brake the bread, and dydde eate, and
talked much with them, tyll the day brake,
and so departed. As for the younge man,
they brought hym alyue, and were not a
lyttell comforted.

3. Reg. 17. c
4. Reg. 4. d

† A. 11. 2. c
1. Cor. 11. b

But we went afore into the shyppe, and
sayled toward Asson, wplyng there to re-
ceauie Paule. For so had he appoynted, and
wold him self go on fote. Whā he was com-
to vs vnto Asson, we toke hym in, and cam
to Mitilenes, and sayled from thence, and
camme on the nexte daye ouer agaynste
Chios, and on the daye folowynge, wee
arry-

Act. 21.2
for the day
of Pentecost

arrived at Samos, and tarried at Tragen-
lion, and on the nexte day came we to Mi-
leton: for Paule had determyned to sayle
ouer by Ephesus, that he needed not to
spend the tyme in Asia: for he hasted to be
at Jerusalem 'vpon the Whytsonday', if it
were possible for hym.

Act. 19.2

But from Miletum, he sente vnto Ephe-
sus, and called for the Elders of the cōgre-
gation. When they were come to hym, he
sayde vnto them: Ye knowe sence the first
day that I cam into Asia, after what ma-
ner I haue ben with you at all tyme, & ser-
ued the Lord with al humblenes of mynd,
and with manny teares and tentations,
whiche hapned vnto me by the layenges
of wayte of the Jewes, howe that I haue
kept backe nothyng that was profitable,
but that I haue serued you, and taught
you openly and priuately from house to
house, and haue testified, both vnto the Je-
wes and to the Grekes the repentaunce
towarde God, and saythe towarde oure
Lorde Iesus.

Luce 24.3

Act. 21.2, b

2. Tim. 3.2

And now beholde, I go bounde in the
spirite vnto Ierusalem, not knowyng what
shall happen there vnto me, but that the
holy ghoste witnesseth in euery citee, and
saith, that bandes and troubles abide me
there. But I regarde none of them, no-
ther counte I my lyfe deerer than my self,
that

that I may fultyll my course with ioy, and the office that I haue receiued of the Lord Iesu, to testifie the Gospell of the grace of God.

And now behold, I know, that ye shall see my face no more, all ye, through whom I haue gone, and preached the kyngdome of God. Wherefore I take you to recorde this daye: that I am pure from the bloude of all menne: For I haue kepte nothyng backe, but haue shewed you all the counsell of God. Take hede therfore vnto your selues, and to all the flocke, among the which the holy ghost hath set you to be shepherds to feede the congregation of God, which he hath purchased thorough his owne bloude. For this I know, * that after my departyng there shall enter in among you greuous wolues, which shall not spare the flocke. Pee cuen: frome among youre owne selues shall men aryse, speakyng peruerse doctrine, to draw disciples after the. Therfore, awake, and remembre, that by the space of thre yeares, I ceased not to warne euery one of you, bothe nyghte and day, with teares.

And now brethren, I commend you vnto God, and to the woorde of his grace, which is myghtye to edifye you, and to geue you the inheritance among all them that are sanctified. * I haue not despyred siluer, &c.

2. Reg. 4. 18

four sheeres
to ruse

1. Tim 4. 3

2. Pet. 2. 2

Joan 13. C

4. Joan 2. C

2. Cor. 11. 3
& 12. 14

† Genes. 3. d
1. Cor. 9. b
3. Tels. 3. a

Ecles. 14.

Act. 21. a

uer, gold, or rayement of any of you. For
ye your selues knowe, that these handes
haue mynistred vnto my necessitees, and
theym that were with me. I haue shewed
you all thynges, how that so labouryng ye
ought to remembre the weake, & to remem-
bre the word of the Lord, how that he said:

• It is more blessed to geue, than to receue.
And whan he had sayd this, he kneeled
downe, • and prayed with theym all. But
there was muche weepying amonge them
all, and they fell about Pauls necke, and
kysed hym, and were sorie, moue of all be-
cause of the worde, whiche he had sayde:
that they shulde see his face no more. And
they accompanied hym vnto the Shyppe.

The xxi. Chapter.

Nowe whan it fortuneth that we had
launched forth, and were departed
from them, we came with a straight course
vnto Coon, and on the day solowynge vnto
Rhodis, and from thens vnto Patara.
And whan we founde a Shyp ready to sayle
vnto Phenices, wee wente aborde, and set
forth. But whā we came within the sight
of Cyprus, we left it on the left hand, and
sailed vnto Syria, and came vnto Tyre:
for there the Shyp shulde lay forth the ware.
And when we had founde disciples, we tar-
ried there seuen daies. • And they told Paul
shorowe the spirit, that he shoulde not go
vp

Act. 20. b

bp to Jerusalem. And it fortuned whan
we had fulfilled those daies, we departed,
and went our waies, and they all broughe
vs on our waie with wyues and chyldren,
tyll we were come out of the citee, and we
kneled downe vpon the Moze, * and praised. Actu. 21. c
And whan we had taken our leaue one of
an other, we toke shyp, but they tourned a-
gayne vnto theyrs. As for vs, wee ended
the course from Tyre, and came to Stro-
marda, and saluted the brethren, and abode
with them one daie.

B On the next day, we that wer with Paul
departed, and came vnto Cesarea, and en-
tered into the house of * Philyp the Euang- Actu. 6. 2
gelist (whiche was one of the seven) and 8. 3
abode with him. The same had foure dought- Isaie Deas
ters, whiche were vyrgins, * and prophes- tons
ied. And as we taried there mo daies, there Iohel 2. f
came downe frome Ieremy a prophete, na-
med * Agabus. Whā he was com vnto vs Actu. 11. c
he toke Pauls girdle, and bound his hādes
& feet, & sayd: Thus saierh the holy ghost:
* The mā whose girdle this is, shal the Je- Actu. 22. c
wes bynd thus at Jerusalem, and shal deli-
uer hym into the handes of the Genten.
Whā we herd this, bothe we and they that
were of the same place, besought him, that
he wold not go bp to Jerusalem. Then an-
swered Paule and sayd: What doo ye, we-
pyng, and breakyng my harte? * For I am Actu. 20. 3
ready

Mch. 6. b

ready not only to be bound, but also to dye at Ierusalem, for the name of the Lord Iesus. But whan he wolde not bee perswaded we ceased, and sayde: * The wyll of the Lorde be fulfilled. And after those dayes we were ready and went vnto Ierusalem. There came with vs also certayne of the disciples of Cesarea, & brought with them one of Cypres, named Aquason, an olde disciple, with whom we shulde lodge. Now whan we came to Ierusalem, the brethren receaued vs gladdely. On the nexte daye Paule went in with vs vnto James, and all the Elders came togyther. And whan he had saluted theym, he tolde by order, what God had done among the Heythen by his mynistracion.

Whan they herde that, they praysted the Lord, and sayd vnto hym: Brother, thou seest howe many thousand Iewes there are whiche beleue, and are all zelous ouer the lawe. But they are enformed agaynst the that thou teachest all the Iewes, whych are amonge the Heythen, to forsake Moyses, and sayest, that they ought not to circumcise theyr chylidren, nor to walke after the same custome. What is it therfore? The multitude must nedes come togyther, for they shall heare that thou art come. Do this therfore, that we saye vnto the. Wee haue foure men, whych haue a * bove on them

Nume. 6. b

them, take them vnto the, and purify thy
 selfe with them, & do the cost on them, that
 they may haue their heades: and they shal
 knowe, that it is nothyng, wherof they are
 enuouyned agaynst the, but that thou also
 walkest and keepest the lawe. For as tou-
 chynge them that beleue among the Hea-
 then, • we haue written, and concluded,
 that they shoulde obserue no suche, but only
 to keepe them selues frome the offeryng of
 Idols, from bloude, from strangled, and
 frome whordome. • Then Paule toke the
 men vnto hym, & was purified with them
 on the nexte daye, and entred into the tem-
 ple, declaryng, that he fulfilled the dayes
 of Purificacion, tyll there was an offeryng
 offered for euery one of them.

Act. 15. d

Act. 24. c

D But whan the seven daies were almoste
 fulfilled, the Jewes of Asia sawe hym in
 the temple, and moued all the people, layde
 handes vpon hym, & cried: Ye men of Is-
 raell, helpe, this is the man, that teacheth
 al men euery where agaynst our people, the
 law, & this place. He hath brought grekes
 also into the temple, and hath despyled this
 holy place. For they had scene • Trophi-
 mus the Ephesian with hym in the citee,
 hym they thought that Paul had brought
 into the temple. And all the citee was mo-
 ued, & the people ranne togyther. And they
 toke Paul, and drue him out of the temple,

Act. 20. a

2. Tim. 4. 5

ff. i.

and

and forthwith the doores were shut to.

Ifouldiors But whan they went about to kyll hym, tybnges came to the chiefe Capitayne of the company that al Jerusalem was moued. Which immediatly tooke souldiors & capitaynes vnto hym, & ranne in amonge them. Whan they sawe the capitayne and the souldiors, they left of smytyng of Paul.

Actu.21.b

Whan the capitayne came nye, he toke hym, and comaunded hym to be bounde with two chaines, & asked what he was, and what he had doone. One cryed this, an other that, among the people. But whē he coude not knowe the certaintee, bicause of the rumour, he commaunded hym to be caried into the castel. And when he cam to the steppes, it fortunied, that he was bozne of the souldiours, bicause of the violence of the people. For the multitude of the people

Luce 23.b

folowed after, and cryed: * Away with hym: When Paule was nowe to be caried into the castell, he sayd vnto the capitayn: May I speake vnto the? He sayde: Canst thou Breke? Art not thou the Egypti-

Ifpeake

an, whyche before these dayes madest an vproze, and ledest out into the wyldernes foure thousande priuy murderers? Paule sayde: I am a man, whiche am a Jew of Tharlis, a citisen of a famous citee in Asie: I beseeche the, suffice me to speake vnto the people. Whan he hadde geuen hym

**Actu.9.b
8c 22.a**

hym silence, Paule stood on the steppes,
and beckened with the hande vnto the peo-
ple. Now whan there was made a greate
silence, he spake vnto them in Hebrue,
and sayde:

The xxii. Chapter.

ME me, brethren, & fathers, heare myne
answere, whyche I make vnto you.
Whet they herde that he spake vnto them
in Hebrue, they kepte the more silence.

And he sayde: * I am a man whiche am a
Jewe, borne at Tarsis in Cilicia, and

Actu. 9. d
& 21. c

brought vp in this citee at the fete of Ba-
malvell, enfourmed diligently in the lawe

Actu. 5. c

of the fathers, and was feruēt mynded to
Godwarde, as ye are also this daye, * and

Actu 9. a

I persecuted this waie vnto the death. I
bounde theym, & deliuered them vnto pry-
son, both men & women, as the high preest

& 25. b

also dothe beare me wytnesse, & all the El-
ders: of whom I receued letters vnto the

1. Cor. 15. a

brethren, & went toward Damascon, that
I myght bring them, whiche were there,

Gal. 1. b

bounde to Ierusalem, to be punished.

But it fortunēd as I made my iourney,
and camme nye vnto Damascon, aboute

noone, sodenly there shone a great lyghte
about me from heuen, & I fell to the earth,

and herde a voyce, whiche sayde vnto me:
Saul, Saul, why persecutest thou me? I

answered. What art thou Lord? And he said
unto

I. I.

unto

Daniel 3.c
& 10.b

vnto me: I am Iesus of Nazareth whom thou persecutest. * As for them that were with me, they sawe the lyght & wer afraid, but they hearde not the voyce of hym that spake with me. I sayd: Lorde, what shall I doo? The Lorde sayde vnto me: Arise, and go into Damascus, there shall it bee told the of all that is appoynted the to do. But whan I sawe nothyng for the brightnesse of the lyght, I was led by the hande of theym that were with me, and came to Damascus.

Actu 9.b

* There was one Ananias, a deuoute man after the lawe, whiche had a good re-
pote of all the Iewes that dwelte there, the same came, and stepte vnto me, & sayd: Brother Saul, loke vp. And I looked vpon hym the same houre. He sayd: The God of our fathers hath ordeyned the before, that thou shuldest know his wyl, & see the thyng that is rightfull, and heare the voyce out of his mouthe: For thou halte bee his wyrt-
nesse vnto all men of tho thynges, whiche thou haste seene and heard. And now, why tarrest thou? Arise, and be baptyfed, and washe away thy synnes, and * call vppon the name of the Lorde.

Rom. 10.b

But it fortunied, that whan I was come agayne to Ierusalem, & prayed in the temple, I was in a traunce, & sawe hym. Then sayde he vnto me: Make haste, & get the
soone

Mark 10.b

soone out of Ierusalem: for they wyll not
 receaue the wytnesse that thou bearest of
 me. And I sayd: Lorde, they them selues
 knowe that I put in pryson, and bette in
 euery synagoge them that beleued on the.
 And whan the bloud of Steuen thy wytnesse
 was shedde, I stode by also, and con-
 sented vnto his deathe, and kepte the ci-
 ties of them that slewe hym. And he said
 vnto me: So thy waye, for I wyll sende
 the farre, among the Heathen.

Act. 9. d

Act. 7. g
 & 8. a

Act. 13. a
 Galat. 1. c
 Ephes. 3. a

They gaue hym audience vnto thys
 woorde, and lifte by their voyce, and sayd:
 C Away with suche a felowe from the earth,
 for it is 'not reason' that he shoulde lyue.
 But as they cryed, & cast of their cloathes,
 and threwe dust into the ayre, the capitayn
 bad bynge hym into the castell, and com-
 maunded hym to bee beaten with rodde,
 and to be examined, that he myght know,
 for what cause they cried so vpon him. And
 whan he bounde hym with thonges, Paul
 sayde vnto the vnder capitayne that stode
 by: Is it lawfull for you to scourge a man
 that is a Romayne, and vncōdemned?
 When the vnder capitayne hearde that, he
 went to the vpper capitayne, & tolde hym,
 and sayde: What wylt thou do? This mā
 is a Romayn. Than came the vpper capi-
 tayne, & sayd vnto hym: Tell me, art thou
 a Romayn? He sayd: Yea. And the vpper

f. p. 223

Act. iii.

capit.

was free

Act. 23. d

capitayn answered: With a great summe obteyned I this freedome. But Paule said: As for me, I am 'a Romayn' borne. Then strayght waye departed from hym, they that should haue examined hym. And the chiefe capitayne was astrayde, whan he knewe that he was a Romayne, & because he hadde bounde hym. On the nexte daye wolde he knowe the certayntee, wherof he was accused of the Jewes, and he loosed hym frome the bondes, and commaunded the hye priestes and all theyr counselle, to come togyther, & brought Paule forth, and set hym among them.

The xlii. Chapter.

Act. 24. b

Jerem. 22.2
Iord. 28.2

Deute 29.2

Exod. 22.2

Paule behelde the counsell, and sayde: **V**e men and brethzen. * I haue lyued with all good conscience before God, vnto this daie: * But the high prieste Ananias comaunded them that stode aboute hym, to smyte hym on the mouth. Than sayde Paul vnto hym: God shall smyte the, thou paynted walle. Syttest thou and iudgest me after the lawe, and commaundest me to bee smytten, contraye to the lawe? And they that stode aboute hym, sayde: Keuylest thou Gods hygh Priest? And Paule sayde: Brethzen, I wyll not that he was the hygh Priest. For it is written: * The Ruler of thy people thou shalt not curse. **Bu**

But whan Paul knew, that the one part was Saduces, and the other part Phariseis, he cryed out in the counsell. Ye men and brethren, * I am a Pharisey, and the sonne of a Pharisey, * Of hope, and resurrection of the deade am I iudged. And whan he had so sayde, there arose a dissencion betwene the Phariseys & the Saduces, and the multitude was diuided: * for the Saduces say, y there is no resurrection nother Angell, nor spirite: but the Pharyseys graunt bothe. And there was made a greut crye. And the Scribes of the Phariseys secte, stode vp, and stroue, & sayde: We fynde no euyl in this man. * But yf a spirite or an angel haue spoken vnto hym, let vs not stryue agaynst God.

Philip. 3. 9
t Act. 4. 13
6. 13 26. c

Math. 22. 3
Mark. 12. 13
Luce. 20. 3

Jerusalem

Act. 12. 13

But whan the dissencion was great, the upper capitayne feared that Paul shoulde haue ben plucked asunder of them, & commaunded the souldiours to go downe, and to take hym from them, and to bryng hym into the castell. * But in the nyghte following, the Lorde stode by hym, and sayde: Be of good chere Paul, for as thou hast testified of me at Jerusalem, * so must thou testifie at Rome also.

Act. 16. 13
2. 13

2. Tim.

Now whan it was day, certayne of the Jewes gathered the multitude together, & made a bowe, nother to eate nor drinke, tyl they had kyllled Paul. They were more than

ff. lxx.

four

forty, whiche had made this conspiration. These come to the hie priestes and Elders, & sayde: We haue bounde our selues with a votte, that we wyll eate nothyng, tyll we haue slayn Paul. Nowe therfore geue ye knowledge to the vpper capitayn, & to the counsell, that he may bryng him forth vnto you to morowe, as though ye wolde heare hym yet better: As for vs, we are ready to kyll hym, or euer he come nye you.

But when Pauls sisters sonne heard of C their laiynge awayte, he came, and entred into the castell, & tolde Paul. So Paul called vnto him one of the vnder capitaynes, and sayde: Bringe this yonge man to the vpper capitayne, for he hath somwhat to saye to hym. He tooke hym, and brought him to the vpper capitayne, & sayde: Paul the prisoner called me vnto hym, & prayed me to brynge to the this yonge man, which hath somwhat to saye vnto thee. Then the hye capitayne rooke him by the hande, and went asyde with him out of the waye, and asked hym: What is it that thou haste to saye vnto me? He sayed: The Jewes are agreed together, to desyre the, to let Paul be brought forth to morow befoze the counsell, as though they wolde heare hym yet better. But folow not thou their myndes, for there lay wait for him, mo then xl. men of them, which haue bound the selues with
a votte

a bothe, nother to eate nor drinke, tyll they haue slayne Paul: and euen now are they ready, and looke for thy promise.

Then the vpper capitayne let the ponge man departe, and charged hym to tell no man, that he had shewed hym this. And he called vnto hym two vnder capitaynes, and sayd: Make redy two hundreth souldiours, that they maye go to Cesarea, and thyscoze and ten horsemen, and two hundred spearmen, at the thirde houre of the nyght, and deliuer them beastes, that they may sette Paule thereon, and byng hym safe to Felix the debitee: and wrote a letter on this maner.

Claudius Lysias vnto the most mightye 'debitee' Felix, gretyng. * The Jewes had taken this man, & wolde haue slayne hym, than came I with souldiours, and receaued hym, and perceaued that he is a Romaneyne. And whan I woulde haue knowen the cause, wherfoze they accused hym, * I brought hym into their counsell: than perceaued I, that he was accused about questions of theyr lawe. But there was no accusation worthe of deathe, or of bondes. And whan it was shewed me, that certayn Jewes layde wayte for hym, I sente hym straight way vnto the, and commaunded the accusers also, that loke what they had agaynst hym, they shoulde tell the same before

[Ruler]
Actu. 21, d

Actu. 22, c

ff. v.

fore the. Farewell.

The souldiours (as it was commanded them) tooke Paule and broughte hym to Antipatras. But on the nexte daye, they lefte the horsemen to goe with hym, and turned agayne to the castell. Whan these came to Cesarea, they deliuered the letter vnto the debitee, and presented Paule before hym also. Whan the debitee had red the letter, he asked of what countrey he was. And whan he understode that he was of Cilicia, he sayde: * I wyll heare the, whan thyn accusers are come also. And he commaunded hym to be keppe in Herodes iudgement house.

Act. 23. 2
& 25. c

The xxiii. Chapter.

After fyue daies the hye priest Ananias came downe with the Elders, and with the oratour Tertullus, whiche appeared before the debitee agaynst Paul. Whā Paul was called forth, Tertullus began to accuse hym, and sayd: Seynge that we lyue in greate peace by the meanes of the, and that manny good thynges are doone for this people throught thy prouidence (most myghty Felix) that allowe we euer and in all places with all thanks. Not withstanding that I be no more tedious vnto the, I praiſe the, that of thy curtesy thou wouldest heare vs a fewe wordes.

We haue founde this man a pestilent fellowe

low, and a stirrer vp of sedition among all the Jewes, thorow out all the world, and a maynteyner of the secte of the Nazarees; and hath taken in hand also to suspende the Temple, whome we toke, and woulde haue iudged hym accordynge to our lawe. But Lysias the hye capitayne came vpon vs, and with greate violence deliuered him out of our handes, and commaunded his accusers to com vnto the: of whom (if thou wilt enquire) thou mayst haue knowlege of al these thinges, wherof we accuse hym. The Jewes likewise affyrmed, and sayde, that it was euen so.

Act. 21. 4
[possure]

But Paul (when the deputie had beckned vnto hym, & he shuld speke) answered: Seyng I know that thou hast ben iudge notw many yerres amodg this people, I wyl not be afrayde to answer for my selfe, bycause that thou maist know, that there are yet no more but twelue daies sence I came vp to Jerusalem to worshyp, and that they no-
ther found me in the temple, disputyng with any man, or makyng any bpore amonge the people, nor in the Synagoges, nor in the citee: nother can thei proue the thinges wherof they accuse me. But this I cōfesse vnto the, that after this waie, which they call herisy, so worshyp I the god of my fathers, that I beleue all that is wrytten in the lawe and in the prophetes, and haue hope

Act. 21. 6

Matt. 10. 3
Marc 8. 6
Luce 12. 2

Exod. 3. 2

Math 22. c

Act. 23. a

Roma. 15. d

2. Cor. 9. a

Act. 21. c

sent doyng

Act. 23. a

Jerem. 39. c

Act. 27. a

28. b

hope towarde God, that the same resurrection of the dead (whiche they theym selues looke for also) shall bee bothe of the iuste and vniuste. Therefore studie I to haue alway a clere conscience towarde God and towarde men.

* But after manny yeares I camme and brought almesse vnto my people, and offering; wherupon they founde me purified in the Temple without any maner rumoure or vniquietnesse. Howe be it, there were certayne Jewes out of Asia, whiche shuld bee here present befoze the, and accuse me, yf they had ought agaynst me: or els let the same here say, if they haue founde any vni righteousnesse in me, while I stande here befoze the counsell: excepte it bee for this one worde, that I cried standyng among theim: Of the resurrection of the deade, am I iudged of you this day.

When Felix herd this, he deferred them, (for he knewe very well of that waie) and sayde: When Lysias the vpper capitayn commeth downe, I wyll enquire out your mattier. * But he commaunded the vnder capitayne to kepe Paule, and to lette hym haue rest, and that he shoulde forbide none of his acquaintance to minister vnto hym, or to come vnto hym.

But after certayn daies came Felix with his wyfe Drusilla, whiche was a Jewesse, and

and called for Paule, and hearde hym of
 the saythe in Christe. Howe bee it, whan
 Paule spake of rightousnesse, and of cha- preached!
 nitee, and of the iudgement to come, Felix
 trembled, and answered: So thy way for
 this tyme, Whan I haue a conueniente
 tyme, I wyll sende for the. He hoped also,
 that money shulde haue been geuen hym of
 Paule, therfore called he ofte for hym, and
 communed with hym. But after two yea-
 res came Portius Festus in Felix roume.
 Yet Felix wyllynge to shewe the Jewes a
 pleasure • left Paule ⁱⁿ bounde.

Actu. 25. 6
 in prysont

The xrb. Chapter.

A Nowe whan Festus came into the coun-
 trey, ouer thre daies he went by from
 Cesarea to Jerusalem. Then appered the
 hye priestes and the cheefe of the Jewes be-
 fore hym against Paul, and intreated hym
 and despyred sauour agaynst hym, that he
 wold send for hym to Jerusalem, and laide
 wayte for hym, that they myght slea hym
 by the way. Than answered Festus, that
 Paule shulde be kepte at Cesarea, but that
 he hym selfe woulde shortly go thither a-
 gayne. Let them therfore (said he) whiche
 are able amonge you, come down with vs
 to accuse the mā, if there be ought in hym.

Whan he had taried among them more
 than ten daies, he went downe to Cesarea
 And on the nexte daye he sat downe in the
 iudge

Act. 24. b
25. c

iudgement seate, and commaunded Paule to be brought. Whan he was com, the Iewes, which were come dothne from Ierusalem, stode rounde about hym, & brought many and greuous quarels against Paul, whiche they coude not proue, whyle he answered for hym self: * I haue nother offended ought agaynst the lawe of the Iywes, nor agaynst the temple, nor agaynst the Emperour.

But Festus wyllyng to shew the Iewes a pleasure, aunswered Paule, and sayde: B Wylte thou go vp to Ierusalem, and there be iudged of these thynges before me? But Paule sayde: I stande at the Emperours iudgement seate, where I ought to be iudged: to the Iewes haue I done no harme, as thou also knowest very wel. If I haue hurt any mā, or comitted any thing worthe of death, I refuse not to dye: But if there are no suche thynges as they accuse me of, than may no man delyuer me vnto theim. I appeale vnto the Emperour. Than spake Festus with the 'councell', and answered: Thou haste appealed vnto the Emperour, to the emperour shalt thou go.

[deliberation]

After certayn days came kyng Agrippa and Bernice to Cesarea to welcome Festus. And whan they had tarried there many dayes, Festus reherfed Pauls cause: Act. 24. c vnto the kyng, and sayde: * There is a man

ma left boord of Felix : for whose cause the
hygh preestes and elders of the Jewes ap-
peered before me, whan I was at Jerusa-
lem, and delyred a sentence agaynste hym.

Unto whom I answered : • It is not the
maner of the Romaynes to delyuer any
man that he shulde peryshe, before that he,
whyche is accused, haue his accusers pre-
sente, and receaue lybertee to answer for
hym selfe to the accusation. Whan they
were come hyther togyther, I made no
delay, but sat the next daye in iudgement,
and commaunded the man to be broughte
foorth. • Of whom, whanne the accusers

Deute. 17. 2

stode vp, they brought no accusation of
suchethynges as I supposed : but had cer-
tayne questyons agaynste hym of theyr
owne superstitions, & of one Iesus deade,
whom Paul affyrmed to bee aloue. Howe
be it, bycause I vnderstode not the questio,
I asked hym, whether he wold go to Je-
rusalem, and there be iudged of these mat-
ters. But whan Paule had appealed, that
he myghte bee kepte vnto the knowlage
of the Emperoure, I commaunded hym
to bee kepte, tyll I myght sende hym to
the Emperour.

Act. 25. 3

Agrippa sayde to Festus I would sayne
D here the man also. He sayde : To morowe
halt thou here hym. And on the next daie
cam Agrippa & Bernice with great pompe
and

Act. 27. b
 & 26. c

and went into the common halle with the capitayns and chief men of the citee. And at Festus commaundemente, Paule was brought forth. And Festus sayd: Kyng Agrippa, and all ye men, whyche are here with vs, ye see this man, about whome all the multitude of the Jewes haue intreated me, bothe at Jerusalem, and here also, and cryed, that he ought not to lyue any longer. But when I perceaued that he had done nothyng worthy of death, & that he hym selfe also had appealed vnto the Emperour, I determyned to sende hym, of whome I haue no certayne thyng to write vnto my Lorde. Therfore haue I caused hym to be brought forth, before you specially before the (O kyng Agrippa) that after examination hadde, I myght haue somewhat to write. For me thynke it an vreasonable thyng to sende a prisoner, and not to shewe the causes, whyche are layd agaynst hym.

The xxvi. Chapter.

Agrippa sayd vnto Paule: Thou hast leaue to speke for thy self. Then Paul stretched forth the hand & answered for him selfe: I thynke my selfe happy (O kynge Agrippa) bycause I shall answer this daye before the, of all the thynges, whereof I am accused of the Jewes: specially for so muche as thou arte experte in all customes and questions, which are among the Jewes. Where

patiently.

My living truly from my youth bp (both it was led from the beginnyng amōg thys people at Ierusalem) know all the Iewes which knewe me afore at the fyrst, if they woulde testify: For after the moste strayte sect of our Jewyshe lawe, I lyued a Pharisey. And nowe stande I, & am iudged, because of the hope of the & promise, that was made of God vnto our fathers, vnto the which (promise) our twelue tribes hope to come, seruyng God instantly, daye and nyght. For the which hopes sake) O kyng Agrippa,) I am accused of the Iewes. Wherefore is thys iudged amonge you, not to be beleued, & that God rayseth vp the dead.

Actu. 23. a
Ph. 3. a
& Gene. 3. c
& 22. c
Deut. 18. c
Psalm. 15. b

Ioan. 11. c

I also verely thought by my selfe, that I ought to do many contrary thinges, cleane agaynst the name of Iesus of Nazareth, which I dyd at Ierusalē, when I shut vp many saucris in prison, wherby I receued authoritee of the hygh preestes. And whē they shoulde be putte to death, I brought the sentence. And thoroowe all the Synagoges I punyshed them ofte, and compelled them to blaspheme, & was exteadynge mad vpon them, and persecuted them euen vnto straunge cyties Aboute whiche thynges as I wente towarde Damascon, wth authoritee and lycence of the hygh
Bg. i. preestes

Actu. 8. a
& 9. a
& 22. a

Γαυλ

processes, euen at mydday (o kyng) I saw in the way, that a lyght from Heauen (clerer then the brightnesse of the Sonne) shyned rounde aboute me, and them that iournyed wryth me.

But when we were al fallen dolne to the earth, I herde a voyce speakynge vnto me, and sayeng in Hebrue: Saul, Saul, why persecutest thou me? It shall be harde for the, to kycke agaynste the prycke. But I sayd: Lord, who art thou? He sayde: I am Iesus who thou persecutest. But ryle vp, and stande vpon thy feete, for therfore haue I appeared vnto thee, that I myght ordayne thee to bee a minister and wrytes of it that thou hast secne, and that I wyl yet cause to appeare vnto thee. And I wyl deliuer the from the people, and from the Heathen, among whom I wyl now sende thee, to open theyr eyes, that they maye turne from the darkenesse vnto the light, and from the power of the deuyl, vnto God, that they maye receaue forgynesse of synnes, and the inheritaunce with them that are sanctified by fayth in me.

Isa. 60. 2

Isa. 60. 2
dient. 1

Act. 2. 1
3. 17. 6

Wherefore (O kyng Agrippa,) I was not faithlesse vnto the heauenly visiō, but shewed it fyrst vnto them at Damascon, & at Ierusalem, & in al the coastes of Jewry, & to the Heathen, that they shulde do penance, & turne vnto God, & to do the ryght workes

bookes of penance. For this cause the
 Jewes tooke me in the Temple, & went a-
 bout to kyll me. But through the helpe of
 God lent vnto me, I stand vnto this day,
 and testify, both vnto small and great, and
 say none other thyng, then that the Pro-
 phetes haue sayde (that it shoulde come to
 passe) and Moses, that Christ shuld suffre,
 & be the sygn of the resurrection from the
 dead, and shew lyght vnto the people, and
 to the Heathen.

^E When he thus answered for him self, Fe-
 stus sayde with a loude voyce: Paul, thou
 art besydes thy selfe, much learnig maketh
 the mad. But Paul sayd: I am not mad,
 (most deare Festus) but speake the wordes
 of truth & sobrenesse: for I kyng knoweth
 this well, vnto whom I speake freely. For
 I thinke that none of these thynges is
 hyd from him: * For this was not done in ^{Ioan. 18. 6}
 a corner. Beleuest thou the Prophetes, O
 king Agrippa? I know that thou beleuest.
 Agrippa sayde vnto Paul: Thou perswa-
 dest me in a part, to be com a Christe. Paul
 sayde: I woulde to God, that (not only in
 a parte, but altogether,) I might persua-
 de not the only, but all thē that heare me this
 day, to be such as I am, these bōdes except.
 And when he had spoken this, the kyng
 rose vp, & the Deputie and Bernyce, & they
 that sat with them, & went asyde, and tal-
 ked

ch. xxvii.

Act. 23. b
8. 25. d

ACTES.

ked together and sayde: * This man hath done nothyng that is woorthy of deatch or of bondes. But Agrippa sayde vnto Festus: This man might haue ben loosed, if he had not appealed vnto the Emperoure.

The xxvii. Chapter.

When it was concluded that we shulde sayle into Italye. They deliuered Paule & certayne other prisoners to ynder Capitayne, named Iulius, of the Emperours sculdours. And when wee were entred into a Myppe of Adramis, to sayle by Asia, wee loosed from lande. And there was with vs one * Artakarcus, oure of Macedonia of Thessalonica, on the next daye wee came vnto Sydon. And Iulius entreated Paul curteously, & gaue hym libertye to go to his frendes, & to refreshe him selfe. And from thence launched we, and sayled harde by Cypres, (because the wyndes were agaynst vs) and sayled ouer the see of Cilicia and Pamphilia, & came to Myra in Licia.

Colos. 4. a

Act. 24. c
8. 28. b

And there the vnder capitayne founde a Myppe of Alexandria, readye to sayle into Italye, and put vs therein. And when wee had sayled slowely, & in many dayes were scarcely come ouer agaynst the Sydon (for the wynd withstode vs) we sayled by Candye, nye vnto the cite of Salmo, & came scarcely beyonde it. Then came wee to a place

place, whiche is called Goodhauen, nye where vnto was the cytie Lasca. Now when muche tyme was spent, and saylynge was now ieoperdous, because that they also had fasted ouerlonge. Paule exhorted them, and sayd vnto them: Syrs, I see that thys saylynge wyll bee wryth hurte and muche dammage, not onely of the ladyng and of the shippe, but also of oure lyues.

B Neuerthelesse the vndercaptayne beleued the gouernoure of the shippe and the master, moze then it, that was spoken of Paull. And for so muche as the hauen was not commodious to wynter in, the moze parte of them toke counsell to depart thence, if by any meanes they might come to Phenices to wynter there, whiche is an hauen of Landy, towarde the Southweste & Northweste wynde. Whan the Southwynde blew, they supposyng to haue had theyr purpose, loosed vnto Asson, and sayled past all Landye.

But not longe after, there rose agaynst theyr purpose, a flowe of wynde, whiche is called the Northeaste. And whan the shippe was caught, and coulde not resyst the wynde, we let her go, & droue with the wether. But we came to an Ile, named Claudia, where we could scarce get abote. Whiche they toke bp, and vsed helpe, and

sonder gic
cyngh

bound it vnder, harde to the ship, fearyng
lest thei shuld haue fallen into the Syrtes.
and let downe the vessell, & so were carped.
And when we had bidden a great tempest,
on the nexte day we made an outcastynge:
and on the thyrde day, with our owne han-
des we cast out the tacklyng of the shippe.
But when nother sonne, nor starres ap-
peared in many dayes, and no small tem-
pest laye vpon vs, all the hope of our lyfe
was taken away.

And after longe abstinence, Paul stode
forth in the myddes of theym, and sayde:
Syrtis, ye shoulde haue hekened vnto me,
and not to haue loosed frome Lande, and
not to haue brought vs this harme & losse.
And now I exhort you to be of good che-
re, for there shall none of our lyues perishe,
but the shippe only.

Act. 25. b

Act. 28. 2

For this nyght stode by me the Angell
of God, (whose I am, & whom I serue,)
and sayde: Feare not Paul, & thou muste
be brought before the Emperour. And lo,
God hath geuen vnto thee all theym that
sayle with thee. Wherefore, Syrtis, bee of
good cheere: for I beleue God, that it shall
come so to passe, as it was tolde me. How-
beit, we must be cast into a certayn plande.

But when the fourteenth nyght came, as
we wer carped in Adria, about midnight,
the shypmen decemed, that there appeared
some

some countrey vnto the, and they cast out the lead, and founde it twentye faddoms: and when they were gone a lytle farther, they cast out the lead agayne, and founde syttene faddoms.

D Then fearynge lest they shoulde fall on some rocke, they cast foure ankres oute of the sterne, & wished for the day. When the shipmen were about to flye out of the ship, & let downe the boate into the sea, (vnder a colour as though they would cast ankres out of the fore ship) Paule sayde vnto the vnder capitayne & to the souldiers: Except these byde in the ship, ye can not be saued. Then the souldyers cutte of the rope from the boate, and lette it fall. And when it began to be day, Paule exhorted them all to take meate, and sayd: To day is the fourteenth day that ye haue tarped and continued fastyng, and haue receaued nothyng: Wherefore I pray you take meate for your health: * for there shall not one here fall from the head of any of you. And when he had thus spoken, he tooke bread, * & gaue thanks to God before them al, & brake it, and beganne to eate. Then were they al of good there, and toke meate also. We were altogether in the ship, two hundred, threescore and syttene soules. And when they had eaten ynough, they lightened the ship, and cast out the wheate into the sea.

Ag. iiii.

When

Math. 10. 8
Luc. 12. 2

* Marc. 6. c
Sc. 8. a
Iohn. 6. 2
1. Tim. 4. 2

Whan it was daye, they knewe not the land. But they spied an haven with a banke, into which they were minded (yf it were possible) to thrust in the shyppe. And whan they had taken vp the anchors, they committed them selues to the sea, and loosed the rudder bandes, and hopped by the maine sayle to the wynde, & dree towards lande. And whan we chaunced on a place whych had the sea on both sydes, the shyp dashed vpon it. And the fore parte abode faste vnmoued, but the hinder parte brake thorow the violence of the waues.

The souldiers counsell was to kyl the prisoners, lest any of them whan he hadde swymmed out, shulde flye away. But ynder captaine, wylling to saue Paul, kepte them from their purpose, & commaunded that they which could swymme, shuld cast them selues fyrst into the sea, & escape vnto land: & the other, some on boordes, some on broken peeces of the shyp. And so it came to passe, that all the soules came safe vnto lande.

The. xxviii. Chapter.

Act. 27, c

And whan we were escaped, we knewe that the Isle was called Melite. As for the people, they shewed vs no lytle kyndnesse: for they kyndled a fyre, and receaued vs al, because of the rayn that was come vpon vs, and because of the colde. Whan Pawle had gathered a bundel of
sticks

Riches & laid the on the fyre, there came a
 bypper out of the heate, and lept on Pauls
 hande. Whan the people sawe the beast
 hange on hys hande, they sayed amonge
 them selues: Thys man must nedes bee a
 murtherer, whom vengeance suffreth not
 to lyue, though he haue escaped y^e see. But
 he shoke of the beaste in the fyre, * and LUC. 19. B
 felte no harme. How be it, they wayted,
 whan he shoulde haue swollen, or fallen
 downe dead sodenly. But whan they had
 looked a great whyle, and sawe that there
 hapned no harme vnto hym, they chaun-
 ged theyr myndes, and sayd * that he was ACT. 14. B
 a God.

In the same quarters the chief man of y^e
 Ile, whose name was Publius, had a lord
 ship: the same receaued vs, and lodged vs
 thre dayes curteously. It fortuned whan
 Publius father laye sycke * of the feuers MATH. 8. B
 and of a bloudy fluxe. Paule went in vnto
 hym, and prayed, and layed the handes on
 hym, and healed hym.

B Whan this was done, other also whych
 had diseases in the Ile, came, and were
 healed. And they dyd vs greate honoure.
 And whā we departed, they laded vs with
 thinges necessary.

After thre monethes we sayled in a
 shippe of Alexandria, whiche had wyntred
 in the Ile, & had a badgc of Castor & Pol-
 lux.

lux. And when we came to Syracusa, we
 taried there thre dayes. And whan we had
 sayled aboute, we came to Rhegium, and
 after one day whan the southwynde blew,
 we came to Puteolis, where we found bre-
 thren, and were desyred of theym to tarry
 there seuen days, and so cam we to Rome.
 And from thence whan the brethzen herde
 of vs, they came forth to mete vs to Api-
 forum, & to þe tauernes. Whan Paul
 sawe theym, he thanked God, and waxed
 bolde. But whan he came to Rome, the
 vnder capitayne deliuered the prisoners to
 the chief capitayne. * As for Paule he had
 leue to bide alone w one soldior & kept him
 After thre dayes it fortunied, that Paule
 called the chiefe of the Iewes togyther.
 And whan they were come, he sayde vnto
 them: Ye men and brethzen, * I haue com-
 mitted nothyng against our people, nor as-
 gainst the lawes of the fathers: & yet was
 I bounde, deliuered out of Ierusalem in-
 to the Romans handes, which whan they
 had examined me, woulde haue let me go,
 for so muche as there was no cause of deeth
 in me. But whan the Iewes spake the con-
 trary, I was constrayned to appeale vnto
 the Emperour: not as though I had ought
 to accuse my people of. For this cause haue
 I called you, euen to see you and to speake
 with you: beccause that * for the hope of
 Ieracilly

Actu. 15. a

Actu. 24. c
 & 27. a

Actu. 24. b
 & 25. b
 & Actu. 23. c

Actu. 27. a
 & 26. a

Israel, I am bounde with this chayne. They sayd vnto hym: We haue nother receiued letter out of Ieruzym concerning the, nother cam there any of the bretheren, that shewed or spake any harme of the. But we wyll heare of the, what thou thynkest: for we haue herd of this sett, that euery where
 * it is spoken agaynst. And whan they had appoynted hym a daye, there came many vnto hym in to his lodgyng: vnto whome he expounded the kyngdome of God, and preached vnto theim of Iesu, oute of the
 * lawe of Moyses, and out of the prophetes, euen from mornynge vntyll the euen.
 * And some beleued the thyng that he said, but sonie beleued not.

Luc. 2. c

Gen. 3. c

act. 17. a

D But when they agreed not among them selves, they departed, whan Paule hadde spoken one worde: full well hath the holy ghost spoken by the prophete Esai vnto our fathers, and sayd: Go vnto this people, and saie: * With eares ye shal heare, and not vnderstand: and with eyes shal ye see, and not perceaue. For the hart of thys people is waxed grosse, and they heare hardely with theyr eares: and their eyes haue they closed, that thei shulde not ones see with theyr eyes, & heare with theyr eares, & vnderstand in theyr hartes, & be conuerted, that I mighte heale the. Be it knowe therfore vnto you, that this saluatiõ of
 God

esa. 6. b.

Math. 13. b

Marc. 4. a

Luc. 8. b

Ioan. 12. c

Rom. 11. b

God is sent vnto the Heythen, and they
shall heare it. And whan he saied that, the
Iewes departed, and had a great disputa-
cion among them selues. But Paul abode
two hole yeares in his owne hyred
dwelling, and receaued all them
that came vnto him, prea-
ching the kingdom
of God, and
teaching
those thinges, which concerne
the Lorde Jesus, with all
boldnesse, vnforbidden.

The ende of the Actes of the Apo-
stles, written by S. Luke, which
was present at the doyn
ges of them.

(3)

As muche as certayn leaues being here vacant
and in fillinge the same wolde with some conue-
nient thinge profite the Reader, I haue therfore
thought good to adde hereunto a table describing the order
and tymes of thinges touched by Saint Luke in thacts
of the Apostles, as ensueth.

OF TYMES.

The ye: res of the Empe: rors of Rome	The ye: res of the Wesiden: res of the Jewes	The ye: res of the He: rodians	Yeares of Chry: stes In carna: tion	Yeeres of Saynte Paul the apostle
Liberius	Pilate	Herode	Christe	Paule
18	5	27	33	

In this yere, Christ suffred: arose frome
the dead: ascended into heauē, from thence
he sendeth vnto his Apostles & holy ghost:
the Apostles do assemble and gather a cō-
gregation vnto the Lorde Christ, and do
perysht in persecution. S. Steuen
also was stoned.

19	6	28	34	1
S. Paul is conuerted vnto Christ by Da- mascus: frome thence departed into Ara- bie, to preache the Gospel. Samaria also dothe receaue the doctrine of Christ.				

20	7	29	35	2
Philip dothe preache the Gospell vnto the cyties by the sea syde, and doth cōuert the Prince of Ethiope.				

21	8	30	36	3
The Gospel is preached to the Syrians and Pheniciās, of those that were disper- sed and fled from Ierusalem.				

22	9	31	37	4
S. Paule retourned out of Arabia, and cometh vnto Ierusalem: frome thence, he goeth into Cilicia.				

THRE ORDER.

23	Marcel.	32	38	5
----	---------	----	----	---

S. Peter cometh vnto Aioda, after that was he called of Cornelius, to come vnto Cesarea, where he dyd baptise there: from thence he wēt to Ierusalē, geuyng answer to eche one that entred in question w hym.

Cadus	Pdetron.	33	39	6
-------	----------	----	----	---

Antioche in Siria is cōuerted vnto Christ the Apostles sent thyther Barnabas.

2	2	34	40	7
---	---	----	----	---

S. Paule dorthe rebuke S. Peter at Antioche: for Barnabas hadde brought Paul out of Therla thyther. Wher vnto also Agabus came, speakyng of dearthe that was to come. Paule & Barnabas dyd succour them of Ierusalem.

3	3	35	41	8
---	---	----	----	---

Paule & Barnabas: by cōmaundement of the holy ghost, wer sent frō Antioche, to preache the Gospell vnto the Heathens.

4	4	36	42	9
---	---	----	----	---

Claudius	Agrippa	All things pertaing to this king, was giuē vnto Agrippa.	43	10
4	2		44	11
3	3		45	12

This yere was James the elder, beheaded at Agrippa, & Peter caste in prison, was deliuered by the power of the Angel. This kynge also dyed.

4	Fadus	derthe	46	13
---	-------	--------	----	----

In those yeres are Cy prius. Pam philia, Pisi dia, and Ly caonia conuerred.

OF TYMES

Paule and Barnabas, after they pre-
chyng, returned vnto Antioche, wher they
continued many a day w the congregatiō.

5	2	Felix aboutē this time cam	47	14
6	3	into Syria	48	15

About the beginnyng of thys ycare, toke
paul & Barnabas theyr tourney thozough
Phenicia & Samaria vnto Jerusalem, to
the synode or counsell. After that, they re-
turned vnto Antioche. Paul goeth vnto
Cilicia and Lycaonia.

7	Tib. Alex.		49	16
8	2		50	17

In those yerres were conuerted, the coun-
treys of Phrygia, Galacia, Mysia. From
Troia he wēt by water into Macedonia &
couerted the cities, namely Philippos, A-
polonia, Amphipolim, Thessalonia. Athens

9	3		51	18
10	Cumanus	Xarippa the yonger	52	19

He cometh
to Corins
thus.

Paul goeth by sea vnto Jerusalem: from
thence he cometh agayne vnto Antioche,
frome Antioche he visiteth the congrega-
tions, of hyr in tyme past constituted in
Galacia and Phrygia.

11	Felix	2.	53	20
12	2	3	54	21
13	3	4	55	22
14	4	5	56	23

He cometh
to Ephesus.

Cometh ouer into Grecia. From thence

THE ORDER

about Easter, in his. 22. yeare, he goeth by sea into Syria, & cometh about Pethecost vnto Jerusalem. There he is imprisoned of the Jewes, set at libertye immediatly of Cl. Liya tribunus, & is sent vnto Cesarea to Felix. Is kept i custody of Felix. ii. yer.

Nero	Por Fectus	6	57	24
------	------------	---	----	----

Festus cometh about May in to Judea, befoze whom he pleadeth his matter: after that befoze Festus, & Agrippa the kyng. He is sent vnto Rome in Italy.

The, 2 yere
of Nero cas
me Paul to
Rome
2 no yeres
he remays
nech in se ce
pyson.

The beqons
syna of the
fyste perjes
cution of
chrisse men,

2	2	7	58	25
3	3	8	59	26
4	Albinus	9	60	27
5	2	10	61	28
6	3	11	62	29
7	4	12	63	30
8	5	13	64	31
9	Florus	14	65	32
10	2	15	66	33
11	3	16	67	34
12	4	17	68	35
13	5	18	69	36
14	Vespasi anus dux.	19	70	37

After that S. Paule had preached the go pell of Christ, boch in the East & West, about. 37 yeres, was he in the last yere of Nero the Emperoure, beheaded at Rome, with thes worde.

FINIS.

THE EPISTLE

OF THE APOSTLE SAINT

Paule to the Romaynes.



PAULE, the ser-
uant of Iesus Christe,
called to be an Apostle,
+ put apart to preache
the Gospelle of God,
(whych he promysed
afore by his prophetes
in the holy^r scriptures¹)

Actu. 13. a

Deut. 18. c

Actu 25. d

Scriptures

that make

mention

Math. 1. a

2. Tim. 3. a

as perrays

nyng to

of his sonne, whiche was begotten of the
seede of Dauid^r after^r the fleshe: and mighti-
ly declared to bee the sonne of God, after
the spirite, which sanctifieth, sens the time
that he rose agayn from the dead, namely
Iesus Christ our Lord, by whom we haue
receiued grace and Apostelschyp among all
heynen, to set vp the obedience of faythe
vnder his name, of whom ye are a part al-
so, whiche are called of Iesus Christe. f

Actu. 9. c

To all you that be at Rome, beloued of
God and sainctes by callng: + Grace be
with you, and peace from God our father,
and the Lorde Iesus Christe.

2. Cor. 1. a

Galat. 1. a

First, I thanke my God through Iesu
Christ for you al, that your faith is spokē^r publyshed^r
of^r through out al^r the world. For God is my
witness (+ whom I serue in my spirite in

Ioan. 4. c

a. i.

the

2. Tim. 1. 2

Phil. 1. 2

Croisa. 2

Jerem. 10. d

Actu. 28. c

the Gospelle of his sonne) that withoute cessyng I make mencion of you & besekyng alwaye in my prayers, that I myght ones haue a prosperous iourney • by the will of God to com vnto you. For I lōg to se you & I might bestow vpon you som spirituall ynt to strength you (that is) that I myght be comforted with you, through your faith and myne, whiche we haue together.

Actu. 16. a

I haue some fruite

I them that are no greeskes

Eccle. 41. c

2. Tim. 1. b

3. Cor. 1. c

But I would ye should knowe (brethren) how that I haue oftentimes purposed to come vnto you (but haue ben • let hitherto) that I might 'doo some good' among you, lyke as among other Gentiles. I am detert both to the Grekes, and to the vngrekes to the wise, and to the vnwise. Wherefore (as muche as in me is) I am ready to preache the gospel vnto you at Rome also.

Abac. 2. a

Galat. 3. b

Heb. 10. d

• For I am not ashamed of the Gospelle of Christ: for it is the & power of god, whiche saueth all that beleue thereon, the Jewe first, and also the Greke: for in it the righteousness that is of value before God is opened, & which cometh out of faith in faith. As it is written: • The iuste shall liue by his faith. For the wrath of God, is declared from heuen vpon all vngodlynesse and vnrighousnesse of men, whiche withhold the trueth of God in vnrighousnesse, because that it, whiche maie bee known of God, is manifest with them. • For God hath

Actu. 14. c

hath shewed it vnto them, that the inuisible thynges of God (that is) his euerlasting powre and godhead) myght be sene while they are considered by the woorkes frome the creation of the worlde: so that they are without excuse, in as much as they knowe that there is a God, and haue not praised hym as God, nor thaked hym, but became vayne in their ymaginations, and their folishe hert was blinded. When they counted them selues wise, they became foolishe: and turned the glozy of the vncorruptible God, into the similitude of the image of a corruptible man, and of byrdes, and of foure footed, and of creepynge beastes. Wherefore God likewise gaue them vp vnto their hertes lustes into vncleannesse, to defile their owne bodies in them selues, whiche tourned the truthe of God vnto a lye, and worshipped and serued the creature more than the maker, whiche is blessed for euer. Amen.

Therefore god gaue them vp vnto shamefull lustes. For their women changed the naturall vse into the vnnaturall: lyke wise the men also left the natural vse of the woman, and brente in their lustes one on another, and man with man brought filthinesse, and receaued in them selues the rewarde of their error, as it was accordyng. And as they regarded not to know God

Heb. ii. a

Psal. 118. a

Deut. 28. c

psalm. 105. c
Ierem. 2. dBel. 2. d
1. re. 24. d
Ezech. 14. a

Leuit. 18. c

Rometh. 1. a

Chap. i.

ROMA YNS I

3 Act. 7. c
It seemed
not good vñ
to theym to
be aknowe
of God

even so : God gaue them by into a letbde mynde, to doo these thynges, which were not comely, beyng full of all vñrightousnesse, whoozdom, wickednesse, couetousnesse, maliciousnesse, full of enuy, murther, strife, disceyte, euyl conditioned, whisperers, backbypers, despisers of God, doers of wronge, proude, boasters, bringers by of euyl thynges, disobediente to theyr elders, without vnderstandyng, couenant breakers, unlouyng, stubbozne, vñmercifull : whiche men (though they know the ryghtuousnesse of God, that they, whiche doo suche, are woorthy of deathe) yet not onely doo the same, • but also haue plesure in those that doo them.

Osee 7. a

The second Chapter.

Math 7. a
35. Re. 12. b

Therfore canste thou not excuse thy selfe (O man) who so euer thou bee, • that iudgeth : for : looke wherein thou iudgeth an other, thou cōdemnest thy selfe, in so muche as thou that iudgeth, doest euen the same. For we are sure, that the iudgement of God is (accordyng to the truthe) ouer them that dooe suche. But thynekst thou this, O thou man, that iudgeth them whiche doo suche thynges, and doest euen the very same thy selfe, that thou shalt escape thee iudgement of God? Or despisest thou the rycheffe of his goodnesse, patience, and long suffryng? • Knowest thou not,

Isa 40. c

not, that the loupng kyndnesse of God lea Act. 17. c
beth the to repentance?

But thou after thyne harde and impeni-
tent hert, heapest vnto thy selfe a treasure
of wrath, agaynst the daie of wrathe, and
of the openyng of the righteous iudgement
of God, * whyche shall rewarde euery Phil. 2. 6. h
man accordyng to his dedes: namely praise
and honour, and vncorruption, vnto them
that with patience in dooyng good, seke e-
uerlastyng lye: But vnto them that are
contentious, * and not obedient vnto the 2. T. 1. 2
truth, but obey vnryghteousnesse, shall com
indignation and wrathe, trouble, and an-
guishe vpon all the soules of men that doo
euill, of the Jewe fyrste, and also of the
Greke: But vnto all them that doo good
(shall come) praise and honour, and peace,
vnto the Jewe first, and also to the Greke

* For there is no respecte of persons be- Act. 10. 3
fore God: Who so euer haue sinned with Eph. 5. 2
out lawe, shall perishe also without lawe: Gal. 3. 12
and who so euer haue synned in the lawe,
shall bee iudged by the lawe. * For before
God, they are not ryghtuouse, which here
the lawe, but they that doo the lawe, shall
bee iustified. For yf the Gentiles, whyche
haue not the lawe, doo of nature, the thynges
conceyned in the lawe, than they ha-
uyng not the lawe, are a lawe vnto them-
selues, in that they shewe, that the woꝛke

of the law is written in their hertes, while their cōscience bereth wirtneſſe vnto them, and alſo the thoughtes which accuſe or excuſe them among them ſelues in the day,

Math 25. c

• When god ſhall iudge the ſecretes of men, by Jeſus Chriſt, accordyng to my goſpel.

John 8. c

But take hede, • thou art called a Jewe,

[reioiſeſt in]

and truſteſt in the lawe, and makeſt thy boalt of God, and knoweſt his wyll: and for ſo muche as thou arte informed out of the lawe, thou proueſt what is beſt to doo; and preſumeſt to be a leader of the blind; a lyght of them that are in darkneſſe, an informer of the vndwyſe, a teacher of the ſimple, which haſt the inſample of knowledge, and of the truthe in the lawe.

[beleeueſt]

• No we teacheſt thou other, and teacheſt

Math 7. a

not thy ſelfe: • Thou preacheſt, that a man ſhould not ſteale, and thou ſtealeſt. Thou ſaiſt, that a man ſhoulde not breake wedlocke, and thou breakeſt wedlocke. Thou abhorreſt images, and robbeſt God of his honor. Thou makeſt thy boalt of the law, and through breakynge of the lawe, thou diſhonoureſt God. For through you is the name of God euill ſpoken of among the Gentiles, • as it is written.

Eſa 52. a

Eſec. 36. d

The Circumciſion verily auayleth, yf thou kepe the lawe: but yf thou breake the lawe, than is thy circumciſion become vncircumciſion. Therfore if the vncircumciſion

on kepe the ryght thynges conseynd in
the lawe, shall not his vncircumcision bee
counted for circumcision? And so it, that of
nature is vncircumcision, and fulfyleth the
lawe, shall iudge the, whiche vnder the let-
ter and circumcision transgresseth the lawe.
for he is not a Jewe, whyche is a Jewe
outwarde: neyther is that circumcision,
whiche is doone outwardely in the fleshe:
but he is a Jewe, whiche is hyd within.
And: the circumcision of the herte is the
circumcision, whiche is done in the spirite,
and not in the letter: Whose praise is not
of men, but of God.

Ioan 8. 12
Roma. 9. 2
† Colos. 2. 11

The thyrd Chapter.

What furtherance than haue the Je-
wes? or what auantagerth circum-
cision? Surely very muche. Forste, * **U**n-
to them was comitted what God spake:
But where as some of them dyd not be-
leue thereon, what than? Shulde they vn-
beleese make the promise of God of none
effecte? God forbodde. Lette it rather be
thus, * that God is trewe, † and all men
lyers. As it is wrytten: * That thou maist
bee iustified in thy saynges, and shuldest o-
uercome, whan thou arte iudged.

† preferments
than hath

Rom. 9. 3
the worde
of God
† 2. Tim. 2. 15

John 3. 2
† Psalms. 115. 1
* psalm. 50. 2

But if it bee so, that our vnrighousnesse
praiseth the rightousnesse of God, what
shall we saie? Is god than vnrighous,
that he is angry therefore? I speake thus

† make me
excellen

A, iiii.

after

after the maner of mé.) God forbid: How myght god than iudge the worlde? For yf the truthe of God be through my tye the more excellent vnto his praise, why shulde I than be iudged yet as a synner? and not rather to doo thus (as we are euill spoken of, and as some report, that we shulde saie) Lette vs dooe euill, that good maye come therof: Whose damnation is iuste.

What saie we than? are we better than they? No, in no wise: for we haue proued afoze, that bothe the Jewes and Grekes are all vnder synne. As it is writen: * There is none ryghtuous, no, not one. There is none that vnderstandeth, there is none that seeketh after God. They are all gone oute of the waye, they are all together become vnproytable: there is none that doeth good, no, not one.

Psal. 137. a
36 35. a

Psal. 5. b

Isa. 53. 139. a
P sal. 9. c

1 Prouer. 1. 3
* Esa 59. 3

psalm. 55. 3

* Theyr throte is an open sepulchre, with their tonges they haue deceyued, & the poison of Aspes is vnder their lippes. * Their mouth is full of cursynge and bytternesse. * Their feete are swifte to shed bloud. * Destruction and wretchednesse are in theyr waies, and the waie of peace haue they not known. * There is no feare of God before theyr eyes.

* But we knowe, that what so euer the lawe saith, it saith it vnto them, whiche are vnder the lawe, that euery mouth may bee

be stopped, and that all the woꝛlde may be
 'better' vnto God, • bycause that by the de-
 des of the lawe, no fleſhe maye be iuſtified
 in his ſight. • For by the lawe cometh but
 the knowlege of ſynne. But nowe, without
 addyng to of the lawe, is the rightouſnes,
 whiche auaileth before God, declared, ha-
 uing witneſſe of the lawe & the prophetes:
 but I ſpeake of the rightouſneſſe before
 God, which cometh by the faith on Jeſus
 Chriſt, vnto al, & vpon all them that beleue

[ſubdued]
 Galat. 2. 8

Heb. 7. 6

ſhall haue ſin-
 ned

Eſa 53. 6

Exod. 25. 6
 Hebr. 5. 2

For here is no difference. For they are
 all ſinners, and want the praiſe that God
 ſhuld haue of the, • but without deſeruyng
 are they made righteous euen by his grace,
 thorough the redemption that is doone by
 Chriſte Jeſu, whom god hath ſet forth for
 a Mercy ſeate, thorough faith in his
 bloude, to ſhewe the rightouſneſſe, whiche
 auaileth before hym, in that he forgeueth
 the ſynnes, whiche were done before, vnder
 the ſufferance of God, whiche he ſuffered, &
 at this tyme, he myght ſhew the rightouſ-
 nes whiche auaileth before hym: & he only
 might be righteous, & the righteous maker
 of hym, which is of the faith on Jeſus. &

Where is nowe than thy reioyng? It
 is excluded. By what lawe? By the lawe
 of woꝛkes? Nay, but by the lawe of faith.
 • We holde therfore that a man is iuſtified
 by faith, without the woꝛkes of the lawe.

Galat. 2. c

Or is God the God of the Iewes onely?
Is not he also the God of the Heythen?
Yes, verily the God of the heithen also, for
so muche as he is the God onely that iu-
stifieth the circumcision which is of faith,
and the vncircumcision thzough faith. We
strove we than the law thzough faith? God
forbyd. But we mapnteyne the lape.

The fourth Chapter.

Gal. 3.6

Gen. 15. 6
Gal. 3. 6
Iacob 2. c

Psalm. 11. 3

What shall we saye than, that Abrah-
ham • our father, as perceiving to
the fleshe dyd fynde? This we saie, If A-
braham were made righteous thzough wo-
kes, thā hath he wherin to reioyce, but not
before God. but what saith the scripture?
• Abraham beleued God, & that was coun-
ted vnto hym for rightousnesse. Vnto hym
that goeth about with woorkes, is the re-
ward not reckned of fauour, but of duetie.
Howbeit vnto hym, that goeth not aboute
with woorkes, but beleueth on hym that iu-
stifieth the vngodly, is his faith counted
for ryghtousnesse. Euen as Dauid saith
also, That blessednesse is only that mans,
vnto whom God counteth ryghtousnesse
without addyng to of woorkes, where he
saith: • Blessed are they, whose vnright-
tousnesse are forgiven, and whose syn-
nes are couered. Blessed is the man, vnto
whome the Lorde imputeth no synne.

Now this blessednesse, goeth it ouer the

circumcision, or ouer the vncircumcision?
 We must nedes graunte, that Abrahams
 faith was counted vnto him for rightous-
 nesse. Howe was it than reckened vnto
 hym? In the circumcision, or in the vncir-
 cumcision? Doubtlesse, *not in the circum- Genel. 15. 6
 cision, but in the vncircumcision. As for Gene. 17. 1
 the token of circumcision, * he recepued it
 for a seale of the ryghtousnesse of faith,
 whiche he had yet in the vncircumcision,
 that he shulde be a father of all theim that
 beleue, being in the vncircumcision, that if
 myght be cosited vnto them also for righ-
 tousnesse: and that he myght be a father
 of circumcision, not onely of them that
 are of the circumcision, but of them also
 that walke in the foteystepes of the faith,
 whiche was in that vncircumcision of our
 father Abraham. For the promise (that
 he shulde bee the heyre of the worlde) was
 not ^Cmade¹ vnto Abraham, or to his fede, (geuen)
 through the lawe, but thorough the righ-
 tousnesse of faith. * For if they, whiche
 are of the lawe bee heyres, than is saythe Galat. 3. 6
 bayne, and the promise of none effect, for
 so muche as the lawe causeth but wrathe.
 * For where the lawe is not, ther is also no
 transgression. Therfore was the promise rom 15. 6
 made thorough faith, that it myght come
 of fauour, wherby the promyse myght be (as though)
 made sure, ¹vnto all the seede¹: not onely ther word
 vnto

Rsa. 51. a
Luce 13. b
& 19. a
John 8. c
Galat. 3. a
3 Gene. 17. a

unto hym, whiche is of the latbe, but also
unto him that is of the faith of Abraham,
• whiche is the father of vs all. As it is
writen: I haue made the a father of ma-
ny Heithen befoze God; whom thou hast
beleued: whyche quykenerh the dead, and
calleth it, whiche is not, that maie bee.

Gene. 15. a

And he beleued bypon hope, where no-
thyng was to hope, that he shulde be a fa-
ther of many Heithen. Accordynge as it
was said vnto hym: • Euen so shall thy seed
be. And he was not faynt in faith, neither
consydred his owne body, which was dead
already, while he was almost an hundreth
yere olde, nother the dead wombe of Sa-
ra. For he doubted not in the promise of
God thzough vnbefese, but was stronge in
faith, and gaue God the praise: and was
sure, that looke • what god promiset, he is
able to make it good. And therfoze was it
reckned vnto hym for rightousnesse. • But
this is not writen onely for his sake, that
it was counted vnto hym, but also for our
sakes, vnto whom it shall be counted, if we
belue on hym & reised by our Lord Iesus
from the dead. Which • was geuen for our
sinnes, & reised by for our rightousnes sake

Psal. 114. a

Rom. 15. a

2. Tim. 2. a
Galat. 1. a

The fyfte Chapter.

Rsa 26. a
John 16. d
fore all

BEcause therfoze that we • are iustifi-
ed by faith, we haue peace with god
thzough our Lord Iesus Chryste, by
whom

whome also we haue an entrance in fayth
vnto this grace, wherein we stand, and re-
ioyce in the hope of the glory for to come,
whiche God shall geue. Not onely that,
but we reioyce also in troubles, for so mu-
che as we know, that trouble bringeth pa-
cience, patience bringeth experience, expe-
rience bringeth hope: As for hope, it let-
teth vs not come to confusion, because the
loue of God is shed abroad in our hartes,
by the holy gost, whiche is geuen vnto vs.

Hebre. 1. 2

Iacob. 1. 2

Bls 57. b

For when we were yet weake, accordyng
to the tyme, Christ died for vs, vn-
godly. Nowe dyeth there scarce any man for the
ryghtuous sake. peradventure for a good
man durst one die. Therefore doth god
set forth his loue toward vs, in that Christ
died for vs, whā we wer yet synners: Mu-
che more than shall we be saued frō wy-
ath by hym, seying we are now made righteous
through his bloude. For yf we were recon-
ciled vnto God by the death of his sonne,
when we were yet enemies: much more
shall we be saued by hym, now that we are
reconcyled. Not onely that, but we re-
ioyce also in God, through our Lorde Je-
sus Christe, by whome we haue now re-
ceyued the attonement.

Ep hes. 2. 2
1. 1. 1
Colos. 1. b
& 2. b

1. Ioan. 5. c
1. pet. 3. c
1. Ioan 4. b
Heb. 9. c. d

Wherefore as by one man sinne entred
into the worlde, and death by the meanes
of synne: euen so went the death also ouer
all

Genesys

all men, in so muche as they all haue synned. For synne was in the world vnto the lawe: but where no lawe is, there is not synne regarded. Neuerthelesse death reigned from Adam vnto Moyses, euen ouer them also that sinned not with lyke transgression as dyd Adam, whyche is the first age of hym that was to come.

Ioan 4. b

But it is not with the gyfte as with the sin: for if through the syn of one, many be dead, yet muche more plentifully cam the grace & gift of god vpon many by the fauour & beloged vnto one man Iesus Christ.

Ioan. 1. b

And the gift is not onely ouer one sinne, as death came through one synne, of one that sinned. For the iudgement camme of one sinne vnto condemnation, but the gift to iustifie, fro many sinnes. For yf by the sinne of one, death reigned by the meanes of one, muche more shall they, whyche receyue the abundance of grace, and of the gyfte vnto rightuousnesse, reigne in life by the meanes of one Iesus Christ. Likewise then, as by the sinne of one, condemnation came on al man, euen so also by the rightousnes of one, came the iustifying of life vnto al men. For as by the disobedience of one, many became sinners, euen so by the obedience of one, shall many be made ryghtous.

Gal. 3. c

3 Luce 7. c

But the law in the meane tyme entred, that sinne shulde increase. & Neuerthelesse, where

where abundance of synne was, there was yet more plentuousnesse of Grace: that lyke as synne had reygned vnto death, euen so myght grace reigne also thozough rightuousnesse to euerlastyngelyfe by the meanes of Iesus Christe. ¶

The syxte Chapter.

What shall we saye than? Shall wee continue in synne, that there may be abundance of grace? God forbyd. Howe shall we lyue in synne, that are dead frome it? ¶ Knowe ye not, that all we, whiche are baptised into Iesu Christe, are baptised into his deathe? Therfore are wee buried with hym by baptyisme into deathe, that, lyke as Christe was rayled vp frome the deade by the glorie of the father, • euen so we also shoulde walke in a new lyfe. For yf we be grafted with hym vnto lyke deathe, than shall we be lyke the resurrection also: for so muche as we knowe, that our olde man is crucified with hym, that the sinful body myght cease, that henceforth wee shuld serue synne no more. • For he that is dead, is made rightuous from synne.

But yf we be dead with Christ, we be leue, that we shall lyue also with hym, and are sure, that Christ raised from the dead, dieth no more: Death shall haue no more power ouer hym. For as touchyng that he dyed, he dyed concernyng synne ones, but

Galat. 3. d
Colos. 2. b
1. pet. 3. c

Ephes. 4. c
Colos. 3. a

Heb. 9. c

¶ once ly bee
destroyed
1. Pet. 4. a

2. Tim. 2. b

Apoca. 1. d

as

[instrumen
tes][Lette not
sinne]Ioan 8. c
2. Pet. 2. d

as touchyng that he lyueth, he lyueth vnto God. Likewise ye also, count your selues to be euen dead concernyng sinne, & to lyue vnto God, through Iesus Christ our Lord. ¶ Let not sinne reigne therfore in your mortall body, that ye shulde obey vnto the lustes of it. Neither geue ye ouer your mēbres vnto sinne to be weapons of vnrighousnesse, but geue ouer your selues vnto God as they that of dead are become lyuynge, and yout membres vnto god to be wepōs of rightousnes. For sinne shal not haue power ouer you, in so much as ye are not vnder the lawe, but vnder grace.

Howe than? Shall we synne, because we are not vnder the lawe, but vnder grace? God forbyd. ¶ Knowe ye not, that, loke vnto whom ye geue ouer your selues as seruantes to obey, his seruauutes ye are, to whom ye obey? whether it be of sinne vnto death, or of obedience vnto rightousnesse? But God be thāked, that though ye haue ben the seruantes of sinne, ye are nowe yet obediēt of hert to the ensample of the doctrine, wherunto ye are cōmitted. For now that ye are made free from sinne, ye are become the seruantes of rightousnesse. ¶

¶ I will speake grossely, bycause of the weakenesse of your fleshe. Lyke as ye haue geuen ouer your membres to the seruice of vncleannesse, from one wyckednesse to an other

other: Euen so nowe also geue ouer your
members to the seruice of rightuousnesse
that ye maye be holy. For whan ye wer the
seruauntes of synne, ye were louse frome
rightuousnesse. What fruit had ye at that
tyme in those thynges, wherof ye are now
ashamed? For the end of suche thynges is
deth. But now that ye be free from sinne,
and are become the seruantes of God, ye
haue your fruite that ye shulde be holy, but
the end is euerlastyng life. For deth is the
reward of sinne, but the gift of god is euer-
lastyng lyfe in Christe Iesu our Rede. &

Gen. 2. c
Rom. 5. b

The seventh Chapiter.

A Nowe ye not bretherne (for I speake
vnto them that knowe the lawe) how
that the lawe hath power vpon a man, as
long as he lyueth? For the womā that is
in subiection to the mā, is bounde vnto the
law, while the mā liueth: but if the mā dye,
thā is she loused frō the lawe, & concerneth
the mā. If she be now with an other mā
while the mā liueth, she shalbe called a wed-
locke breaker. But if the man be dead, thā
is she free from the law, so & she is no wed-
locke breaker, if she be with an other man.

1. Cor. 7. d

Math. 5. d

Euen so my bretherne, ye also are deade
vnto the lawe by the body of Christe, that
ye shoulde be with an other (namely with
hym that is rayled vp from the dead) that
ye shuld bryng forth fruite vnto God. For

b

whan

Freigned

whan we wer in the fleshe, the synfull lusses
whych we were styrryd vp by the lawe were
myghty in our membris to brynge forth the
fruite vnto death. But now are we lousyd
from the lawe, and dead vnto it, that helde
vs captiue, so that we shuld serue in a new
conuersation of the spirite, and not in the
olde conuersation of the letter.

Exod. 20. 6
Deut. 5. 6

What shall wee saie than? Is the lawe
syn? God forbyd: Neuerthelesse I knew
not synne, but by the lawe. For I had kno-
wen nothyng of luste, if the lawe had not
saied: * Thou shalt not lust. But than toke
sinne occasion at the commandement, and
styrryd vp in me all maner of lust. For with-
out the lawe sinne was dead. As for me, I
lyued sometyme without lawe. Howebeit
whan the commandement came, synne re-
uyued, but I was dead. And the very same
commandement that was geuen me vnto
lyfe, was founde to be vnto me an occasion
of death. For synne toke occasion at the
commandement, and deceiued me, & slew me
by the same commandement. * The lawe in
deede is holy, and the commandement holy,
iust, and good. Is that thā which is good,
become death vnto me? God forbyd. But
synne, that it myght appere how that it is
sin, hath wrought me death through good,
that synne myght be oute of measure syn-
full by the commandement. For we knowe,
that

by the mea-
nes of

Gal. 4. 4
1. Tim. 1. 8

that the lawe is spirituall, but I am carnall, sold vnder synne: because I know not what I doo. For I do not that I wil, but what I hate, that doo I: If I doo nowe that whiche I wyll not, than grante I, that the lawe is good.

So that it is not I that do it, but sinne & dwelleth in me, for I knowe, & in me (that is, in my flesh) ther dwelleth no good thing. To wil is present with me, but to performe that whiche is good, I fynde not. For the good that I wyll, doo I not: but the euyl whiche I wyll not, that doo I. If I doo nowe that I wil not, than is it not I that doo it, but synne that dwelleth in me.

Thus fynde I now by the law, & when I wyll do good, euyl is present with me. For I liue in the law of god, after the inward man: but I see an other law in my members whiche stryuethe agaynste the lawe of my mynde, & taketh me prisoner in the lawe of syn, which is in my members. O wretched manne that I am, who shall deliuer me ffrom the body of this death? I thanke god through Iesus Christ our Lord. So than with the mynde I serue the lawe of God, but with the fleshe the lawe of synne.

The eighth Chapter.

WHAN is there nowe no damnation vnto theym that are in Christe Iesu, whiche walke not after the fleshe, but after
b. ii. the

John 8. c

Galat. 4. a

Hebr. 7. a

1. Cor. 5. c

Esa 55. c

the spirite. For the lawe of the spirite (that
 byngeth lyfe in Christe Iesu) hath made
 me free from the lawe of synne and deeth.
 For what vnpossible was vnto the lawe
 (in as muche as it was weake, because of
 the fleshe) that perfozmed God, & sent his
 sonne in the similitude of sinful fleshe: and
 by synne, damned synne in the fleshe, that
 the ryghteousnesse requyred of the lawe,
 might be fulfilled in vs, whiche walke not
 after the fleshe, but after the spirite. For
 they that are fleshely, are fleshely mynded,
 but they that are gostely, are gostely myn-
 ded. To be fleshely mynded, is deathe: but
 to bee gostely mynded is lyfe and peace.
 For to be fleshely mynded is enmittee a-
 gaynst God, & syth it is not subdued vnto
 the lawe of God, for it can not also. As
 for them that are fleshely, they can not
 please God. Howe be it ye are not fleshly,
 but gostly, yf so be that the spirite of God
 dwell in you. But who so hath not the spi-
 rite of Christe, the same is not his. Prue-
 thellesse if Christe bee in you, than is the
 body dead because of synne. But the spi-
 rite is lyfe, for rightousnesse sake.

Whertore if the spirite of hym that rais-
 ed vp Iesus from the dead, dwell in you,
 tha shall euen be also that raised vp Christ
 from the dead, quicken your mortal bodies
 because that his spirite dwelleth in you.

Ther

¶ Therefore brethren we are now betters,
 not to the flesh, to live after the flesh, for
 ye live after the flesh, ye must dye: but
 if ye mortifie the deedes of the body ^{by the help} ^{of} ^{Galat. 4. 2} ^{2. Tim. 1. 9} ^{2. Cor. 1. 4} ^{2. Cor. 5. 3} ^{Ephes. 1. 5}
 though the spirite, ye shall live. For who so
 ever are ledde by the spirite of god, are gods
 children: & for ye have not received the
 spirite of bondage to feare any more, but
 ye have receyved the spirite of adoption,
 whereby we cry: Abba, dere Father. The
 same spirite certifieth our spirite, that we
 are the chyl dren of God. If we bee chyl-
 dren, than are we heyres also, namely the
 heyres of God, and heyres annexed with
 Christe, yf so bee that we suffe together,
 that we maie be also glorified together. &

¶ For I suppose, that the afflictions of
 this tyme, are not woorthy of the glorie, ^{Math. 5. 2} ^{2. Cor. 4. 6} ^{1. Cor. 1. 2} ^{2. Cor. 5. 3}
 whiche shall be shewed upon vs. For the
 fervent longyng of the creature, looketh for
 the appetyng of the chyl dren of God, be-
 cause the creature is subdued unto vanitee
 agaynst hir wyll, but for his wyll that hath
 subdued her upon hope. For the creature
 also shall be free from the bondage of cor-
 ruption unto the glorious libertee of the
 chyl derne of God. For wee knowe, that
 every creature groineth, and travaileth ^{Iohn 15. 2}
 with vs in payne unto the same tyme.

Not they onely, but wee our selves also,
 whiche have the fyrst frutes of the spirite,
 b. iii. grone

grone within our selues for the childshyp,
and loke for the deliuerance of our body.
For we are saured in dede, howbeit in hopes.
• but the hope that is sene, is no hope: for
howe can a man hope for that, whiche he
seeth? But if we hope for that, which we se
not, thā do we through paciēce abide for it.

Heb. i. a

Eph. 36. c

Ierem. 27. b

Lykewys the spirit also healepeth our
weakenesse: for we knowe not what we
shuld desyre as we ought: • neuer the lesse
the spirit it self maketh intercession mygh
tily for vs with vnoutspeakable groyn-
ges. • How be it he that sercherh the herte,
knoweth what the mynde of the spirit is:
for he maketh intercession for the saintes,
accoꝝdyng to the plesure of God. ¶ But
sure we are, that al thinges serue for & best
vnto thē that loue god, which are called of
purpose. For those whom he knew before,
hath he ordeined also before, that they shuld
be like fashioned vnto the shape of his son,
that he myght be the first begottē, amonge
many brethren. As for: those whō he hath
ordeined before, them hath he called also, &
whō he hath called, thē hath he also made
righteous: and whom he hath made righ-
tuous, them hath he glorified also.

Justified

Num. 14. a

Esa. 50. b

3 Gen. 28. c

What shall we say than vnto these thyng-
es? • If God be on our side, who can be
agaynst vs, & Which spared not his owne
sonne, but hath geuen hym for vs all: how
shall

shall he not with hym geue vs all thynges
also? who wil lay any thyng to the charge
of Goddes chosen? It is god that maketh
rihteous, who wyl than condemne? It is
Christ that died, ye rather whiche is raised
vp agayn, which is also on the right hande
of God, and maketh intercession for vs.

Who wyl separate vs frome the loue of
god? Trouble? or anguyshe? or persecuti-
on? or hunger? or nakednesse? or peryll? or
sweerde? As it is wrytten: For thy sake ar
we kylled all daye longe, we are counted as
shepe appoynted to be slayne. Neuertheles
in all these thynges wee overcome [farre] [strongly]
for his sake that loued vs. For sure I am,
that nother death, nor lyfe, nother Angell,
nor rule, nother power, neyther thynges
present, neither thynges to come, neyther
hygh nor lowe, neither any other creature
shalbe able to separate vs from the loue of
God, which is in Christ Iesu our Lord. [herod]

The nyeth Chapter.

I hate the treche in Christe, and I
doe (wherof my conscience beareth me
witness in the holpe ghaſte) that I haue
greate heauynesse and continuall sorowen
in my hearte. * I haue wished my selfe to
bee cursed from Christe for my brethren,
that are my kynsmen after the fleshe,
which are of Israell: vnto whom pertay-
neth the [childship], and the glory, and the
b. iiii. come

Exo. 12. g

Exo. 19. 1

Leu. -

[adder] cal-

Rom. 1. c couenauntes and the lawe, and the seruice of God, and the promises, whose are also the fathers, of whom (after the fleshe) cometh Christe, • whyche is God ouer all, blessed for euer, Amen. But I speake not these thynges, as though the word of god

Roma. 2. c were of none effecte : • for they are not all
Galat. 4. c Israelites, whiche are of Israell : nother are they all chyl dren, because they are the

• Gene. 22. b seede of Abraham : • but in Isaac shall the seede be called vnto the, that is, They whiche are chyl dren after the fleshe, ar not the chyl derne of god, but the chyl dren of the promise, are counted for the seede. For this is a woord of the promise where he saith:
Genes 18. b • About this tyme wyl I come, and Sara shall haue a sonne.

Howe be it, it is not so with this onely, **B**
Gene. 25. c but also whan • Rebecca was with chylde by one (namely by our father Isaac) or euer the chyl dern were borne, and had doon nother good nor bad, that the purpose of God myght stande, accordyng to the election, not by the deseruyng of workes, but by the Grace of the caller, it was sayde thus vnto her. The 'greater' shal serue the lesse. As it is written : • Jacob haue I loued, but Esau haue I hated.

elder 1
Mal. 1. a

What shall we say than? Is God than vnrighteous? God forbyd. For he saith vnto Moyses. • I shewe mercy, to whom
Exod. 34. b I shew

I shewe mercy: and haue compassion, on whom I haue compassion. So lyeth it not than in any mans will or cunnynge, but in the mercy of God. For the scripture saith vnto Pharaos: * for this cause haue I ste- Exod. 9. c
 red the vp, euen to shewe my power on the, that my name myght bee declared in all landes. Thus hath he mercy on whome he wyl: and whom he wyl, he hardeneth.

Thou wylt say than vnto me: Why blas-
 c meth he vs yet? * For who can resyste his Rm. 4. b
 wyl? O thou man, who art thou, that dis- & 64. b
 putest with God? Saith the woorker to his woorkeman: Why hast thou made me on this fassion? * Hath not the potters po- Jerem. 18. a
 wer, oute of one lumpe of claye to make Rom. 9. 33. b
 one vessell vnto honour, and an other vnto 2. Tim. 2. c
 dishonour. Therfore whan god woulde shewe wrath, and to make his power known, he broughte forth the with great paci-
 ence the vessels of wrath, whiche are orde-
 payned to damnation: that he myght de-
 clare the rychesse of his glorie on the ves-
 sels of mercy, which he hath prepared vn-
 to glory, whom he hath called (namely vs)
 not only of the Jewes, but also of the Gen-
 tiles. As he saith also by Ossee: * I wyl Ossee 1. b
 call that my people, whiche is not my peo- & 2. c
 ple: and my beloved, which is not the belo- 1. Pet. 2. b
 ned. And it shall come to passe in the place
 where it was said vnto them: Ye are not
 my

b. b.

He. 12. d
& 11. e
Amos. 9. b
Zach. 12. b

He. 1. b

my people, there shal thei be called the childe
berne of the luyngge God. But Elai cry-
eth ouer Israell: • Though the numbze of
the childern of Israell, bee as the sande of
the sea, yet shall there but a remnaunt bee
saued. For there is the woorde that syn-
neth and shorteneth in rightuousnesse: for
a short woode shall god make vpon earth. **D**
And as Elai sayde before: • Excepte the
Lorde of Sabaoth had left vs seide, we shuld
haue been as Sodoma, and lyke vnto Go-
moza.

Rm. 22. c

What shall we say than? This wyll we
say: The Heithen which folowed not right-
uousnesse, haue overtaken rightuousnesse:
but I speake of the rightuousnesse that com-
meth of faith. Agayn, Israell folowed the
lawe of rightuousnesse, and attenyed not
vnto the lawe of rightuousnesse. Why so?
Euen bycause they soughte it not oute of
Faith, but as it were out of the deseruyng
of woorkes. For they haue stumbled at
the stumbleng stone. As it is wryten. • Be-
hold, I lay in Syon a stone to stumble at,
and a rocke to bee offended at, and who so
euer belueth on hym, shal not be confounded

The tenth Chapter.

Roma. 9. d
I haue a fere
in my mind to
godward

Betherne, my hartes desire, & prayer
vnto god for Israell is, that they myghte
be saued. For I beare theym recorde, that
they are • zelous for goddes cause, but not
with

Chap. r.
Galat. 4. b
faceordyn
to knowe
lege

'With vnderstandynge'. For they knowe not
the rightuousnesse, whiche auayleth be-
foze God, and go about to maynteyn their
olde ryghtuousnesse, and thus they are
subdued vnto the ryghtuousnesse, that is
of value befoze God. • For Christe is the
ende of the law vnto ryghtuousnesse. for e-
uery one that beleueth. Moyses wytteth of
the rightuousnesse, whiche cometh of the
law. • that the man, whiche doeth the same
shall liue therein. But the rightousnes, whiche
cometh of faith, speaketh on this wise:
• Shal I not in thynne hert: Who wyll go vp
into heauen? (that is nothyng els than to
fetche Christe downe.) Or who wyll go
downe into the depe? (that is nothyng els
than to fetche vp Christe from the dead.)
But what saith the scripture? The word is
nether, euen in thy mouth, & in thynne hert.
This is the word of faith that we preache.

Math. 5. B

Leuit. 19. a
Galat. 3. a

Deut. 30. e

For if thou knowlegest Iesus with thy
mouthe, that he is the Lorde, and beleuest
in thynne herte, that God hath rayled hym
vp from the deade, thou shalt be saued. &
• For yf a man beleue from the herte, he
shal be made rightuous: and if a mā know-
lege with the mouthe, he shal be saued. For
the scripture saith: • Who so euer beleueth
on hym, shall not be confounded.

Mat. 23. c
[ashamed]

Here is no differēce, nother of the Jewe,
nor of the Gentile. For one is Lorde
of all

Joel 2. f
Actu. 2. b
Et 22. b

Ra. 52. b

Ra. 52. a
102n 12. c

askel
Psa. 18. a

demande

Deut 32. c

Ra 42. c
Et 65. a

Ra 65. a

of all, whiche is ryche vnto all that calle
vpon hym. * For who so euer shall call vpon
the name of the Lorde, shall be saued.
But how shall they call vpon hym, on whō
they beleue not? Howe shall they beleue in
hym, of whom they haue not herde? How
shall they heare without a preacher? But
how shall they preache, except they be sent?
As it is written: * How beautifull are the
feete of them, that preache peace, that bring
good tydynges? But they are not all obedi-
ent vnto the Gospelle. For Esaie sayeth:
* Lorde, who beleueth our preaching? So
than faith cometh by hearyng, but heryng
cometh by the woorde of God.

But I^r saie^r Haue they not hearde? No
doubte, * theyr sounde went oute into all
landes, and theyr wordes into the endes
of the worlde. * But I^r saie^r Hathe not
Israell knowen? Y^rste, Moyses saith:
* I wyl prouoke you to enuy, by them that
are not my people: and by a foolyshe nati-
on wyl I anger you. Esaie after hym is
bolde, and saith. * I am founde of them,
that soughte me not: and haue appeered
vnto theym, that asked not after me. But
vnto Israell he saith: * All the daye longe
haue I stretched forth my handes vnto
a people that beleueyth not, but speaketh
agaynst me.

The eleuenth Chapter.

I saie

¹cast away
Ierem. 31. f

I say than: • Hath God thrust out
his people? God forbid: to: I also
am an Israelite, of the sede of Abraham,
out of the tribe of Ben Iamyn. God hath
not thrust out his people, whom he knew
before. Or wote ye not what the scripture
saith of Elias? howe he maketh inter-
cession vnto god agaynst Israell, & saith,
• Lorde, they haue slayne thy prophetes,
and digged downe thy altars, and I am
left ouer onely, and they seke my lyfe. But
what saith the answer of god vnto hym?
• I haue reserued vnto me seven thousande
men, whiche haue not bowed theyr knee
before Baal. Euen so goeth it now at this
tyme also, with this remnant after the e-
lection of Grace. • If it be doon of grace,
than is it not of deseruyng: els wer grace
no grace. But if it bee of deseruyng, than
is grace nothyng: elles were deseruyng
no deseruyng.

¹by the mou
the of

2. Re. 19. c

3. Reg. 19. d

Deu. 9. a
¹incoheres

Isai. 6. b
Actu. 7. e

Psal. 62. d

What than? Israell hath not obteyned
that whye he soughte, but the election
hath obteyned it. As toz the other, they are
blynded. As it is written: • God hath ge-
uen them the spirite of vniuersallitie, eyes
that they shuld not see, and eares that they
shuld not heare, euen vnto this dare. And
Dauid saith: • Lette theyr table be made
a snare to take them withall, and an occa-
sion to fall, and a rewarde vnto them. Let
their

their eyes be blynded that they see not, and
cutt howe downe their backes.

I saie than: Haue they therefore stum-
bled, that they shuld cleane fall to naught?
God forbyd: but through theyr fall, is sal-
uation happened vnto the Heythen, that
he myght prouoke them to be zelous after
them. For yf theyr fall bee the rycheesse of
the worlde, and the mynyshyng of them,
the rycheesse of the Heythen, howe muche
more shulde it be so, yf theyr fulnesse were
there: I speake vnto you Heythen: for, in
as muche as I am the apostle of the hei-
then, I wyll praise myn office, if I myght
prouoke them vnto zeale, whyche are my
fleshe, and saue some of them. For yf the
losse of the be the reconcylyng of the worlde
what were that els, than as yf lyfe wer ta-
ken of the dead? If the begynning be holy,
than is all the doct holy: and yf the roote
be holy, than are the branches holy also.

Ek 65. d

But though some of the branches now
bee broken, and thou, whan thou wast a
wylde olyue tree, arte grafted in amonge
them, and made partaker of the roote, and
sappe of the olyue tree, boast not thy selfe
agaynst the branches. If thou boast thy
selfe agaynst them, thou bearest not thou
the roote, but the roote beareth the. Thou
wylte saie than: The branches are bro-
ken of, that I myght be grafted in. Thou
saist

they al be
leued?

Rom. 1. 3

2. Tim. 2. 2

3. Tim. 1. d

Jerem. 11. c

saist well. They are broken of, bycause of
they: vnbeleefe, but thou standest through
beleefe. • Be not thou hie minded, but feare,
seeing God hath not spared the naturall
branches, lesse he also spare not the.

Heb. 7. c

Beholde therfore the kyndenesse and ry-
gorousnesse of God: on them whiche sell,
rigorousnesse: but towarde the, kyndnesse,
if thou continue in the kyndenesse. Els shal
thou bee hewen of: • And they, yf they
byde not styll in vnbeleefe, shall bee grafted
in agayne. For God is of power, to graft
theym in agayne. For yf thou bee cut out
of the naturall wyld olyue tree, and grafted
(contrary to nature) in the good olyue
tree, howe muche moze shall they that are
naturall, bee grafted in they: owne olyue
tree agayne?

2. Cor. 5. c

I woulde not that this secrete, should be
hid from you, brethren (lest ye shuld be wise
in your owne conceites) that partly, blind-
nesse is happened vnto Israell, • so longe
tyll the fulnesse of the heithen be come in,
and so all Israell shall bee saued. As it is
written: • There shall come out of Syon
he that dothe deliuer, and shall turne away
vngodlynesse from Iacob. And this is my
couenaunt with them, whan I shall take
awaie they: synnes. As concernynge the
Gospell, I holde them as ennemies for
your sakes: but as touchyng the election,
I loue

Luce 21. c

Psalm. 124.
Esa 59. c

I loue theim for the fathers sake.

For verily the gistes and calling of god are suche, that it can not repent hym of theim. For lykwise as ye also in tyme pasted haue not beleued, but now haue obteyned mercy thorough their vnbelefe: Euen so now haue thei not beleued on the mercy whiche is happened vnto you, that they also may obteyne mercy. For God hath closed vp all vnder vnbelefe, that he might haue mercy on all.

O the depeneth of the rychesse, both of the wysedome and knowlege of God?

Sapi. 17.2

Eapi. 9. b

Esa. 40. b

1. Cor. 2. b

3 Esa. 44. c

• Howe incomprehenible are his iudgements, and his waies vnserchable? • For who hath knowen the mynde of the Lord? Or who hath been his counsell! geuer? Or who hath giue him ought afore hand, that he myght be recompenced agayn? • For of him, & through him, and in him, ar al thinges. • To hym be praise for euer. Amen.

Rom. 16. c

The twelfth Chapter

Beseke you brethern by the mercifulnes of God, that ye geue ouer your bodie for a sacrifice, that is quicke, holye, and acceptable vnto God, whyche is your reasonable seruyng of God. And fashion not your selues lyke vnto this world but be chaunged thorough the renuyng of youre mynde, that ye maye proue what thyng that good, that acceptable, and perfect

[make]

Phil. 4. c

Eph. 1. b

2. Tels. 4.2

Eccl. 13. c

Eccl. 3. c

Rom. 14. a

1. Cor. 8. a

1. Cor. 12. b

Ephes. 4. b

[office]

[saying that we?]

1. Cor. 14. a

1. Pet. 4. b

Act. 12. c

Eccl. 32. a

Deut. 15. b

Amos. 5. b

1. Pet. 2. b

Eccl. 32. c

[say your selves to the
mel]

lette will of **Gods**. For I saie, through
the grace that is geuen me, vnto euery
man amonge you, & that no man esteime of
hym selfe moze, than it becommeth hym to
esteeme: * but that he discretely iudge of
hym selfe, accorpyng as **God** hath delre
vnto euery man the mesure of faith. & For
Aslyke as we haue many membres in one
bodey, but all the membres haue not one
maner of operation: Euen so we beyng
many, are one bodey in **Christe**. & But a-
mong our selues, euery one is the membre
of an other, and haue diuers giftes, accor-
pyng to the grace that is geuen vnto vs.
* If any man haue the giste of propheti-
eng, let it bee accorpyng to the faith.

Let hym that hath an office, wayte bp-
pon the office: let hym that teacheth, take
hede to the doctrine. Let hym that exhor-
teth, geue attendance to the exhortation,
* If any man geueth, lette hym geue with
singleness. & Let hym that ruleth, be dili-
gent. * If any man shewe mercy, let hym
doo it with cherefulness. Let loue be with-
out dissimulation. * Hate that, whyche is
euill: Cleaue vnto that, whiche is good.
Be kynde one to an other, with brotherly
loue. * In geuyng honoure, go one before
an other. & Be not slouthfull in the busi-
nesse that ye haue in hande: Be seruent in
the spirite, seruyng the **Lorde**. Reioyce in

L. i.

hope,

Heb. 13.2

hope, bee patient in trouble. Continue in prayer. Distribute vnto the necessaries of the saintes. * Be glad to harborow. Bless the them that persecute you. Bless and curse not. Be mercy with them that are mercye, and weepe with them that weepe.

Philip. 2. 3

† Pro. 3. 3

Esai 5. 6

* Bee of one mynde amonge your selues. * Bee not proude in your owne conceytes, but make youre selues equall to theym of the lowe sort. * Be not wise in your own opinions. * Recompence vnto no man euyl for euyl. * Prouide honestly afore hande towarde euery man. * If it be possible (as much as in you is) haue peate with al mē.

* Pro. 20. c

2. Pet. 3. b

† 1. Cor. 6. c

* Hebr. 12. c

Derely beloued, auenge not your selues, but geue rourme vnto the wrath of God.

Deut 32. c

For it is wrytten : * Vengeance is myne, & I wil reward, saith the Lorde. Therfore

Pro. 25. d

† If thyne ennemy hunger, fede hym: If he thyrst, geue hym drynke. For in so doyng, thou shalt heape coales of fyre vppon his head. Bee not overcome with euyl, but overcome thou euyl with good. †

The. xiii. Chapter.

Sapient. 6. a

2. Pet. 2. b

LEt euery soule submyt hym selfe to the authorite of the higher powers. * For ther is no power but of God. The powers that be, are ordeyned of God: so that who so euer resisteth the power, resisteth the ordinaunce of God. And they that resyste, shall receaue to them selues damnation.

For

for rulers are not to bee feared for good
workes, but for euill. If thou wylte bee
without feare of the power, do well than,
and thou shalt haue prayse of the same: for
he is the minister of God for thy wealth.
But yf thou dooe euill, thou feare, for he
beareth not the swerde for nought. For he
is the mynister of God, a taker of venge-
ance, to punyſhe hym that dooth euill.
Wherefore ye muſte nides obey, not onely
or punyſhement, but alſo bycauſe of con-
ſcience. For this cauſe muſte ye geue tri-
bute alſo. For they ar Goddes miniſters,
whiche maynteyne the ſame defence. ¶

Beue to euery man therfore his duetie:
tribute, to whome tribute belongeth: cus-
tome, to whome cuſtome is due: feare, to
whom feare belongeth: honour, to whome
honour pertyneth. ¶ Owe nothynge to
any man, but to loue one an other. ¶ For
he that loueth an other, hath fulfilled the
law. For where it is ſayd: ¶ Thou ſhalt not
breake wedlocke: thou ſhalt not kyll: thou
ſhalt not ſteale: thou ſhalt not bere falſe wit-
nes: thou ſhalt not luſt, & if there be any o-
ther comendement, it is comprehended in
this word: ¶ Thou ſhalt loue thy neighbor
as thy ſelf. ¶ Loue doth his neighbor no e-
uill. Wherefore is loue the fulfillig of þe law.
¶ And for ſo muche as wee knowe this,
namely the time & that the houre is now for

Math. 17. 2
& 23. 6

Galat. 6. 2
1. Tim. 1. 3
1. Cor. 13. 2
Deut. 5. 6

Leuit. 19. 2
Math. 22. 39
1. Cor. 13. 2

1. Teſſ. 5. 2

vs to ryle from slepe. (For now is our sal-
uation nether, than when we beleued: the
nyght is paste, but the daye is come nye.)
Colos. 3. a. * Let vs therfore caste away the workes of
darknesse, and put on the armour of light.
Luce 21. d. Let vs walke honestly as in the daie, * not
in excelle of eatyng and drunkennesse: * not
in chaumberyng and wantonnesse: * not
in strife and enuyng, but put ye on the
Lorde Iesus Christ & and make not pro-
uision for the fleche to fulfyll the lustes of it.

The fourteenth Chapter.

f not in dis-
purging and
troublyng:
his

Iacob 4. b

Colos. 2. c

Sym that is weake in the faith, receiue
vnto you, and trouble not the consci-
ences. One belcueth that he maye eat all
thyng: but he that is weake, eateth her-
bes. Lette not hym that eateth, despyse
hym that eateth not: and lette not hym,
whiche eateth not, iudge hym that eateth:
for God hath receaued hym. * Who art
thou, that iudgest an other mans seruant?
He standeth or falleth vnto his lorde: Ye,
he maye welle stande, for God is able to
make hym stand. Some man puttereth dif-
ference betweene daie and daye, but an-
other man counteth all daies alyke. * Lette
euery man be sure of his meanyng. He
that puteth difference in the daie, doothe
it vnto the Lorde: and he that puttereth no
difference in the daye, doothe it vnto the
Lorde also. He that eateth, eateth vnto
the

the Lorde, for he geueth God thanks: and he that eateth not, eateth not vnto the Lorde, and geueth God thanks. For none of vs lyueth to hym selfe, and none dyeth to hym selfe. If we lyue, we lyue vnto the Lorde. If we dye, we dye vnto the Lorde. Therefore whether we lyue or dye, we are the Lordes.

For thereto dyed Christ, and rose agayn, and reuiued, that he might be Lord both of dead and quicke. But why iudgeth thou thy brother? Or thou other, why despisest thou thy brother? We shal all be brought before the iudgement seate of Christ. For it is wyrtten: As truly as I lyue (saith the Lorde) all knees shall bowe vnto me, and all tungen shall knowlage vnto God. Thus shal euery one of vs geue accomptes for hym selfe vnto God. Lette vs not therfore iudge one an other any more. But iudge this rather, that no manne putte a stumblunge blocke, or an occasyon to fall, in his brothers way. For I knowe, and am full certified in the Lorde Iesu, that there is nothyng commune of it selfe, but vnto hym that iudgeth it to bee commune, to hym is it comune. But yf thy brother bee greued ouer thy meate, than walkest thou not nowe in charitee. Destroye not with thy meate hym, for whom Christ dyed.

See therfore, that your treasure bee not

L. iii.

cupl

Actu. 2. d

Philip. 2. a

Galat. 6. a

1. Pet. 4. e

Philip 2. a

Math. 15. c

2. Cor. 5. d

1. Cor. 6. a

Tit. i. c

1. Cor. x. h

Tit. i. e

Gala. 6. a

Psal. 68. b

euill spoken of. For the kyngedome of God is not meate and drynke, but righteousness and peace, and ioye in the holy goste. He that in these thynges serueth Christe, pleaseth God, and is commended of men. Let vs therefore folowe those thynges, whiche make for peace, and thynges wherewith one may edify an other. Destroy not the worke of God for any meates sake. * All thynges trewely are cleane, but it is euill for that manne, whiche eateth with hurte of his conscience. * It is muche better that thou eate no fleshe, & drinke no wyne, nor any thyng, whereby thy brother shaketh or falleth, or is made weake. Haste thou saythe, haue it with thy selfe before God. Happye is he, that condemneth not hym selfe in that thyng, whiche he alloweth. But he that maketh conscience of it, and yet eateth, is damned: because he dooth it not of faith. For what so euer is not of faith, the same is synne.

The. xii. Chapter

WE that are stronge * oughte to beare the fraylmisse of theym, whiche are weake, and not to stande in our owne conceits. Let euery one of vs order hym selfe so, that he please his neyghbour vnto his welth and edifying. For Christ pleased not hym selfe, but as it is written: * The rebukes of them, which rebuked the, are salu-

len

len vpon me. ¶ What so euer thynges are written afore time, are writen for our lerning, that we through pacience and comfort of the scriptures, might haue hope. The God of pacience and consolation, graunt you to be lyke mynded one towarde an other, accordyng vnto Iesu Christe, that ye beyng of one mynde, may with one mouth praise God the father of our Lorde Iesu Christ.

Rom. 4. d

1. mac. 13. b

Wherefore receaue ye one an other, as Christ hath receaued you, to the praise of God. But I saie, that Christ Iesu was a minister of the circumcision for the truthe of God, to confirme the promyses made vnto the fathers, & that the Heithen myght praise God, bycause of mercy, as it is written: For this cause wil I praise the among the Gentiles, and syng vnto thy name. And agayne he saith: & Reioyce ye together with this people: And agayne: Praise the Lorde all ye Gentiles, and laude him all ye nations: And agayne Esaias saith: There shall be the roote of Jesse, and he that shall rise to rule the Gentiles, in hym shall the Gentiles truste. The God of hope spyll you with all ioye and peace in beleuyng, that ye may be plentuous in hope, through the power of the holy ghoſte. ¶

2. Re. 22. g

Psal. 17. o

Deut. 32. f

Psal. 116. a

Esa. 11. b

I my selfe am full certified of you (my brethren) that ye your selues are full of goodnes, filled with al knowlage, so that ye are able

to exhort one an other. Neuerthelesse (brethren) I haue somewhat more boldly written vnto you, as one that putteth you in remembrance, for the grace that is geuen me of God, that I shulde be a minister of Iesu Christe among the Heithē, to declare the gospell of God, that the Heithē myght be an acceptable offrynge vnto god, sanctified by the holy ghoste. Therfore maye I boast my selfe through Iesu Christ, that I medle with thynges perceyninge vnto God. For I durst not speke ought, except Christe had wrought the same by me, to make the Heithen obedient through word and dedde, thorough the power of tokens and wonders, and through the power of the spirite of God, so that frome Ierusalem, and rounde about vnto Illyricon, I haue fylled all with the gospell of Christe. So haue I enforced my selfe to preache the gospell, not where Christes name was known, lest I shulde buylde on an other mans foundation, but as it is written: To whome he was not spoken of, they shall see: and they that haue not herd, shall vnderstande. This is also the cause, wherefore I haue bene oft tymes let to come vnto you. But nowe sythe I haue no more place in these countreis, hauing yet a desyre many yeares sens to come vnto you, whan I shall take my iorney into Spayne, I wyll

[reioyce]

Act. 1. 5. b
2. Petr. 1. 1. d

Esa. 52. c

[to doo]

I will come to you : for I trust that I shall passe that way, & see you, & to be broughte on my waye thitherwarde by you, but so, that I myghte refreshe my selfe a lyttell with you.

After that
I haue som
what enioyed you

But nowe go I to Ierusalem, to mynister vnto the saintes. For they of Macedonia and Achaia, haue wyllingly prepared a commune & collection togyther, for the poore saynctes at Ierusalem. They haue don it wyllingly, and their detters at thei. For if the Heithen be made partakers of their spirituall thynges, their duetee is to mynister vnto theym in bodyly thynges. Nowe whan I haue performed this, and haue broughte theim this fruite sealed, I wyll take my iourney by you into Spayn. But I am sure, when I am com vnto you, that I shall come with the full blessing of the Gospell of Christe.

Act. 11. c. 1
1. Cor. 16. a
2. Cor. 8. a
& 9. a
11. Cor. 2. b
Gala. 6. a

I beseeke you brethren through our Lord Iesu Christe, and through the loue of the spirite, that ye healte me in my busynesse, with your praiers vnto God for me, that I maie bee deliuered frome the vnbelleuers in Jewry, and that this my seruice, which I doo to Ierusalem, maie bee accepted of the saintes, that I maie come vnto you with ioy by the wyll of God, and refreshe my selfe with you. The God of peace bee with you all. Amen.

1. Cor. 14. c

Lb.

The

The sixtene Chapter.

I Commende vnto you Phoebe our sy-
ster, which is a mynister of the cōgre-
gation of Cenchrea, that ye receaue hyr
in the Lorde, as it becometh the saintes,
and that ye helpe her in what so euer busi-
nesse she hath neede of you. For she hath
succoured many, and myne owne selfe also.
Greete Prisca, and Aquila my helpers
in Christe Iesu; whyche for my lpe haue
layde downe theyre owne neckes: vnto
whome not I ouely geue thankes, but all
the cōgregation of the Heithen. Grete the
congregation also in their house. Salute
Epeneros my beloued, whiche is the first
fruite amonge them of Achaia in Christe.
Grete Mary, which hath bestowed much
labour on vs. Salute Andronicus, and
Junia my cousyns, and felowe prisoners,
whiche are [auncient] Apostles, and were
before me in Christe. Grete Amplias my
beloued in the Lorde. Salute Urbane our
helper in Christe, and Stachis my belo-
ued. Salute Apelles, approued in Christ.
Salute them whiche are of Aristobolus
housholde. Salute Herodion my kynse-
man. Grete them whiche are of Narcis-
sus housholde in the Lorde. Salute Try-
phena and Tryphosa, whiche haue labou-
red in the Lorde. Salute my beloued Per-
sida, which hath laboured much in y^e Lord.
Salute

AAu. 18. a
1. Tim. 4. b

Freel taken
among the

Salute Kuffus the chosen in the Worde,
and his mother and myne. Greete Asyn-
citus, Phlegon, Herman, Patrobas,
Hermen, and the brethern with them: Sa-
lute Philologus and Julia, Pectus and
his syfter, and Olympa, and all the salutes
with them. * Salute one an other with an
holy kysse. The congregations of Chyſte
salute you. 2. Cor. 13. 0

* I beſeke you bretherne, marke them
whiche cauſe diuſſion, and geue occaſions
of euyl, contrary to that doctrine whiche
ye haue learned, and auoyde them. For
they that are ſuch, ſerue not the Worde Jeſu
Chyſte, * but they: owne bealy: and tho-
rowe ſweete preachynges and flatterynge
wordes, they deceaue the hartes of the in-
nocentes. For your obedience is publiſhed
among al men, therefore am I glad of you Coloſ. 2. b
Tr. 3. b
Philip. 3. c
Math. 10. b
extenderſ
101

* But yet I wold haue you wyſe in that
which is good, & ſimply in euyl. The God
of peate treade Sathan vnder your feete
ſhortly. The grace of our Lord Jeſu Chyſt
be with you. * Timotheus my helper, and
Lucius, and Jason, and Sopater my
kyndeſman ſalute you. I Tertius whiche
haue wytten this epiſtle in the Worde, ſa-
late you. * Gaius myne hoſt, and the hoſte
of the whole congregation ſaluteth you.
Eraſtus the chamberlain of the citee ſalu-
teth you, & Quartus a brother ſaluteth you.

The

Actu. 16. 3
Philip. 2. b
Actu. 13. 2
Actu. 17. 2
Actu. 20. 2
1. Cor. 1. b

The grace of our Lorde Iesu Chryste be
with you all. Amen.

To hym that is of power to stablysh
you, accordyng to my Gospell and prea-
chyng of Iesu Chryste, wherby is uttered
the mystery whiche hath ben kepte secreet,
sens the worlde beganne, but nowe is o-
pened and shewed by the scriptures of the
prophetes, at the commaundement of the
euerlastyng God, to set vp the obedience
of the faith among all Hethen: • to the
same God, whyche alone is wylse, bee
praise, thozow Iesus Christ for euer. Ame

To the Romaynes.

Sent from Corinthum, by Phebe,
whiche was a minister of the con-
gregation at Cenchrea.

The fyrst epistle of the Apostle
Saynt Paule to the Corinthians.

1 by voca-
tion

Act. 18. b

Iohn 17. c
Heb. 9. c



Aule, called to bee an
apostle of Iesus Christ
thozow the wil of god,
and brother • Sothe-
nes, vnto the congre-
gation of God, which
is at Corinthum, to
them that are • sancti-
fied in Chryste Iesu, sayntes by callenge,
with

with all them, that call vpon the name of
oure Lorde Iesus Christe in euery place,
both of theyrs and ours: • Grace betwix 2. Cor. 1. 3
you, and peace from God our father, and
from the Lorde Iesus Christe.

✱ I thanke my God alwaies on poure
behalfe, for the 'faueur' of God, whiche is [grace]
geuen you in Iesus Christe, that in all
poyntes ye are made ryche by hym, in 'eue- [at learning]
ry worde', and in all maner of knowlege,
(euen as the 'preachyng' of Christ is con- [testimony]
firmed in you) so that ye want nothyng in
any gyfte, and waite but for the apperyng
of our Lorde Iesus Christe, whiche shall
strengthe you also vnto the ende, that ye
maie be blamelesse in the day of our Lorde
Iesus Christ. ✱ • For God is faithfull, by Num. 23. 6
whom ye are called vnto the fellowshippe 1. Cor. 10. 13
of his sonne Iesus Christe, our Lorde. 1. Tm. 5. 6

B But I beseeke you brethren, thorough the
name of our Lorde Iesus Christ, • that ye Rom. 12. 6
all speake one thyng, and let there be no
dissencion among you, but that ye be 'per-
fecte' in one meanyng. • For it is shewed
me (my brethren) of you, by theym whiche
are of the householde of Cloes, that there
is stryfe amonge you. I speake of that,
whiche euery one of you saith: I hold of
Paule. An other, I hold of • Apollo. The
thyrde, I holde of Cephas. The fourthe, Act. 15. 6
I holde of Christe. Is Christe than diuis- 1. Cor. 3. 3
ded 2. 16. 6

ded in parties? Was Paule crucified for you? Or were ye baptised in the name of Paule? I thanke God that I haue baptised none of you, but Crispus and Sat-
us: leaste any shoulde saie, that I in myne owne name had baptised. I baptised also the household of Stephana. Furthermore knowe I not, wheather I baptised any o-
ther. For Chryste sent me not to baptise, but to preache the Gospell, not with wise-
dome of woordes, leste the crosse of Christ shulde haue been made of none effecte.

Act. 18. 3
1 Rom. 16. c

1. Cor. 16.

1 preachng
Rom. 1. b

Esa 29. c

1 2. 33. c
1 searchers

Math. 12. d
Luce 12. c
1 Ioan. 2. c
1 6. d

For the woorde of the crosse, is folish-
nesse to them that peryshe, but vnto vs,
whiche are saued, it is the power of God.
For it is written: I wyl destroy the wis-
dome of the wylse, and wyl cast away the
vnderstandyng of the prudent.
Where are the wylse? Where are the scri-
bes? Where are the dysputers of this
worlde? Hath not God made the wysdom
of this worlde foolyshe? For in so mu-
che as the worlde by the wysedome therof,
knewe not God in his wysedome, it plea-
sed God thoroowe foolyshe preachyng to
saue them that beleue. For the Jewes re-
quyre tokens, and the Greekes aske after
wisedome. But we preache Christ the cru-
cified: to the Jewes an occasion of fallyng:
and vnto the Greekes foolysheenesse. But
vnto them that are called (bothe Jewes
and

and Brekes) we preache Christe, the power of God, and the wylsedom of God. Colos. 2. 2

For the foolyshe nesse of God, is wylser than men: and the weakenesse of God, is stronger then men. Brethren, loke on your calling. Howe that not many wylse men after the fleshe, not many myghty, not many of hygh degree are called, but that foolyshe is before the worlde, hath God chosen, that he myghte confounde the wylse: And that weake is beefore the worlde, hath God chosen, that he might confound the myghtye. And the vyle and despised before the worlde hath God chosen, & yee & that whiche is nothyng, that he myght destroy that which is ought, that no fleshe shulde reioyce in his presence. Of the same are ye also in Christe Iesu, which of God is made vnto vs. wylsedom, & and righte-ousnesse, and sanctifyng, and redemption, that accordynge as it is wrytten: & He that reioyceth, shuld reioyce in the Lorde. John 7. 6

Osce. 2. 6

Eph. 1. c
Jerem. 23. d
Joan 17. c
18. c
Jerem. 9. d
2. Cor. 11. a

The seconde Chapter.

AND I brethren, whā I came vnto you, cam not in high wordes, or high wylsedom, to shew vnto you preching of Christ. in glorious
nesse of
for I shewed not forth my self among you & I knew any thig, saue only Iesus Christ euen & same & was crucified. And I was in weakenes, & in feare, and in much trembling: & my word & my preching was not I was among you
1. Tel. 2. 1
with

with entisynge wordes of mans wysedome,
but in shewynge of the spirite, & of power,
that your faith shuld not stand in the wyle-
dome of men, but in the power of God.

1. Cor. 5. c

That we speake of, is wysedom among
them that are perfecte, not the wysedom
of this worlde, nother of the rulers of this
worlde, * whyche goe to nought, but wee
speake of the wysedom of God, which is
in secretes, and lpeith hyd, whyche God or-
deyned before the worlde vnto our glory,
* whyche none of the rulers of this worlde
knewe. † For yf they had knowen it, they
had not crucifyed the Lorde of glory, but
as it is wyrtten: * The eye hath not sene,
and the eare hath not herde, nother hath
it entred into the harte of man, that God
hath prepared for them that loue hym.

Math. 11. c

† 1. Cor. 15. c
& 16. aAct. 13. c
Esa. 64. a

Rom. 8. b

† Goddes
secretes

But God hath opened it vnto vs by his
spirite. * For the spirite searcheth oute all
thynges. Yea euen the deepenesse of the
Godhead. For what man knoweth what
is in man, saue the spirite of man which
is in hym? Euē so, no man knoweth what
is in God, saue the spirite of God: As for
vs, we haue not receued the spirite of this
worlde, but the spirite which commeth of
God, so that we can knowe what is geuen
vs of God: which we also speake, not w
cunnyng woordes of mans wysedom, but
with the cunnyng wordes of the holy gost
and

I. CORINTHIANS.

Ch. iiii.

And iudge spirituall matters spirituall^{ly}.
 Howebeit, the naturall man perceaueth
 nothyng of the spiryte of God. It is foo-
 lyshenesse vnto hym, and he can not per-
 ceauē it: for it muste be spirituall^{ly} discer-
 ned. • But he that is spirituall, discusseth
 all thynges, and he is iudged of no man.
 • For who hath knowen the mynde of the
 Lorde? Or who shall enfourme hym? But
 we haue the mynde of Christe.

makynge
 spirituall
 comparisons
 of spiritual
 thynges?

examined?
 Pro. 28. 3

Sapient. 9. b
 Esa 40. h
 Rom. 11. d
 vnderstand

The thyde Chapter.

And I, brethren, could not speake vn-
 to you, as vnto spirituall, but as vnto
 carnall, euen as vnto babes in Christe,
 • I gaue you mylke to drynke, and not
 meate, for ye myght not then away with-
 all, nother maye ye yet euen now, in so
 muche as ye are fleshy. For • seeyng there
 is enuiyng, stryfe, and dissencion amonge
 you, are ye not fleshy, and walke after the
 maner of men? For whan one saith: • I
 holde of Paule, an other of: Apollo: ar ye
 not then fleshely? What is Paule? What
 is Apollo? Euen mynisters are they, by
 whom ye ar com to the belete, and that ac-
 cordinge as the Lorde hath geuen vnto e-
 very man. I haue plantred, Apollo hathe
 watered, • but God hathe geuen the in-
 crease. So than, nother is he that plant-
 eth any thyng, nother he that watereth,
 but God, whiche geueth the increace.

Heb. 5. e

Galat. 5. c

1. Cor. 1. b
 & 10. b

1. Tim 6. g
 Act. 1. c

D

As

¶ not better
than

Ephs. 2. c

As for hym that planteth, and he that wa-
rreth, the one is ^{as} the other: but yet shall
every one receaue his rewarde, accordyng
to his labour. For we are Goddes labour-
ers, ye are Goddes hus bandys, • ye are
Goddes buyldyng.

Math 16. c

¶ laye

¶ shall apere
Esa 28. c

2. Pet. 1. b
& 4. d

¶ yet as it
were

1. Cor. 6. c
2. Cor. 6. c
Hebi. 3. 2

¶ Ioan 2. b

Pro. 3. c

Accordyng to the grace of God, whiche
is geuen vnto me, as a wyse buylder, haue
I layde the foundation, but an other build-
eth thereon. Yet let every man take hede
howe he buildeth thereon. • For other fun-
dation can no man lay, than that, which is
layde, the whiche is Iesus Chryste. But
yf any man ^{buyld} vpon this fundacion,
golde, syluer, & precious stones, tymber,
haye, stubble, every mannes woorkes shall
bee shewed. For the daye of the Lorde
shall declare it, whiche shall be shewed with
fyre, and the • fyre shall try every mannes
woorkes what it is. If any mans woorkes
that he hath builded thereon abyde, he shall
receaue a reward: If any mannes woorkes
burne, he shall suffer losse: but he shall be sa-
ued him self, yet so heleste ^{as} through fire.
¶ Knowe ye not, that ye are the temple
of God, and that the spirite of God dwel-
leth in you? If any man desyle the temple
of God, & hym shall God destroy. For the
temple of God is holre, whych ye are.
• Let us than decreaue hym selfe. If any
man thynke hym selfe wyse amonge you,
lette

lette hym become a foole in this worlde,
that he maie be wyse. For the • wysedome
of this worlde, is foolyshe nesse with God.
for it is wrytten: • He compasseth the wise
in their craftynesse. And agayne: • The
Lorde knoweth the thoughtes of the wise,
that they are vayne. Therfore, let no man
moyre in men. For all is yours, whether
it be Paule, or Apollo: whether it bee Cris-
phas, or the worlde, whether it bee lyfe or
death: whether it be present or for to come.
All is yours, but ye are Chrystes, & Chryste
is Goddes. •

Rom. 1. c

Job. 5. B

Psal. 91. b

The fourth Chapter.

Et euery man in this wyse esteeme vs,
euen for the • mynisters of Chryste,
and stewards of the • secretes of God.
Now is there no more requyred of the ste-
wardes, than that they bee sounde • faith-
full. It is but a small thyng vnto me, that
I shoulde be iudged of you, or of mannes
daye, nother iudge I myne owne selfe. I
knowe noughte by my selfe, & yet am I
not thereby iustified. It is the Lorde that
iudgeth me. Therfore iudge ye nothyng
before the tyme, vntyll the Lorde come,
whiche shall brynge it to lyghte, that is
hydde in darkenesse, and open the coun-
selles of the hartes, and than shall euery
one haue praise of God. •

2. Cor. 6. 2

[disposers]

Deut. 19. d

Ierem. 23. c

Luc. 12. c

1. Pet. 4. d

Job 9. a

These things brethren haue I described

D. II.

III

in myne owne person, and in Appollos, for
your sakes, that ye might lerne by vs, that
no man count higher of hymselfe, then a-
boue is writen, that one bee not puffed up a-
gaynst an other for any mans cause. For
who preferreth the? • What haste thou,
that thou haste not receaued? If thou hast
receaued it, why makest thou thanne thy
boast, as though thou haddest not receined
it? Now are ye full. now are ye made ryche,
ye reigne without vs, & wolde God ye dyd
reigne, that we myght reigne with you.

Jacob 1. 2

Psal. 43. c
Roma. 8. c

We thynketh that God hath set forth the
vs Apostles for the lowest of all, • euen as
those that are appoynted vnto deathe. For
we are a gasynge stocke vnto the worlde,
and to the angels: and vnto men, we are
fooles for Christis sake, but ye are wise in
Christe: We weake, but ye strong: Ye ho-
nourable, but we despised. Euen vnto this
daye we hungre and thyrste, and are naked,
and are buffetted with synnes, and haue no
certayne dwelling place, • and labour and
worke with our owne handes. We are re-
uyled, & and yet we blesse: we are persecu-
ted, and suffre it: We are euill spoken of,
and we pray: We are become as it were the
very outswepynge of the worlde, ye the of
scourynge of all men vnto this tyme.

AAu. 18. 2
& 20. c
† Rom. 12. b

[filthyne]

[thynges]

I wyte not this to shame you, but as
my dere chyldren I warn you. For though
ye

ye haue tenne thousande instructours in
 Christ, yet haue ye not many fathers. For
 I haue begotten you in Christ Iesu thro-
 rough the gospel. Wherefore I exhort you,
 & bee ye my folowers. For this cause haue
 I sent vnto you Timotheus, (which is my
 dere sonne, and faithfull in the Lorde) that
 he maye put you in remembraunce of my
 waies, whiche are in Christe, euen as I
 teache euery where in all congregations.
 Some are puffed vp, as though I would
 come no more at you. But I will come to
 you shortly, & yf the Lorde will, and will
 knowe, not the woordes of theym that are
 puffed vp, but the power. For the kingdome
 of God is not in woordes, but in power.
 What will yee? Shall I come vnto you
 with the rodde, or with loue, and the spy-
 rite of meekenesse?

Galat. 4. a
 Iaco. 1. b

11. Cor. 12. c
 Philip. 3. c

Pro. 20. d
 Ierem. 17. d
 Iacob 4. b

The fyfte Chapter.

A Here goeth a comen report, that ther
 is whooredome amonge you, and su-
 che whooredome, as is not ones named a-
 mong the Heithen, & that one shulde haue
 his fathers wyfe. And ye are puffed vp, and
 haue not rather sorowed, that hee, whiche
 hath doone thys deede, myght be put from
 amonge you. For I verely, as absente in
 body, but presente in spirite, haue determi-
 ned alreedy, as though I were present (con-
 cernyng hym that hath done thys deede) in

Leuit. 18. a

Colos. 2. a

Chap. b.

I. CORINTHIANS.

Math 15. b
1. Tim. 1. c

the name of our Lorde Iesus Christ, wha
ye are gathered togyther with my spirite,
and with the power of oure Lorde Iesus
Christe, • to deliuer hym vnto Sathan for
the destruction of the fleshe, that the spi-
rite may be saued in the daie of the Lorde
Iesus.

Gala. 5. a
1. Cor. 13. d

Your reioycyng is not good. • Knowe ye
not that a lyttell leuen sowzeth the whole
lumpe of wne? • Purge oute therfore the
olde leuen, that ye may be newe borne, lyke
as ye are sticete breade. For we also haue
an • Easter lambe, whiche is Christe, that
is offred for vs. Wherefore let vs kepe Es-
ter, not in the olde leuen, nor in the leuen
of maliciounesse and wickednesse, but in
the swete bread of purenes & of the truth.

Esa. 53. b
Iohn. 1. c
1. Exo. 12. a

Eccle. 15. a

I wrote vnto you in the epistle, • that ye
shuld haue nothyng to dooe with whoze-
mongers, and that mente I not at all of
the whozemongers of this worlde, eyther
of the couctous, or of extorcioners, or of
them that worshyp ymages: for tha must
ye needes haue gone oute of the worlde,
• but nowe haue I written vnto you, that
ye shulde haue nothyng to doo with them.
(Namely) if there be any man that is cal-
led a brother, and is an whozemonger, or
couetous, or a worshypper of ymages, or
ther a rapler, or a dronharde, or an extor-
cioner, • with suche shall ye not eate. For
what

2. Tes. 1. a

Jerem. 16. a

What haue I to doo, to iudge theym that are without? Doo ye not iudge theym that are within? As for them that are without, God shall iudge theym. * Put away from you hym, that is euill. Dan. 1. b
Deut. 17. 3

The xvjte Chapiter.

We dare one of you haupng busines with an other, go to lawe beefore the vnrighuous, and not beefore the saintes? * Doo ye not knowe, that the sayntes shall iudge the worlde? If the worlde than shall be iudged of you, are ye not good ynough to iudge smalle mattiers? Knowe ye not, that we shall iudge the angels? howe much the more, thynges that pertyn to the temporall lyfe? Therefore if ye haue iudgements of temporall matters, take theym that are despyled in the congregacion, and sette them to bee iudges. This I saye to your shame: Is there vtterly no wise mā amōg you? What, not one at all, that can iudge betwene brother and brother? but one brother goeth to lawe with an other, and that beefore the vnbelleuers? Math. 12. 6
Eccl. 10. 4
Deut. 25. 1

Now therefore is there vtterly a fault among you, that ye go to lawe one with an other. * Why rather suffre ye not wronge? Why suffre ye not your selues rather to bee defrauded? but ye pour selues do wronge, and defraude, and that euen the brethren. Knowe yee not that the vnrighuous shall Math 9. 1
[robbed]

D. liij.

shall

Gal. 5. c
Ephes. 5. a
[syllers]

shall not inherite the kyngedome of God? Bee not deceaued. * Noether whoozmongers, noz woortshyppers of ymages, noz breakers of wedlocke, noz weakelynges, nother abusers of theim selues with man-kind, noz theues, nother the couetous, noz dyonkardes, noz cursed speakers, noz extorcioners shall inherite the kyngdome of God. And suche haue some of you ben, but ye are washed, ye are sanctified, ye are made rightuous by the name of the Lorde Jesus, and by the spirite of God.

Eccles. 37. d
1. Cor. 10. c

I maie doo all thynges, but * all thynges are not profitable. I maie doo all thynges, but I wyl be brought vnder no mans power. Meates are ordeyned for the belly, and the belly for meates. But God shall destroy bothe it and theim. The body belongeth not vnto whoordome, but vnto the Lorde, and the Lorde vnto the bodye:

[Let not the body be abused]

Rom. 8. b

* God hath raised vp the Lorde, and shall raise vs vp also by his power. * Knowe ye not that your bodies are the membyres of Christ? Shall I nowe take the membyres of Christ, and make theim the membyres of an harlot? God forbid. Or doo ye not knowe, that he, whiche cleaueth vnto an harlot, is one body? For they shalbe two

[becomme]

Gene. 2. d

(saierh he) in one fleshe. But he that cleaueth vnto the Lorde, is one spirite.

flee whoordome. All synnes that a man dooeth

doeth, are without the bodye. But he that
committeth whoredome, synneth agaynst
his owne body. * Or know ye not that your
bodye is the temple of the holpe ghoste?
whome ye haue of God, and are not your
owne? * For ye are dearly bought. Praise
ye God therfore in your body, and in your
spirit, whiche are Goddes. &

1. Cor. 3. h

2. Cor. 6. c

1. Cor. 7. c

1. Pet. 1. c

The seventh Chapter.

AS concernynge the thynges, wherof
ye wrote vnto me, I answere: It is
good for a man not to touche a woman.
Neuerthelesse to auoyde whoordome, lette
every man haue his owne wyfe: and lette
every woman haue hir owne husbande.
Lette the manne geue vnto the wyfe due
beneuolence: lyke wyse also the wyfe vnto
the man. The wyfe hath not power ouer
her owne body, but the housebande: and
lyke wyse the man hath not power ouer
his owne body, but the wyfe. * Withdraw
not your selues one from an other, excepte
it be with the consent of bothe, for a tyme,
that ye maie geue your selues vnto fastyng
and praier, and then comme together a-
gayne, lest Sathan tempte you for youre
incontinence. & But this I saie of fa-
uour, and not of commandement. * Howe-
be it, I wolde rather that all men were as
I am. Neuerthelesse every one hath his
propre gyfte of God: one thus, another so.

Tob. 6. 3

Eccl. 3. 2

1. Cor. 1. c

Afterward

come againe

to the same

thynges

1. Cor. 1. c

Act. 16. 3

D. v.

To

For married
men

2. Tim. 5. 11

Male. 2. 2
Deute. 24. 1
Math. 5. 31
& 19. 9

1. Esdr. 9.
& 12.

figure

2. Pet. 3. 1

Eph. 4. 2

To them verily that are 'vnmarried', and to
wyddowes I saye: It is good for theym
that they absteyne also as I dooe. • But if
they can not abyde, lette theym marrye.
For it is better to marry, than to burue.

But vnto them that are married, com-
maunde not I, but the Lorde • that the
wyfe separate not her selfe, from the hus-
bande: but yf she separate her selfe, that
she remayne vnmarried, or be reconciled to
hys hus bande: and lette not the husbande
put away his wyfe from hym.

As for the other, vnto them saie I, not
the Lorde. • If any brother haue an vnbe-
leuyng wyfe, and she is contente to dwelle
with hym, let hym not put her away. And
if a woman haue an vnbeleuyng husband
and he is contente to dwell with her, lette
her not put hym awaie. For the vnbele-
uyng husbande is sanctified by the wyfe,
and the vnbeleuyng wyfe is sanctified by
the husbnde: or elles were your chyldren
vncleane, but nowe are they 'holpe'.

But yf the vnbeleuyng depart, let hym de-
parte. A brother or a syster is not bounde
in such cases, but God hath called vs in
peace. • For what knowest thou, O wo-
man, whether thou shalt saue the man?
Or what knowest thou O man, whether
thou shalt saue the woman? but euen as
God hath distributed vnto euery one • and

as þe Lord hath called euery mā, so let him walke: & so ordain I, in all congregations.

If any man bee called, beynge circumcised, lette hym not take Hethenishppe vpon hym. If any man be called in the Hethenishppe, let hym not bee circumcised.

Circumcision is nothyng, and vncircumcision is nothyng, but the keepynge of the commandementes of God. & Let euery

one abyde in the calling¹, wherein he is called. ^{same place,}

• Arte thou called a seruant, care not for it, neuerthelesse yf thou mayst be free, ^{1. Tim 6.2}

use it rather. For he that is called in the Lord beynge a seruant, is a free man of the Lord. Lyke wyse he that is called be-

ynge free, is a seruant of Christe. • Ye are ^{1. Cor. 6.2} dearly bought, be not ye the seruantes of ^{1. Pet. 1. 6}

men. Wherefore, let euery one, wherein he is called, therein abyde with God. &

As concerning virgins, I haue no commandement of the Lord, neuerthelesse I saie my good meanynge, as I haue obeyned mercy of the Lord to be faithfull. I suppose it be good for the present necessite: for it is good for a man so to bee. Art thou bounde vnto a wyfe, seeke not to be lawed. Art thou lawed from a wyfe, seeke not a wyfe. But yf thou take a wyfe, thou sinnest not. And if a virgin marry, she sinneth not. Neuertheles such shal haue trouble in the flesh. But I fauour you.

How be it, this I saie brethre • the tyme

Chs. vii

Psalm 92.2
2. Pet. 3.2

1. CORINTHIANS.

is shorte. Furthermore, this is the meaynynge, that they, whiche haue wyues, bee as though they had none: and they that weepe, be as though they wepte not: and they that reioyce, be as though they reioyced not: and they that bye, bee as though they possessed not: and they that vse this worlde, bee as though they used it not.

Isai 44.2
2. Ioan. 2. c
1. Mar. 6. c
Luce 12. c
21. Tim. 5. 2

• For the fashion of this worlde passeth awaye. • But I woulde that ye shoulde bee without care. • He that is synge, careth for the thynges of the Lorde, how he maye please the Lorde. But he that is married, careth for the thynges of the worlde, howe he maye please his wyfe, and is diuided.

where is difference betweene a woman and a man

A woman¹ and a virgin that is synge, careth for the thynges of the Lorde, that she may be holpe, bothe in bodye, and also in spirite. But she that is married, careth for the thynges of the worlde, howe she maye please hir husbände.

This I saye for your profyete, not that I wyll tangle you in a snare, but for that whiche is honest, and comly vnto you, that ye maye continually cleaue vnto the Lorde without hynderace. But if any man think that it is vncomely for his virgine, yf she passe the tyme of mariage, and yf nede so requyre, let hym doo what he lysteth, he synneth not, let them be coupled in mariage. Neuerthelesse he that purposeth surely in his

his herte, hauyng no nede, but hath power
of his own will, and determineth so in his
herte to keepe his virgine, dooeth well. Fi-
nally, he that ioyneeth his virgine in mari-
age, doeth well: but he that ioineth not his
virgine in mariage, dooeth better. • The
wyfe is bounde to the lawe, as long as
hys husbände lyueth. But yf her husband
slepe, she is at libertee to mary vnto whom
she wylle, ^{onely} that it bee doone in the
Lorde. But she is happier, yf she so abyde,
after my iudgement. I thynke verily that
I also haue the spirite of God.

Rom. 7. 2

onely

The cyght Chapter

AS touchyng thynges • offered vnto
Idols, & we are sure, that we all haue
knowledge. Knowlage puffeth a man vp,
loue edifieth. Neuerthelesse yf any manne
thynke that he knoweth any thyng, he
knoweth not yet howe he ought to know.
But yf any man loue God, the same is
known of hym.

A. 1. 15. d

dedicate

Rom. 14. c

So are wee sure notwe, concernyng the
meates offered vnto Idols, • that an I-
doll is nothyng in the worlde, & and that
there is none other God but one. And
though there bee that are called Goddes,
whether in heauen, • or in earth (as there
be goddes many, and Lordes many) yet
haue wee but & one God, euen the father,
• of whom are al thynges, and we in hym:
and

1. Cor. 10. e

there is no

ye doll

Deut. 4. f

2. 6. b

Esa. 44.

Psal. 81. a

1. Petr. 4. c

Rom. 11. d

Rom. 11d

and one Lorde Iesus Christe, by whom are all thynges, and we by hym.

1. Cor. 10.d

I surpise
that ther is
an ydol vnto
yll thys
houre
I maketh vs
not able

But euery man hath not knowlege: for some make yet conscience ouer the Idol, and eate it as a thyng offered vnto Idols: and so their conscience becynge weake, is defiled. Neuerthelesse meate furthereth not vs vnto God. If we eate, we shal not therfore be the better: yf we eate not, we shal not therfore be the lesse. But take hede, that this your libertee bee not an occasion of falling, vnto the weake. For if any man se the (whiche haste knowlege) sit at the table in the Idols house) shal not his conscience, whyle it is weake, bee occasioned to eate of the Idoll offerynge. And so thezough thy knowledge, shal the weake brother perryshe, for whome Christ dyed. But whan ye synne agaynst the brethren, and wounde theyr weake conscience, ye syn agaynst Christ. Wherefore yf meate offende my brother, I wyll neuer eate fleshe, lest I offende my brother.

Rom. 14.c

The nynty Chapter.

Act. 9. 3

11. Cor. 11.b

Now I not an Apostle? am I not free? Have I not seene Iesus Christe our Lorde. Are ye not my worke in the Lord? If I be not an Apostle vnto other, yet am I youre Apostle: for the seale of myne Apostleshippe are ye in the Lorde. Myne answer vnto them that aske me, is this: Have

Haue we not power to eate and drynke?

Haue we not power also to leade aboute. Philip. 4. 3

a sister to wyfe, as well as other apostles,

and as the brethren of the Lord and. Le. Math. 9. 15

phas? Or haue only I and Barnabas not Luce 4. 15

power this to do? Who goeth a warfare

at any tyme vpon his owne wages? Who

planterh a vyneyard, and eateth not of the

frute therof? Who feedeth a flocke, and ea-

terh not of the mylke of the flocke?

Say I these thynges after the maner of

men? Saith not the lawe the same also?

B For it is written in the lawe of Moyses: Deut. 25. 4

Thou shalt not mowle the mowthe of the 1. Tim. 5. 18

ore that treadeth out the corne. Doth God

take thought for the oxe? Or sayeth he it

not altogether for our sakes? For no doubt

it is written for our sakes. For he that ea-

terh, shulde eate vpon hope: & he that thro-

werth, shoulde throshe vpon hope, that he

myght be partaker of his hope. • It wee

haue sowne vnto you spiritual thynges, is

it a great thyng yf we reape youre bodyly

thynges? But if other be partakers of this

power on you, wherfore are not we rather?

• Nevertheless we haue not vbled this po-

wer, but suffre all thynges, lest we shulde

hynder the Gospell of Christe. Knowe ye

that they which labour in the temple, haue

they? ¹thyng of the Temple: and they

that waite on the altare, enjoy the altare?

Even

Rom. 15. 27
Gal. 6. 6

1. Cor. 12. 13

[thyngs]

Math. 20. 2

Actu. 20. 2

1. Tels. 2. b

2. Tels. 3. a

• Euen thus also hath the Lorde ordeined, that they, which preache the Gospell, shuld live of the Gospell. • But I haue bled none of these thynges.

• Forther wyte I therof, that it shulde bee done so vnto me: for I hadde rather dye, than that any man shulde brynge my tryb-
syng to naughte. For in that I preache the Gospell, I neede not boaste my selfe, for I must nedes do it. And wo vnto me, if I preache not the Gospell. If I doo it with a good wyll, I shall haue my reward: but yf I dooe it agaynst my wyll, yet is the office committed vnto me. Wherefore than shall I be rewarded? (Namely ther-
fore) that I preache the Gospell, and doo the same freely for naughte, that I abuse not my libertee in the gospel. • For though I am free from all men, yet haue I made my self euery mans seruant, that I myght wyne the mo. • Vnto the Jewes I am become as a Jewe, to wyne the Jewes. To theym that are vnder the lawe, I am become as though I were vnder the lawe, to wyne them that are vnder the lawe.

Actu. 21. c

Actu. 16. 2

16. b 21. c

& 24. b

Gal. 2. 2

• Vnto them that are wout law, I am be-
come as though I were without law (where
as yet I am not without the law of God,
but am in the lawe of Christe) to wyne
thē that are without lawe. To the weake,
am I become as weake, to wyne the weake.

• I am become of all fashions vnto euery man, to saue some at the least. But this I doo for the Gospelles sake, that I myght be partaker therof. 1. Cor. 10. 3

• Knowe ye not, that they whiche runne in a course, runne all, yet but one receaueth the reward? Runne ye so, that ye may obteyne. Euery one that proueth himselfe, absterneeth from all thynges: and they do it, that they may obtaine a corruptible crowne: but we to obtaine an vn corruptible crowne. 2. Ti. 4. 8
1. peter. 5. 2
I therefore thus so, not as at an uncerteine thyng: So fight I, not as one that beatech the ayre: but I tame my bodye, and bring it in subiection, lest when I preache vnto other, I my selfe be cast away. &

The x. Chapter.

Brethren, I would not that ye should be ignorant of this, • that our fathers were all vnder the cloude, & and all passed through the sea, and were all baptised vnder Moyses in the cloud, and in the sea, and did all eate of one spiritual meate, and did all drynke of one spiritual drynke: but they dranke of the spiritual rocke. that folowed them, whiche rocke was Christ & Neuerthelesse in many of them had God no delice, • for they were smytten downe in the wyldernesse. Exo. 13. 6
† Exo. 14. 6
Exo. 16 c
Exo. 17. 3
Nume. 10.
• Maty 16. c
Nume. 14.

• These are ensamples vnto vs, that we should

E. i.

should

Exo. 32. 2

Num. 25. 2
Psal. 105. d

3 Num. 27. 2

Num. 11. g

1. Cor. 1. a
1. Tes. 5. c
3. 2. Pet. 2. b

Should not lust after euil thynges, as they lusted. Noether be ye worshippers of images, as were some of theim. Accordyng as it is wrytten : * The people satte doune to eate and drynke, and rose vp to play. Noether let vs commit whozedome, * as some of them committed whozedome, and fel in one day xxiii. thousand. Noether let vs tepte Chyist, † as some of them tempted him, and were destroyed of Serpentes. Noether murmure ye * as some of them murmured, and were destroyed throught the destroyer.

All these happened vnto them for ensamples, but they are wrytten to warne vs, vpon whom the ende of the worlde is come. Therefore lette him that thynketh he standeth, take heed, lest he fall. There hath yet no teptacion ouertaken you, but suche as folowe the nature of man. Neuertheles * God is saythfull, † whiche shall not suffre you to be tempted aboue your strength, but shall in the middes of temptation, make a way to come out, that ye may beare it. †

Wherefore my deately beloved, flee from worshippynge of Idolles. I speake vnto the whiche haue discrecion, iudge ye what I saye. The cuppe of thankesgeuyng wherewith we geue thanks, is it not the partakynge of the bloud of Chyist? The bread that we breake, is it not the partakynge of
the

the body of Christe? For we many, are one bread and one body, in as much as we all are partakers of one bread.

Beholde Israel after the flesh. They that eat the sacrifices, are they not partakers of the altare? What shall I now say then? • Shall I saye that the Idoll is any thyng? Or that it, whiche is offered vnto the Idoll, is any thyng? Naye: But this I saye, that looke what the Heathen offere, that offere they vnto deuils, and not vnto God. • Nowe would I not that ye should be in the fellowshipe of deuils. Ye can not drinke of the cuppe of the Lord, and of the cuppe of the deuils. Ye can not bee partakers of the Lordes table, and of the table of deuilles. Or will we prouoke the Lord? Are we stronger than he? • I maye do all thynges, but all thynges are not profitable. I maye do all thynges, but all thynges edifie not. • Lette no manne seeke his owne profite, but lette euery man seeke another mannes welth.

1. Cor. 8.2

with the

Eccle. 37.3

1. Cor. 6. c
for expedient

1. Cor. 13.2

Whatsoeuer is solde in the fleshemarket, that eate, and aske no question for conscience sake. • For the yearth is the Lordes, and all that therein is. If any of them that beleue not, bydde you to a feast, and if ye bee disposed for to go, whatsoeuer is set before you, that eate, asking no question for conscience sake.

Psalm. 24.2

E. H.

But

But if any man saye vnto you : This is offered vnto ydolles, than eate not of it, for his sake that shew'd it, and for hurtyng of conscience. (The yearth is the Lordes, and all that therein is.) Neuerthelesse I

1. Cor. 5. b speake of * conscience, not thynne, but of the other. For why should my libertie bee iudged of another mannes conscience? * For if I take my parte with thankes geuyng, why am I euil spoken of, for that thyng, wherfore I geue thankes?

Col. 3. b * Therfore whether ye eate or drynke, or whatsoeuer ye doo, doo all to the prayse of God. & Bee not ye an occasion of falling, neither to the Jewes, nor to the Gentiles, nor to the cōgregation of God : * Euen as 1. Cor. 9. d I also please all men in all thynges, not seeking myne owne profite, but the profite of many, that they might be sau'd. : Followe ye me, as I do Christ.

The xi. Chapter

Ephe. 5. c I Commende you brethren, that ye remember me in all praydes, and kepe the ordinances, euen as I deliuered them vnto you. But I certifie you, that Christe is the head of euery man. * As for the man he is the head of the woman, but God is Christes head. Euery man that prayeth or prophecieth, and hath any thyng on his head, shameth his head. But euery woman that prayeth or prophecieth with vncouered head

head, dishonnesteth hir head. For it is euen
alike muche, as if she were shaven. If the
woman bee not couered, let hir heere also
be cutte of.

But if it bee vncomely for a woman to
haue hir heere cut of, or to bee shaven, then
let hir couer hir head. Neuertheis the mā
ought not to couer his head, * for so muche
as he is the image and glory of God: but
the woman is the glory of the man: * For
the man is not of the woman, but the wo-
man of the man. Nother was the mā crea-
ted for the womā's sake, but the woman for
the mannes sake.

Dent. 22. 3
1. Cor. 14. c

Eph. 4

Gen. 2. 3

Therefore ought the woman to haue a
power vppon hir head, for the * Angelles
sakes. Neuerthelesse, nother is the manne
without the woman, nother the woman
without the man in the Worlde. For as the
woman is of the man, euen so cometh the
man also by the woman, but all of God.
Judge ye by youre selues, whether it bee
comely that a woman praye before God
bare headed? Or doeth not nature teache
you, that it is a shame for a mā, if he weare
long heere: and a prayse to the woman, if
she weare long heere? For hir heere is ge-
uen hir to couer hir withall. But if there be
any manne among you, that hath lust * to
strue, let him know, that we haue no suche
custome, nother the congregacion of God.

Mala. 2. 3

1. Tim. 6. c

E. iii.

But

But this must I warne you of: I comende it not, that ye com together, not after a better maner, but after a worse. First, when ye come together in the cōgregation, I heare that there are dissencions among you, and I partly beleue it. * For there must be sectes among you, that they whiche are perfecte among you, might be knowen.

Math. 18. 2
1. Thon. 2. 6

It beynneth
to eate

Nowe when ye come together, the Lordes supper can not be kepte, euery man taketh^h his owne supper afoze. And one is hungry, another is dronken. Haue ye not houles to eate and drynke in? Or dispise ye the cōgregation of God, and shame them that haue not? What shall I say vnto you?

Math. 26. c
Mar. 14. c
Luc. 22. b

Shall I prayse you? In this prayse I you not. * That whiche I deliuered vnto you, receyued I of the Lorde. * For the Lorde Iesus in the same night in the whiche he was betrayed, tooke the breade, and gaue thanks, and brake it, and sayd: Take ye, and eate ye, this is my bodye, * whiche is broken for you. This dooc in the remembraunce of me. After the same maner also, he toke the cuppe, when supper was done, and sayd: This cuppe is the newe Testament in my blood, this dooc (as ofte as ye drynke it) in the remembraunce of me. For as ofte as ye shall eate of this breade, and drynke of this cuppe, ye shall * shewe the Lordes death vntyl he come.

Esai. 53. 2

1. Pet. 2. b
1. Act. 1. b

Wherfore

Wherefore who so euer shall eate of this bread, and drinke of this cuppe of the Lord unworthely, shall be gyltly of the body and bloud of the Lord. • But let a manne examine himselfe, and so lette him eate of this bread, & drinke of this cuppe. For he that eateth and drynketh unworthely, eateth & drynketh his owne dampnation, because he maketh no difference of the Lordes body. • Therefore are there so many weake and sicke among you, and many slepe.

2. Cor. 1. b

• For if we iudged our selues, we should not be iudged. But whan we are iudged, we are chastened of the Lord, that we should not be dampned with the worlde. Wherefore my brethren, when ye come together to eate, tary one for another. But if any man hunger, let him eate at home, that ye come not together vnto condemnation. As for other thynges I will set the in order whan I come.

Eccle. 18. e

1. Thon. 6. c

The xii. Chapter.

AS concernyng spiritual 'gyftes' (brethren) I would not that ye were ignorant. • Ye knowe that ye were Heathen, and went your wayes vnto domme Idols, even as ye were ledde. Wherefore I declare vnto you, • that no man speakyng through the spirite of God, desieth Iesus.

[thynges]

Mar. 9. d

E. iiii.

And

And no mā can say that Iesus is the Lord, but by the holy ghost.

Rom. 12. 3

Ioan. 5. b
Ishynqes
hat are
wroughe
in all crea-
tures 1

3 Ephe 4. a

1. Cor. 1. d

* There are diuers giftes, yet but one spirite: and there are dyuers offices, yet but one Lorde: and there are dyuers operations, * yet is there but one God, whiche woorketh all 'in all'. * The gytes of the spirite are geuen vnto euery manne, to p:ofyte the congregacion. To one is geuen through the spirite, the utterance of wylde dome: to another is geuen the vttirance of knowlege, accordyng to thesame spirite: to another, faith in thesame spirite: to another the giftes of healyng in the same spirite: to another power to do miracles: to another propheciying: to another, iugement to discerne spirites: to another, dyuers tongues: to another, the interpretation of tongues. These all doth thesame onely spirit worke, and distributeth vnto euery manne, accordyng as he will. &

Rom. 12. 2

Ephe. 4. b

* For as the bodye is one, and hath yet many membres, neuerthelesse al the mem- bres of the bodye, though they be many, are yet but one body: euen so Christ also. For we are all baptisc d in one spirite to be one bodye, whether we bee Jewes or Gen- tiles: whether we bee bonde or free, and haue all dronken of one spirite. For the body also is not one membre, but many.

Hai. 55. a
John. 7. d

If the foote say, I am not the hand, there
foze

foze am I not a membre of the body, is he
 therefore not a membre of the body? And
 if the eare say: I am not the eye, therefore
 am I not a membre of the body, is he ther-
 foze not a membre of the bodye? If all the
 bodye were an eye, where were then the
 'hearyng'? If all were hearyng, where
 were then the smellng? But nowe hath
 God set the membres, euery one seuerally
 in the bodye, as it hath pleased him. Ne-
 uerthelesse if all the membres were one
 membre, where were then the bodye? But
 now are the membres many, yet is the bo-
 dy but one.

C The eye can not saye vnto the hande: I
 haue no nede of thee: or againe, the heade
 vnto the feete: I haue no nede of you: but
 rather a great deale, the membres of the
 body whiche seme to be most feble, are most
 necessary: and vpon those membres of the
 body, whiche we thynke lest honest, put we
 moste honesty on: and our 'vncome'ly par-
 tes haue moste beautie on. For our honest
 membres nede it not. But God hath so
 measured the bodye, and geuen most ho-
 nour vnto that membre, whiche had nede,
 that there should be no strife in the bodye,
 but that the membres should indifferently
 care one for another. And if one membre
 suffre, all the membres suffre with him: and
 if one membre be had in honoure, all the
 membres

E. v.

membres are gladde with him also. But ye are the body of Christ, and membres, every one of another.

Mat. 10. 2
Luce. 9. 3
Eph. 4. 2
1 A. 3. 2

And God hath ordayned in the congregation, firste the * Apostles: secondly prophetes: thyrde: teachers: then doers of miracles: after that the gistes of healyng, helpers, gouernours, diuers tongues. Are they all Apostles? Are they all Prophetes? Are they all teachers? Are they all doers of miracles? Haue they all the gyses of healyng? Speake they all with tongues? Can they all interprete? But couet ye the best gyses. And yet shewe I you a more excellent waye.

The xiii. Chapter.

Mar. 7. 5.

Luce. 27. 3

Though I speake with the tongues of men and Angels, & yet had not loue, I were euen as soundyng brasse, or as a tinkelyng Tymbale. * And though I could prophesye, and vnderstode all secretes and all knowledge, and had al fayth, so * that I could moue moūtaines out of their places, and yet had no loue, I were nothyng. And though I bestowed all my goodes to feede the poore, and though I gaue my bodye eue that I burned, and yet haue not loue, it profiteth me nothyng.

Philip. 2. 5

Loue is patient and curteous, loue enuyleth not, loue doeth not frowardly, is not puffed vp, dealeth not dishonestly, & seeketh not

not hir owne, is not prouoked vnto anger,
 thynketh not euil, reioyceth not ouer ini-
 quitie, but reioyceth in the trueth, ^{heareth} beareth
 all thynges, beleueth all thynges, hopeth
 all thynges, ^{suffereth} suffereth all thynges.

Though propheciynge faile, or tongues
 cease, or knowledge perishe, yet loue fal-
 leth neuer away. For our knowledge is vn-
 perfect, and our propheciynge is vnperfect.
 But whan that, whiche is perfect cometh,
 then shall the vnperfecte bee done awaye.
 When I was a childe, I spake as a childe,
 I vnderstode as a childe, I imagined as a
 childe: But as sone as I was a man, I put
 away childshenes. Nowe we see ^{in a glasse} thow we
 a glasse ^{euen} in a darke speakyng, but then shal
 we see face to face. Nowe I knowe vnper-
 fectly, but then shal I knowe euen as I am
 known. Nowe abydeth fayth, hope, loue,
 these iii, but the greatest of these is loue.

The xiiij. Chapter

ABoure for loue. Couet spiritual gyf-
 tes, but specially that ye may prophe-
 cye. For he that speaketh with tongues,
 speaketh not vnto men, but vnto God: for
 no man heareth him. Howbeit in the spirit
 he speaketh misteries. But he that pro-
 phecieth, speaketh vnto menne to edifi-
 yng, and to exhortacions, and to comforte.
 He that speaketh with tongues, edifyeth
 him

him selfe: but he that prophecieth, edifieth the cōgregation. I would that ye al spake with tongues, but rather that ye prophesyed. For greater is he that prophesyeth, then he that speaketh with tongues: excepte he also expounde it, that the congregation maye haue edifying. But nowe brethren, if I come vnto you and spake with tongues, what shall I profite you, excepte I speake vnto you either by reuelacion, or by knowledge, or by prophesying, or by doctrine?

Lykewyse is it also in the thynges that geue sounde, and yet liue not: whether it be a Pipe or an Harpe, excepte they geue distincte soundes from theim, howe shall it be knowen, what is pypped or harped? And if the Trompe geue an vncertayne sounde, who wyll prepare him selfe to the battaile? Euen so ye lykewyse, whan ye spake with tongues, except ye speake playne wordes, howe shall it bee knowen what is spoken? for ye shall but speake in the aire. So many kyndes of voyces are in the worlde, and none of theim is without significacion. If I know not now what the voyce meaneth, I shall be an aleaunt vnto him that speaketh, and he that speaketh, shall be an aleaunt vnto me. Euen so ye (for so muche as ye couer spiritual gyftes) seke that ye maye haue plentie to the edifying of the congregation

gation. Wherefore let him that speaketh with tongues, praye, that he maye interpret also. If I praye with tongues, my spirite prayeth, but my vnderstandynge byngeth no man true. Howe shall it bee then? namely thus: I wyll praye with the spirite, and wyll praye with the vnderstandynge also: I wyll syng Psalmes with the vnderstandynge also.

But whan thou geuest thanks with the spirite, howe shall he that occupieth the roume of the vnlarned, saye Amen, at thy geuyng of thaukes, scyng he knoweth not what thou sayest? Thou geuest welk thanks, but the other is not edified. I thanke my God, that I speake with tongues more then ye all. Yet had I leuer in the congregation to speake fyue woordes with myne vnderstandynge, than I maye enfourme othyr also, rather then ten thousande woordes with tongues. * Brethren, be not children in vnderstandynge, howbeit, as concerning malicioussnesse, bee children, but in vnderstandynge be perfecte. In the lawe it is wyryten: * With other tongues and with other lypes wyll I speake vnto this people, and yet shall they not so heare me, sayeth the Lorde.

* Therefore are tongues for a token, not to them that beleue, but to them that beleue not. Contrarie wyse, propheciynge, not

Ephe. 4. a.

Esa. 28. b.

Act. 2. d.

Ch. xiii

not to them that beleue not, but to them
whiche beleue.

If the whole congregacion not be came
together into one place, and spake all with
tongues, and there came in, they, that are
vnlarned, or they which beleue not, should
they not say, that ye were out of your wits?
But if all prophced, and there came
in one that beleueth not, or one vnlarned,
he should be rebuked of them al, and iudged
of all, and so should the secrete of his heart
be opened, and so should he fall doune vpon
his face, worshippung God, and knowledg-
gung that of a truth God is in you. Howe
is it then brethren? Whan ye come toge-
ther, euery one hath a psalme, hath doc-
trine, hath a tongue, hath a reuelacion,
hath an interpretacion. Let all be done to
edifying. If any manne speake with ton-
gues, let him dooe it, him selfe beyng the
seconde, or at the moste him selfe beyng the
thirde, and one after another, and lette one
interprete it. But if there be an interpreter,
then let him kepe silence in the congrega-
cion, howbeit let him speake to him selfe
and to God. As for the Prophetes, lette
two or thre speake, and let the other iudge.
But if any reuelacion bee made vnto ano-
ther that sitteth, then let the first holde his
peace.

2. Iohn. 4. 2

We may al prophcy, one after another, &
that

that they all may learne, and that all male
 haue comforte. And the sprytes of the pro-
 phetes are subiect vnto the prophetes. For
 God is not a God of dissencion, * but of Rom. 15. 3
 peace, lyke as in all congregacions of the
 saintes. † Let your wyues kepe scilence in 1. Cor. 14. a
 the congregacion, for it shal not be permit-
 ted vnto them to speake, but to be vnder o-
 bedience, * as the lawe sayeth also. But if 1. Tim. 2. b
 they wyl learne any thyng, let them aske Gene. 3. c
 their husbandes at home. For it becometh
 not women to speake in the congregacion.
 O sprong the worde of God from among
 you? Or is it come vnto you onely? If any
 man thynke himselfe to be a Prophete, or
 spiritual, let him knowe what I wyte vnto
 you, for they are the commaundementes of
 the Lorde. But if any man be ignozant, let
 him be ignozant. Wherefore brethzen, co-
 uet to prophesye, and forbyd not to speake
 with tungues. * Let all thynges bee done Colos. 3. 2
 honestly, and in order.

The xii. Chapiter.

I * Declare vnto you brethzen, the gos- Gal. 2. 15
 pell that I haue preached vnto you
 (whiche ye ye also accepted, and in the
 whiche ye stande, by the whiche also ye
 are saued) after what maner I preached
 it vnto you, ye haue kepte it, excepte ye
 haue beleued in vayne. For first of all
 I deliuered

Dan.9.

Esa. 53. a

† Mat. 28. b

Ioan. 20. a

* Luc. 24. b

† Math. 16. b

Eph. 3. b

Act. 8. a

and. 9. c

I deliuered vnto you that, whiche I also receyued, howe that Christe dyed * for our synnes, accordyng to the scriptures, † and that he was buryed, * and that he rose againe the third day, accordyng to the scriptures, † and that he was sene of Cephas, then of the twelue: after that was he sene of mo then fīue hondzeth brethzen at once, whereof there are yet many aliue, but some are fallen a slepe. Afterwarde was he sene of James, then of all the Apostles. Last of all was he sene of me also, as of one borne out of due tyme. * For I am the least of the Apostles, whiche am not worthy to be called an Apostle, * because I persecuted the congregacion of God. But by the grace of God I am, that I am. And his grace in me hath not been vaine, † but I haue laboured more then they all, howbeit not I, but the grace of God whiche is with me. Nowe whether it be I or they, thus haue we preached, and thus haue ye beleued.

* But if Christe be preached, that he is rysen from the dead: howe say then some among you, that there is no resurreccion of the dead? If there be no resurreccion of the dead, then is Christe not risen. If Christe bee not risen, then is oure preachyng in vayne and your sayth is also in vayne: ye and we are founde false wytnesses of God, because we haue testifyed against God, that
that

that he hath rayled vp Christ, whom he hath not rayled vp, if the dead rylse not agayne. For if the dead rylse not agayne, then is Christ also not rylsen agayne. But if Christ bee not rylsen agayne, then is your saych in vayne, and ye are yet in your synnes: they also that are fallen a slepe in Christ, are perished. If in this lyie onely we hope on Christ, then are we of all men the mooste miserable.

But nowe is Christ rylsen from the dead, and is become * the fyrste frutes of Col. 1. b
 them that slepe. For by one man cometh death, and by one manne the resurrection of the dead. For as they all dye in Adam, so shall they all bee made alpyue in Christ, but euery one in his order. * The fyrst is Christ, than they that belong vnto Christ, whan he cometh. Than the enderwhan he shall delpyuer by the kyngdome vnto God the father, whan he shall put downe all rule and all superiozitee and power. * For he must reigne, tyll he haue put all his enemies vnder his feete. The last enemye that shall be destroyed, is death, for he hath put all thynges vnder his feete. But whan he sayeth, that all * thynges are put vnder him, it is manifest that he is excepted, whiche put all thynges vnder him. Whan all thynges shall be subdued vnto him, than shall the sonne him selfe also be subject vnto
 F. i. him

* Psal. 110. 3

Heb. 1. 6

3. 2. b

Math. 11. c

Luc 13. c

Iom. 1. 3

3. 13. a

Paul 2. 8

him, whiche put all thynges vnder him,
that God may be all in all.

1. Cor. 16. b
Men. 1. 7.

Rom. 2. 2
Bapt. 2. 2.

Ouels what do they, whiche are baptis-
sed ouer the deade, if the deade rylse not at
all? Why are they than baptised ouer the
deade? And why stand we in iopardy euery
houre? your reioyng whiche I haue in
Christ Iesu our Lorde, I dye dayly. That
I haue fought with beastes • at Ephesus,
after the maner of men, what helpeth it me
if the deade rylse not agayne? • Let vs eat
and drynke, for to morowe we shall dye. Be
not ye decciued. Euyl speakynges corrupt
good maners. Awake right bp, and synne
not: for some haue not the knowlage of
God. This I say to your shame.

Ioan. 12. c

But many might say: Howe shall the
dead arylse? and with what maner of bodye
shall they come? Thou foole, • that whiche
thou sowest is not quickened, except it dye.
And what sowest thou? thou sowest not the
body that shall be, but a bare corne, namely
of wheate, or of some other. But God ge-
ueth it a body as he wil, and vnto euery one
of the seedes his owne body.

✠ All fleshe is not one maner of fleshe,
but there is one maner of fleshe of men, and
ther of beastes, another of fyshes, another
of byrdes. And there are heauenly bodyes,
and there are pearthy bodyes: but the hea-
uenly

nenly haue one glozy, and the yearth and
cher. • The Sunne hath one clerenesse, the Math. 13. 42
Moone another clerenesse, and the starres
haue another clerenesse, for one starre ex-
celleth another in clerenesse: Euen so the
resurreccion of the deade. It is sowen in
corruption, and shall ryse in vncorruption:
It is sowen in dishonour, and shall ryse in
glozy: It is sowen in weakenesse, shall ryse
in power: It is sowen a naturall body, and
shal rise a spiritual body.

If there bee a naturall bodye, there is a
spirituall body also. As it is wrytten: • The Gen. 2. 7
fyrst man Adam was made into a naturall
life, and the last Adam into a spiritual life.
Howbeit the spirituall body is not fyrst,
but the naturall, and then the spirituall. •
The fyrst man is of the yearth, yearthly, the
second man is from heauen, heauenly. As
the yearthly is, suche are they also that are
yearthly: and as the heauenly is, suche are
they also that are heauenly. And as we
haue bozne the ymage of the yearthly, so
shall we beare the ymage of the heauenly
also. This I say brethren, that fleshe and
blondde can not inherite the kyngdome of
God: nother shall corruption inherite vn-
corruption.

Beholde, I saye, vnto you a myserie:
• We shall not all sleepe, but we shall all 1. Tes. 4. 13
be chaunged, and that sodainly, and in 1. Philip. 3. 5.

A. u.

the

Cha. xvi.

I. C O R I N T H I A N S .

Rom. 8. a

Col. 3. a

Philip. 3.

1. Ioh. 3. a

Isai. 25. b

1. Iose. 13. c

Heb. 2. a

2. Ioh. 5. a

Rom. 15. d

1. Cor. 8. a

& 9. a

the thynklyng of an eye, at the tyme of the last trompe. For the trompe shall blowe, and the dead shall ryse • vncorruptible, and we shall be chaunged. For this corruptible must put on incorruption: and this mortall, must put on immortallitie. But whan this corruptible shall put on vncorruption, and this mortall shall put on immortallitie, than shall the woorde bee fulfilled that is wyrtten: • Deathe is swallowed vp in victorie. • Deathe where is thy sting? Hell, where is thy victorie? The sting of death is synne. The strength of synne is the lawe. But thanks bee vnto God, • whiche hath geuen vs the victorie, thorough our Lorde Iesus Christe. Therefore my deere brethren, keepe stedfast, vnmouable, and alway ryche in the worde of the Lord, forasmuche as ye knowe, that your labour is not in vayne in the Lorde.

The xvi. Chapter.

Concernyng the • gatheryng that is made for the saintes, as I haue ordeyned in the congregacions of Galatia, euen so doo ye also. Upon some Sabbath daie let euery one of you put asyde by him selfe, and laye vp whatsoeuer he thynketh mete, that the collection bee not to gather when I come. Whan I am come, whom soeuer ye shall allowe by your letters, them wpll I sende to bryng your liberaltee vnto Ierusalem

Jerusalem. Neuerthelesse if it bee meet e
 hat I go thither also, they shall go with
 me. • But I wyll come vnto you, whan I ^{Act. 19. d}
 go through Macedonia, for through Ma ^{2. Cor. 1. c}
 cedonia wyll I take my iourney. With
 you parauenture wyll I abyde, or els wyne
 ter, that ye may bring me on my way, whe
 ther soeuer I go.

^B I wyll not see you nothe in my passage,
 for I hope to abyde a whyle with you, if
 the Lorde shall suffice me. • But I wyll tra ^{Act. 20. b}
 uel at Ephesus vntyll Whylsonatyde. For
 a great and fruitefull dooze is opened vnto
 me, and there are • many aduersaries. ^{1. Cor. 15. d}
 • If Timotheus come, see that he be with ^{Act. 19. d}
 out feare with you, for he woorketh the
 woork of the Lorde, as I do. Let no man
 therfore dispise him, but conuey him furth
 in peace, that he may come vnto me, for I
 loke for him with the brethren.

As for brother Appollo, bee ye sure, that
 I greatly desyred him to come vnto you
 with the brethren. And his nyde was
 not at all to come at this tyme, but he wyll
 come whan he hath oportunitie. Wathe
 ye, stande fast in the fayth, quite you lyke
 men, and bee stronge: lette all your thyn
 ges be done in loue.

But brethren (ye knowe the house of
 • Stephana, that they are the fyrst frutes ^{1. Cor. 1. b}

Th. xvi.

I. CORINTHIANS.

in Achaia, and that they haue appointed them selues to minister vnto the saines) I exhorde you to bee obedient vnto suche, and to all that helpe and labour. I am glad of the commynge of Stephana and Fortunatus, and Achaicus. For looke what was lackynge vnto me on your parte, that haue they supplied: they haue refreshed my spirit and yours. Knowe them therefore that are suche.

Rom. 16 b

Gal. 6. b

The congregacions of Asia salute you, Aquila and Priscilla salute you muche in the Lorde, and so dooth the congregation that is in their house. All the brethren salute you. * Salute ye one another with an holy kysse. The salutation of me Paule * With myne owne hande. If any man loue not the Lorde Iesus Christ, the same bee Anathema Maharan Matha. The grace of the Lorde Iesus Christ bee with you. My loue bee with you all in Christ Iesu. Amen.

from this
suppos

The fyrst Epistle to the Corinthians,
sent out of Asia by Stephana and
Fortunatus and Achaicus,
and Timotheus.

The

The second Epistle of the apostle
saint Paule to the Corinthians.

The first Chapter.



Paule an Apostle of Je-
su Christ, by the wylle
of God, and brother
Timotheus. Vnto the
congregation of God,
whiche is at Corinthū,
with all the saintes
whiche are in all Acha-

ia. • Grace bee with you, and peace from Galat. 1. 3
God our father, and from the Lorde Jesus Ephes. 1. 2
Christ.

• Blessed be God the father of our Lorde 1. Peter. 1. 3
Jesus Christ, the father of mercy and the
God of all comforte, whiche comforteth
vs in al our trouble: insomuche that we are
able to comfort them that are in any maner
of trouble, with the same comfort where-
with we our selues are comforted of God.

• For as the afflictions of Christ are plen- Col. 1. 6
tious in vs, euen so is our cōsolation plen-
tious by Christ. But whether we haue trou-
ble or comfort, it is done for your welthe.
If it be trouble, it is done for your comfort
and health, whiche health sheweth her po-
wer, in that ye suffre the same afflictions
whiche we suffre.

If it bee comforte, it is done also for your comfort and healthe. Therfore is our hope fast for you, inasmuche as we knowe, that lyke as ye are partakers of the afflictions, so shal ye bee partakers also of the consolation.

Actu. 19. c

Also we received an
answere of
d. archel

1. Reg. 2. b

I doth des
lyneri
Paul. 1. b

2. Co. 4. c

Brethren, we would not haue you ignorant of our trouble, + whiche happened vnto vs in Asia, for we were greened out of measure passyng strength, so that we euē displayed of life, and had concluded in our selues, that we must nedes dye. But this was deone, because we should not put our trust in oure selues, + but in God, whiche rayseth vp the dead to lyfe againe: whiche deliuered vs from so great a death, and yet delyuereth dayly. On whom we trust, that he wyl delyuer vs hereafter also, + by the helpe of your prayer for vs, + that on our behalfe many thanks may bee geuen by many persones, for the gyfte that is geuen vs.

For our reioysyng is this, euē the testimony of oure conscience, that in synghenes and godly purenesse, not in fleshely wisdom, but in the grace of God, we haue had our cōuersacion in the world, but most of all with you. For we wyte nothyng els vnto you, then that ye rede and also know. Ye and I trust that ye shall synde vs vnto the ende, euē as ye haue found vs partly.

For

For we are your reioycyng, euen as ye
also are our reioycyng, in the day of the Philip. 1. h
Lord Iesus. And in this confidence was 1. Tes. 2. c
I mynded that other tyme to come vnto 2. Co. 16.
you (that ye myght haue yet an other plea-
sure moze) and to passe by you into Ma-
cedonia, and to come agayne out of Ma-
cedonia vnto you, and to bee ledde forth to
Ieremy warde of you.

Whan I thus wyse was mynded, dyd
I belyghthenesse? Or are my thoughtes
fleshely? Not so, but with me, yee is yee, & Matth. 5. d
nay is nay. O faithful God, that our word Iacob. 5. c
vnto you hath not bene, ye and naye. For
Gods sonne Iesus Christe, whiche was
preached amonge you by vs (namely by
me and Syluanus and Timotheus) was
not yee and nay, but in hym it was yee.
For all the promyses of God are yet in
hym, and are Aynen in hym, to the praise of
God by vs. But it is God which stably- Roma. 9. k
sheth vs with you in Christe, and hath ap-
pointed vs, and sealed vs, and geuen the Ephe. 4. c
earnest of the spirite in our heartes.

The ii. Chapter

But I call God to recorde vnto my Roma. 9. a
soule, that to fauour you withall, I
came not agayne to Corinthum. Not that
we are Lordes ouer your faith, but we are 1. peter. 2. c
helpers of your ioye, for ye stand in faith.
But I determyned this with my selfe, that
I wold

A. v.

I wolde not come agayne to you in heauynesse. For yf I make you sorpe, who is it that shall make me glad, but the same, whiche is made sorpe by me? And the same haue I written vnto you, lest when I come, I woulde take heauynesse of theim, of whom I ought to reioyce: for so much as I haue this confidence of you all, in that my loy is the loye of you all. For in greate trouble and augurthe of herre wrote I vnto you with many teares: not that ye shuld be sorpe, but that ye myght perceaue that loue, whiche I haue moste specially vnto you.

But yf any man haue caused sorowe, the same hath not made me sorpe, but partly lest I shuld greue you all. It is sufficient, that the same man is so rebuked of manny, so that from henceforth ye oughte the more to forgeue hym, and to comforte hym, lest he bee swallowed vp in ouermuche heuynesse. Wherefore I exhorte you, that ye shewe loue vppon hym. For therfore dyd I write vnto you also, that I might know the profe of you, whether ye were obediēt in all thinges. But loke vnto whom ye forgeue any thyng, I forgeue hym also. For I also, if I forgeue ought vnto any mā, & forgeue I for your sakes in the roume of Christe, lest we shuld be pꝛeuented of Sathan. For his thoughtes ar not vnknowē vnto vs.

Act. 15. b

But when I cam to Troada to preache the

the gospell of Christ (& a doze was opened
vnto me in the Lorde) I hadde no reste in
my spyryte, bycause I founde not Tytus
my brother: but I toke my leaue of them:
and wente an aye into Macedonia. Yet
thanks bee vnto God, whyche alway ge-
ueth vs the victorie in Christe, * and ope- Colos. 1. 6
neth the sauour of his knowlege by vs in
euery place. For we ar vnto God the good^r sweete
sauoure of Christe, bothe amonge theym
that are saued, and amonge them that per-
ryshe. * To these, the sauour of death vn- Luce. 2. 8
to deathe: but vnto the other, the sauour
of lyfe vnto lyfe. And who is meete there-
to? For we ar not as many ar, which chop
and chage with the word of God, but euen
out of purenesse, and ^route^r of God, in the by the po^r
wer^r
sight of God, so speake we in Christe.

The iii. Chapter

BEgyn we than agayne to prayse oure
selues? Or nede we (as some other)
of epistles of commendation vnto you, or
letters of commendacion from you? Ye are
our epistle wzitten in our hartes, which is
vnderstande and redde of all men, in that,
that ye are knowen, howe that ye are the
epistle of Christe, ministred by vs, and wz-
iten not with ynke, but with the spyryte of
the luyngge God, * not in tables of stone, Exo. 24. c
but in fleshy tables of the hert. * Suche 1 Ierem. 31. 9
truste haue wee thoroughe Christe, to
God

Godwarde, not that wee are sufficiente of
 our selues to thynke any thyng, as of our
 Philip. 2. b selues, *but our ablenesse cometh of God,
 whiche hath made vs able to be * the mi-
 1. Cor. 4. a nisters of the newe Testament: not of the
 2. Cor. 6. a letter, but of the spirite. For the letter kil-
 leth, but the spirite geueth lyfe.

But if the ministration that * killeth the
 Dent. 9. c rough the letter, and was figured in sto-
 and. 10. a nes, was glorious, & so that the children
 Exo. 34. d of Israell myghte not beholde the face of
 Moyses, for the clearenesse of his counte-
 nance (whiche glory neuerthelesse is done
 Act. 17. c awaie) how shall not the * ministration of
 the spirite be muche more glorious? For if
 the office that preacheth dampnation bee
 1. ministring of glorious, muche more doeth the office that
 preacheth the ryghteousnesse excede in glo-
 ry. & For the other parte that was glori-
 fied, is nothyng glorified in respect of this
 1. destroyed exceeding glory. For if that which is done
 awaie, be glorious, muche more shall that
 whiche remaineth be glorious.

Seyng than that we haue suche truste,
 Exo. 34. d we vse great boldnesse, and do not as Mo-
 ses, * whiche put a vayle before his face,
 so that the chyldren of Israell myght not
 see the ende of it, that is doone awaie. But
 Rom. 10. a their myndes & are blinded. * For vnto this
 1. Esai. 6. b daie remaineth the same couerynge vnta-
 1. Math. 13. a ken awaie in the olde Testamente, whan
 they

they rede it, whiche in Christ is put away.
But euen vnto this day whan Moyses is
redde, the baile hangeth before their har-
tes: * Neuerthelesse whan they turne to the
Lorde, the baile shalbe taken awaye. + For
the Lorde is a spirite, and where the spi-
rite of the Lorde is, there is libertee.
But nowe the glozy of the Lord appereth
in vs all with open face, and we are chan-
ged into the same ymage, from one cleare-
nesse to an other, euen as of the spirite of
the Lorde.

Ro. 11. c

1 Ioan. 4. c

The fourth Chapter.

A Therefore sayng we haue such an office
(euen as mercy is come vpon vs) wee
fainte not, but caste from vs the, clokes of
dishonestie, and walke not in the craftines
nother corrupte wee the woorde of God,
but open the^r truthe, and reporte our sel-
ues to euery mans conscience in the syghte
of God.

But walke
in open

* If our Gospell bee yet hyd, it is hyd
in them that are losse: amonge whome the
god of this world * hath blinded the mindes
of them, which beleue not that the light of
the Gospell of the glozy of Christ, (which
is the ymage of God) shuld not shyne vnto
them. For we preache not our selues, but
Jesus Christe to be the Lorde, and our sel-
ues your seruantes for Jesus sake.

Esa. 6. b

Ioan 12. c

Colos. 1. b

For God * that commaunded the lighte

Gene. 1. a

to

Tha. iiii.

2. Pet. i. b

II. CORINTHIANS:

to shyne out of darkenesse, & hath geuen a cleare shine in our hartes, & by vs the lyght of the knowlege of the glory of God, myght come forth in the face of Iesus Christe.

2. Cor. 5. a

But this treasure haue wee in . earthen vesselles , that the potters whyche excelleth, myght bee of God. and not of vs. We are troubled on euery syde, yet we are not without shifte. We are in pouertee, but not utterly without somewhat. We are persecuted, but we are not forsaken. We are oppressed, neuerthelesse we perperse not. We

Galat. 6. b

alwaies beare about in our body the dryng of the Lorde Iesus, that the lyfe also of the Lord Iesus myght appere in our bodye &c. . For we which lyue. are alwaies deluyced vnto deathe, for Iesus sake, that the lyfe also of Iesus myght appere in our mortall fleshe.

Roma. 8. c

Therefore is deathe nowwe myghty in vs, but lyfe in you. & But seynge that we haue the same spirite of faythe (accoording as it

Philips. a

is wrytten: . I beleued, and therefore haue I spoken.) We also beleue, and therefore wee speake, for we knowe that he, whiche rayled by the Lorde Iesus, shall rayle vs by also by the meanes of Iesus, and shall set vs with you. For all thynges do I for your sakes, & that the plentuous grace by the thankefgeyving of many, may rebound to the praise of God. Therefore are we not weary

2. Cor. 1. b

werpe, but though our outwarde man be
corrupte, yet the inward is renewed daye
by daie: * For our trouble, whyche is but
tempozal and lyght, worketh an exceeding
and an eternall weyghte of glory vnto vs,
whiche looke not on the thynges that are
sene, but on them which are not sene. For
the thynges whyche are sene, are tempo-
rall: but the thynges that are not sene,
are eternall.

Phil. 3. 2.
Rom. 8. 2

The fyfte Chapter.

WE knowe surely, that if our * earthye
house of this dwelling were destroy-
ed, we haue a buyldyng ordcynd of God,
an house not made with handes, but euer-
lastyng in Heauen. * And in the same
sigh we also, after our mansion, whiche is
from heauen: and long to be clothed ther-
with, so yet, * if that we be founde clothed,
and not naked. For as long as we are in
this tabernacle, we sygh and are greued,
for we had rather not be vnclothed, but to
be clothed vpon: that mortalitee myght be
swalowed vp of lyfe. But he that hath ord-
cynd vs for this, is God, * whyche hath
giuen vs the earnest of the spirite. There-
fore are we alwaie of good chere, and know,
that as long as we dwell here in the body,
wee are not at home with the Lorde: for
we walke in fayth, and see hym not. Neuer-
thelesse we are of good comfort, & had leues
to

2. Cor. 4. b

Rom. 8. c

Apoc. 3. 3
& 14. 2

2. Pet. 1. c
Roma. 8. c

Rom. 8. b
2. Cor. 1. c

Cha. v.

II. CORINTHIANS.

to be absente from the body, and to bee at home with the Lorde.

Math 26. c
Roma 14. b

Wherefore whether we bee at home, or frome home, wee endeouore our selues to please hym. * For we muste all appere before the iudgement seate of Christe, that euery one may receaue in his body, accordyng to that he hath done, whether it bee good or badde. * Seynge than that wee knowe how that the Lord is to bee feared, we deale fayre with men, but we are knowen well enough vnto God: I truste also, that we are knowen in your consciences. We prayse not our selues agayne vnto you, but geue you an occasion to reioyce of vs, that ye maie haue to reioice against them, whiche reioyce after the outwarde apperaunce, and not after the harte. For if we do to muche, we doo it vnto God: yf we kepe measure, we ddo it for your sakes. For the loue of Christe constraineth vs, in as muche as we thus iudge, that yf one bee deade for all, than are all deade.

*She. to fers
uent to god
are wee to
feruent?*

1. Tels. 5. b

* And therefore dyed he for all, that they whiche lyue, shuld not henceforth lyue vnto them selues, but vnto hym, whiche died for them, and rose agayne. *

Therefore henceforth knowe we no man after the fleshe: and though we haue knowen Christe also after the fleshe, yet know we hym nowe so no more. Therefore yf any
man

man be in Christ, he is a newe creature.
 Olde thynges are past away: * beholde all
 are become newe. Neuerthelesse all thynges
 are of God, whiche hath reconciled vs
 vnto him selfe by Iesus Christ, and hath
 geuen vs the offise to preache the attonement.
 * For God was in Christ and reco-
 ciled the worlde vnto him selfe, and coun-
 ted not their synnes vnto them, and among
 vs hath he set vp the worde of the attonement.
 Nowe then are we messauigers in
 the rowme of Christ, euen as though God
 exhorted by vs. We beseeke you nowe ther-
 fore in Christes steade, that ye bee at one
 with God: * for he hath made him, which
 knewe no synne, to be a synne for vs, that
 we by his meanes should be that righteou-
 nesse, whiche before God is allowed.

Rom. 4. c
 Apoc. 21. a

Colo. 2. b
 Rom. 3. a
 Colo. 1. b
 1. Ion. 4. b

hath com-
 mitted to
 vs the prea-
 ching

Rom. 8. b
 Rom. 8. a
 Heb. 9. c

The vi. Chapter. *

Was healpers therefore exhorte you,
 that ye receyue not the grace of God
 in vayne. For he sayth: * I haue heard the
 in the tyme accepted, and in the day of sal-
 uacion haue I succoured thee. Beholde,
 nowe is the accepted tyme, nowe is the day
 of saluacion. Let vs geue noman occasion
 of euill, that our office be not euill spoken
 of: but in all thynges let vs behaue our sel-
 ues, as the * ministers of God, in much
 patience, in trouble, in necessities, in an-

Rom. 4. b

1. Cor. 4. a
 2. Cor. 3. a

B. i.

guilthys

1 Cor. 13. 2

Esa. 26. 6

guishes, in stripes, in prisonmentes, in baptizacions, in labours, in watchynges, in fastynges, in purenesse, in knowlege, in long suffering, in kyndnesse, in the holy ghost, in loue vntayned, in the worde of the truth, in the power of God, by the armour of righteousness, on the right hand, and on the left by honour and dishonour, by euill reporte and good reporte: as deceiuers, & yet true: as vnknewen, and yet known, • as dying, and beholde, we liue: as chastised, and not kyllled: as sorrowing, and yet alway mery, as poore, and yet make many riche: as hauyng nothing, and yet possyding all thynges. &

O ye Corinthians, our mouth is open vnto you, our heart is made large. Ye are in no straytnesse on our behalfe: but where as ye are in straytnesse, that do ye of your owne heartely meanyng. I speake to you as to children, that haue like reward with vs. Set our selues therfore at large.

Deut. 7. 3

• Beare not a straunge yoke with the vnbelievers. For what fellowship hath righteousness with vnrightheousnes? What com-

Math. 8. d

pany hath light with darkenes? • Howe agreeth Christ with Beelzebub? Or what part hath the belieuer with the infidell? Howe accordeth the temple of God with Images?

1. Co. 3. b
& 6. c

1. Cor. 26. 1

• We are the temple of the liuing God, as sayth God: & I wyll dwell in them and walke

Walke in them, and will be their God, and they shall bee my people. Wherfore come out from among them, and sepeate your selues: (sayeth the Lorde) and touche no uncleaue thyng, so wyl I receyue you, and bee your father, and ye shall be my sonnes and daughters sayth the almightie Lorde

† Hs. 52. b

The vii. Chapter.

A Epitig nowe that we haue suche promises (decrely beloued) lette vs cleanse our selues from all fylthynesse of the fleche and spirite, and growe vp to full holynesse in the feare of God. Understand vs right. We haue hurte no man, we haue corrupte no man, we haue defrauded no man. I speake not this to cōdemne you, for I haue shewed you before, that ye are in our hearts, to dye and to liue with you. I am very bolde towarde you. I make muche boast of you. I am fylled with comforte. I am excedyng ioyous in all our tribulation. † For

† Act. 26. b

2. Cor. 1. 2

whan we were come in to Macedonia, our fleche had no reste, but we were troubled on euery syde: outwarde was fightyng, inward was feare. Neuertheles, - God that comforteth the abiect, comforted vs by the comyng of Titus.

Not onely by his cōmyng, but also by the consolation, wherewith he was comforted

[sorrow
ed that ye
repented]
1. Pet. 2. c

Eccle. 3. c

of you, when he tolde vs your desyre, your wepyng, your seruent mynde for me, so that I nowe reioyce the more. For where as I made you sorze by the letter, it repenteth me not. though I dyd repent. For I see, that the same Epistle made you sorze, (though it were but for a season). But now I reioyce not that ye were sorze, but that ye were sorze to repentaunce. For ye sorowed godly, so that in nothyng ye were hurt by vs. * For godly sorowe causeth repentaunce vnto saluacion, not to bee repented of: * but worldly sorowe causeth death. Beholde, where as ye haue had godly sorrowe, what diligence hath it wrought in you? Ye a sufficient answer, displeasure, feare, desyre, a seruent mynde, punishment. For in all pointes ye haue shewed your selues, that ye are cleare in the matter.

Wherefore though I wrote vnto you, yet is it not doone for his cause that dyd hurte, nother for his cause that was hurte, but that youre diligence (whiche ye haue for vs in the sight of God) might bee manifested with you. Therefore are we comforted because ye are comforted: but exceedingly the more ioyed we, for the ioye of Titus, because his spirite was refreshed of you all. I am therefore not nowe ashamed, though I boast my selfe vnto him of you: but lyke as all is true that I haue spoken vnto you,

even so is our boasting unto Titus founde true also. And his inward affection is more abundant toward you, when he remembreth the obedience of you all howe ye receiued him with feare and trembling. I reioyce, that I may be bolde ouer you in all thynges.

The, viii. Chapter.

I Do you to wete (brethren) the grace of God, whiche is geuen in the congregacions of Macedonia. For their reioysing was mooste abundant, when they were tryed by muche trouble: and though they were exceeding poore, yet haue they geuen exceeding richely, and that in singleness. For to their power (I beare recorde) ye and beyonde their power, they were willing of their owne accorde, and prayed vs with great instance, that we would receiue their benefite and felowshipp of the handereachyng that is done for the seruantes: And not as we looked fore, but gaue ouer them selues fyrst to the Lorde, and afterwarde vnto vs by the wyll of God, so that we could not but desyre Titus, that like as he had begun afore, he would euē so accomplishe the same beneuolence among you. Nowe as ye are riche in all poyntes, in sayth and woorde, and in knoweledge, and in all diligence, and in your loue toward vs, even so see that ye be plentuous

For the

Ministryng
Act. 11. c.
Roma. 15.
1. Cor. 13. 2
2. Cor. 9. 3

seruend

B. iii.

also

Nom. 10. b

also in this beneuolence. This I saie, not as comandyng, but sepng other are so diligent, I proue your loue also, whether it be perfect or no. * For ye knowe the libertiee of oure Lorde Iesus Christe, whiche though he bee ryche, yet for your sakes he became poore, that ye through his pouertie might be made riche.

2. Pet. 4. b
† Luc. 21. a
Exo. 16. d

And my counsell herein I geue, for this is profitable for you, whiche haue begun a yere ago, not onely to do, but also to wyl. But now, perfourme the dedde also, that lyke as there is a readye mynde to wyl, there may bee a ready mynde also to perfourme the dedde. of that whiche ye haue. † For if there be a wyllyng mynde, it is accepted accordyng to that a man hath, not accordyng to that he hath not. This is not doone to the intent, that other should haue cause, and ye cumberaunce, but that it be alyke. Lette your aboundance succoure their lacke in this tyme of perth, that their aboundance also hereafter may supplie your lacke, that there may be equalitee. As it is wrytten: * He that gathered much, had not the more: and he that gathered lyttill, wanted nothyng. Thankes be vnto God, whiche put in the heart of Titus, the same diligence towarde you. For he accepted the request in dedde, yea he was rather so well wyllyng, that of his owne accorde, he came vnto

Exo. 16. c

unto you.

C We haue sent with him that brother, whose praise is in the Gospell throughout all the congregacions. Not onely that, but he is chosen also of the congregacions, to bee a felowe with vs in our iourney, for this beneuolence that is ministred by vs vnto the praise of the Lorde, and to stirre vp your prompte mynd and to beware lest any man reporte euill of vs, because of this plentuousnesse, whiche is ministred by vs: and therfore make we prouision for honest thynges, not onely before the Lorde, but also before men.

Rom. 12. c

We haue sent with them also a brother of ours, whom we haue oft proued diligent in many thynges, but notwe muche more diligent. And this haue we done in great hope towarde you, whether it bee for Titus sake (whiche is my felowe and helper among you) or for our brethren (whiche are Apostles of the congregacions, and the praise of Christ). Shewe notwe the proofe of your loue, and of our boastynge of you vnto these, and openly in the sight of the congregacions.

1. Tes. 2. c. 7

The, ix. Chapter.

A If the handreaching vnto the saintes, it is no nede for me to wyte vnto you, for I know your readynesse of minde whereof I boast my selfe among them of

Rom. 15. d

1. Cor. 13. a

2. Cor. 9. a

of Macedonia, and saye: Achaia was ready a yere ago. And your feruencnesse hath prouoked many. Neuerthelesse yet haue we sent these brethren, least our reioyng ouer you should be in vayne in this behalte that ye might bee ready, as I haue reported of you: least whan they of Macedonia come with me, and fynde you vnprepared, we (I wyll not say ye) should be ashamed in this presumption of boastyng.

Prouer. 11. c
Galath 6. 2

Exo. 25. a
& 35. a
Eccle. 35. a

Psalm. 111. b

A'm. 14. c

Wherefore I thought it necessary to exhort the brethren, to come before hande vnto you, for to prepare this blessing promysed afore, that it might bee readye, so that it bee a blessing, and not a defrauding. ¶ This I thynke, that he whiche soweth lyttell, shall reape lyttell also: and he that soweth plentiously, shall lykenwys reape plentiously, euery one accordyng as he hath purposed in his heart, not grudgingly, or of compulsion. • For God looueth a chereful geuer. God is able to make you ryche in ail grace, that ye in all thynge haue sufficient to the vitermost, may be ryche to all maner of good workes. As it is written: He hath sparced abroad, and hath geuen to the poore, his righteousnesse remaineth for euer.

He that geueth seede vnto the sower, shall minister bread also for foode, and shall multiplye your seede, and increase the frutes of

of your righteousnesse, & that in all thyn-
ges ye maie be made ryche vnto all singler-
nesse, whiche causeth throughe vs thankes
geuyng vnto God. For the handreaching
of this collection, not onely supplieth the
nede of the saintes, but also is abundaunt
herein, that for this laudable ministracion
many might geue thankes vnto God, and
praise God for your obediente professynge
of the Gospell of Christ, and for your syn-
glenesse in distrybutynge vnto them, and
to al men, and in theyr prayer for you, whi-
che long after you. for the abundant grace
of God in you. Thanques bee vnto God
for his vncoutspakeable gift.

The x. Chapter.

I Paule my selte beseeke you by the meke-
nesse and softnesse of Christe, whiche
whan I am presente amonge you, am of
small reputation; but am bolde towarde
you beyng absent. I beseeke you, that I
nede not be bolde, whan I am present,
and to vse that boldnes wherewith I am
supposed to be bolde, against some, which
repute vs as though we walked after the
fleshe: for though we walke in the fleshe,
yet fyght we not after a fleshly maner. For
the weapons of our warre, are not fleshly,
but myghtye before God, to caste downe
strong holdes, wherewith we ouerthrow ima-
ginacions, and euery hygh thyng that ex-

trouth that
confidence

Eph. 9. 5

G. v.

alteth

alterth it selfe agaynste the knoweledge of God, and byynge in captiuitee all vnderstandynge to the obedience of Christe, and are ready to take vengeaunce on all disobedience, whan your obedience is fulfilled. Loke ye on things after the better aperaunce?

If any man truste of hym selfe that he is Christes, let him think this also by hym selfe, that lyke as he is Christes, euen so are we Christes also. And though I shulde boast my selfe somewhat more of our authoritye which the Lord hath geuen vs to edify, and not to destroy, it shuld not be to my shame. This I saie, lest I shulde seme as though I went aboute to make you afraied with letters. For the epistles (saie they) are soze and strong, but his bodily presence is weake, & his speche rude. Let him that is suche, thynke on this wyse, that as we are in word by letters whan we are absent, suche are we also in dede whan we are present. For wee dare not reckon or compare our selues, vnto some that praise them selues: Neuertheles while they mesure them selues by theim selues, and holde onely of them selues, they vnderstande nothyng.

Ephes. 4.3

How be it we wyll not boaste oure selues aboute measure, but onely accorдынge to the measure of the rule, wherewith god hath distributed vnto vs, the measure to reach euen vnto you. For wee stretch not oure selues

selues to farre, as though we had not reached vnto you. For euen vnto you haue we come with the Gospel of Christ, and boast not our selues out of mesure in other mens laboures: Yee and we hope whanne your faith is increased in you, that we will comme farther (accordynge to cure measure) and preache the gospell vnto them, that dwell beyonde you, and not to reioyce in that, whiche is prepared with an other mans measure.

The xi. Chapter.

A Let hym that reioiceth, reioyce in the Lorde: for he that praiseth hym selte is not allowed, but he whome the Lorde praiseth. Wolde God ye coulde suffre me a lyttell in my foolysheesse, yet doo ye for beare me. For I am ielous ouer you, with godly ielousy. For I haue married you vnto one man, to byng a chaste virgin vnto Christ. But I feare, lest as the serpent begyled Eua with his subtiltee, euen so your wytes shulde be corrupt from the singlenesse that is in Christ. For yf he that commeth vnto you preache an other Jesus, whom we haue not preached, or if ye receaue an other spirite, that ye haue not receaued, or an other Gospel, which ye haue not accepted, ye myghte ryght well haue beene consente. For I suppose that I am no lesse than the hye Apostels are.

And

Esai. 65. 2
Jerem. 9. 2
1. Cor. 1. 4
? Pro. 27. 3

ye and I
praise you

Genes. 3

Galat. 1. 6

And though I be rude in speakyng, yet am I not rude in knowledge. Howbe it among you am I knowen to the uttermoste. Or dyd I synne therein, bycause I submitted my selfe, that ye myght be exalted?

For I preached vnto you the Gospelle
of God freely, and robbeth other congregations, and toke wages of them, to preach vnto you. And whan I was presente with you, and had neede, I was greuous to no man: for that whiche was lackyng vnto me, the bretherne, whiche came from Macedonia, supplied. And in all thynges I kepte my selfe so, that I shoulde not bee greuous to you, and so wyl I kepe my self. As surely as the truth of Christe is in me, this reioycyng shall not be taken fro me in the Regyons of Achaia. Wherefore? because I shuld not loue you? God knoweth neuerthelesse what I doo and wyl do, that do I to cut away occasion from them. whiche seeke occasion, that they myght boaste them selues to bee lyke vnto vs. For suche false apostles and deceitful workers, fashion them selues lyke vnto the Apostles of Christ. And that is no meruayle: for Satan hym selfe is changed into an aunzell of lyght. Therefore is it no great thyng, though his ministers fashion them selues, as though they were the preachers of righteousnesse, whose ende shall be accordyng

1. Cor. 9. h

Act. 20. h

Philp. 4. c

2. Pet. 2. 2

to thei deedes.

I saye agayne, lest any man thynke that I am foolish: ozels take me nowe even as a foole, that I maie boaste my selfe a listel also. That I speake nowe, that speake I nor after the Lorde, but as it were in foolysheesse, whyle we are nowe comme to boastyng: • Seyng that men boaste them selues after the fleshe, I wyll boast my selfe also. • For ye suffre fooles gladly, in so muche as ye youre selues are wyle. For ye suffre euery a man byynge you into bondage, if a man put you to dishoneste, yf a man take ought from you, yf a man exalte hym selfe ouer you, yf a man smyte you on the face. I speake concernyng rebuke, as though we were weake.

Iob. 26. b

Deuoure

• Wherein so euer nowe any man dare be bolde, (I speake foolyshely) therin dare I be bold also. They at Hebrues, so am I. They are Israelites, so am I. They are the sede of Abraham, so am I. • They are the mynysters of Christe (I speake as a foole) I am more, in labours more abundant, in stryppes aboue measure, in prisonementes more plentiously, in death.

Actu. 22. a

Philip. 3. a

1. Cor. 4. a

Dent. 25. a

Act. 16. d

Act. 14. c

Act. 17. g

• Of the Jewes receaued I fīue tymes fortye stryppes, one lesse • Thysle was I beaten with rodde. • I was once stoned, • I suffered thysle hyppocracke: nyght and day haue I ben in the depth of the sea. I haue

haue oft tourneyd: I haue ben oft in perils
 of waters, in perils among murderers, in
 perils among the Iewes, in perils among
 the heithen, in perils in citees, in perils
 in the wyldernesse, in perils vpon the Sea,
 in perils among false brethren, in labour
 and trauaile, in muche watchynges, in hun-
 ger and thirste, in muche fastynges, in cold
 and nakednesse. Besyde those tynge,
 whiche are outwarde, namely my dayely
 combzaunce • my dayly care for all congrega-
 tions? Who is weake, and I bee not
 weake? Who is offended, and I bourn
 not? If I muste nedes make my boast, I
 wyll boaste my selfe of myne infirmitee.
 God the father of our Lord Iesus Christ,
 whiche is blessed for euer • knoweth, that
 I lye not? At Damascos the gouernour
 of the people vnder kyng Aretas, kept the
 citee of Damascenes, and wolde haue ta-
 ken me, and at a window was I let downe
 in a basket thorough the wall, and so esca-
 ped his handes. ¶

The xii. Chapter

It is not expe-
 diente for
 me (no doubt)
 to annoyce

If it profiteth me nothyng (no doubt)
 to boast. Neuerthelesse, I wyll come
 to the visiōs and reuelations of the Lord.
 I knowe a man in Christe aboue fourtene
 yeaeres agoe (whether he was in the bo-
 dy, I can not tell: or whether he was out
 of the body, I canne not tell: God knoweth

weth: the same was taken vp in to the
 thyrde heauen, and I know the same man
 (whether he was in the bodye or out of
 the bodye, I can not tell, God knoweth)
 howe that he was taken vp into Paradise,
 and hearde woordes not to be spoken, whi-
 che no manne can viter. ^{of this} Hereof wyll I ^{man} I
 boaste, but of my selfe wyll I make no
 boaste, excepte it bee of myne infirmities.
 And though I woulde boaste my selfe, I
 dyd not foolysly, for I wold say the truth.
 But I refrayn my selfe, lest any man shuld
 thynke of me aboue that he seeth in me, or
 heareth of me. * And lest I shulde exalt my
 selfe out of measure, bycause of the hyghe
 reuelations, there is a warnyng geuen vn-
 to my fleshe, euen the messenger of Sa-
 than, to buffet me, that I shulde not exalte
 my selfe out of mesure: for the whiche, I be-
 soughte the Worde thysle, that it myghte
 departe from me. And he said vnto me. My
 grace is sufficient for the. For my strength
 is made perfect throught weakenesse. Very
 glad therfore wyll I reioyce in my weake-
 nesses, that the strengthe of Christe maye
 dwell in me. ^{Iob. x. 5}

Therfore ^I am I content in infirmities, ^{I have I de}
 in rebukes, in necessities, in persecutions & ^{lectations}
 anguishes for Christes sake. for whā I am
 weake, then am I stronge. I am become a
 foole in boasting my selfe: ye haue compelled
 me.

a. Cor. 9. 2

me. For I ought to be commended of you, in so much as I am nothing inferior to the high Apostles. Though I be nothing, yet are the tokens of an Apostle wrought among you with all patience, with signes, and with wonders, and with myghty deeds. For what is it, wherein you are inferior to the other congregations? excepte it be, that I haue not ben greuous vnto you? Forgeue me this wronge. Beholde I am ready the thyrde tyme to come vnto you, and wyl not be chargeable vnto you. for I seke not yours, but you. For the chyldren ought not to gather trespase for the elders, but the elders for the chyldren. I wyl tery gladly bestowe and wyl be bestowed for your soules: though the more I loue you, the lesse am I loued agayne.

A. 11. 20. c

[did I yet]

But let it bee so, that I greued you not, neuerthelesse for so much as I was crafty, I toke you with gyle. Haue I defrauded you by any of them, whome I sente vnto you? I desyred Titus, and with hym I sente a brother: dyd Titus defraude you? Haue we not walked in one spirite? Went we not in lyke foote-steppes? Agayne, thinke ye that we excuse our selues? We speake in Christe in the syght of God. But all this (dearly beloued) is done for your edifying. For I feare, lest whan I come, I shall not fynde you suche as I woulde: and lesse ye shall

shall fynde me suche as ye would not: lest
there bee among you, debates, enuynges,
wrathes, stryppnges, backebitynges, whil-
perpnynges, swellpnynges, vprozes: lest whan
I come agayn, God byng me lowe a-
mong you, and lest I be constrayned to be-
wyle many of the that haue sinned before
and haue not repented ouer that vnclenes, 1. Cor. 5. 3
and whozedome, and wantonnesse, whiche
they haue committed.

The xii. Chapter.

Nowe come I the thyrde tyme vnto
you. * In the mouth of two or thre
witnesses, shal euery matter be stablished. Deut. 19. c
Math. 18. b
Iou. 8. 13
Heb. 10. c
I haue tolde you before, and tell you before
as present the seconde tyme, and wyte it
nowe being absent, vnto them, whiche in
tyme passed haue sinned, and to all o-
ther: and if I come againe, I wyl not spare
seyng that ye seeke experience of him, & whi- Math. 10. c
che speaketh in me, euen Christ, whiche a-
mong you is not weake, but is mightie a-
mong you. And though he was crucified
in weakenes, yet lyueth he in the power
of God. And though we are weake in him,
yet lue we with him in the power of God
among you.

* Prove your selues, whether ye are in 1. Cor. 11. 4
the fayth, examyne your selues. Or knowe
ye not your selues, that Iesus Christ is in
you? Except ye be cast awaies. But I trust

H. i.

ye

ye knowe, that we are not cast awayes. I
desyre before God, that ye do no euill: not
that we should seme cōmendable, but that
ye should do that, whiche is good, and let
vs be as cast awayes. For we may do no-
thyng against the truth, but for the truth.
We are glad whan we are weake, and ye
stronge: and the same also we wyll be for,
namely your perfectnesse. Therefore wyll
I these thynges beynge absent, lest whan I
am present, I should vse sharpenesse, ac-
cording to the power, whiche the Lord
hath geuen me to edify, and not to destroy.

2. Cor. 10. b

Rom. 16. b

Finally brethren, reioyce, bee perfect,
comforte your selues, bee of one mynde, bee
pleasable, and the God of loue and peace
shall bee with you. Salute one another
with an holy kysse. All the sainctes salute
you. The grace of our Lord Iesus Christ,
the loue of God, and the felowshyp of the
holy ghest bee with you all. Amen.

The seconde Epistle to the Corinthi-
ans. Sent from Philippus in
Macedonia, by Titus
and Lucas.

The Epistle of the Apostle saint Paule to the Galathians.

The first Chapter.



Aule an Apostle (not of men, nor by mā, but by Iesus Christe, and by God the father, which rayled him vp from the deade) and all the brethren, whiche are with me, Unto the congregations in Galacia.

• Grace bee with you, and peace from God the father, & our Lorde Iesus Christ, whiche gaue himselte for oure synnes, that he might deliuer vs from this present euill worlde, accordyng to the wyll of God our father, to whō bec praise for euer and euer. Amen.

2. Cor. 1. 3
Eph. 1. 2
1. Pet. 1. 2

I meruayle, that ye are so soone turned (from him that called you in the grace of Christ) vnto an other Gospell: whiche is nothyng els, but that there bee sonie, whiche trouble you, and intende to peruers the Gospell of Christ.

Act. 15. 3

Neuerthelesse though we our selues, or an Angell from heauen preache vnto you any other Gospell, than that, whiche wee haue preached vnto you, the same be accursed. As we haue sayd afore, so say we now
H. ii. agayne

1. Cor. 15. 2

Chap. i.

GALATIANS.

¶ mannes
doctryne or
Obeddes?
Ihen. 5. b
and. 12. f
Iacob. 4. a
11. 7 el. 2. b

Act. 8. a 9. a
& 22. a

Philip. 3. a

Act. 9. b
& 22. b

Math. 16. c

agayne : If any man preache vnto you a-
ny other thing, than that ye haue receiued,
the same be accursed. Preache I men now,
or God? Or go I aboute to please meune?
* If I should yet please meune, I were not
the seruaunt of Christ.

* But I certtie you brethren, that the
Gospell, whiche is preached of me, is not
of men. For I nother receiued it, nor lear-
ned it of mā, but by the reuelacion of Iesus
Christ. For ye haue heard of my conuer-
sion afore tyme in the Jewryship, * howe
that beyoude measure I persecuted the co-
gregation of God, and spoiled it, preuailed
in the Jewryshpp, aboue many of my com-
panions in my nation, * and was a muche
more seruent mayntainer of the tradicions
of the fathers.

But whan it pleased God, whiche sepa-
rated me from my mothers wombe, * and
called me by his grace, for to declare his
sonne in me, that I should preache him
thorough the Gospel among the Heathen,
immediatly I commaunded not of the mat-
ter with * fleshe and bloudde : nother came
I to Ierusalem vnto theim, whiche were
Apostles before me, : but went my wayes
into Arabia, and came againe to Dama-
scou. Than after thre yere I came to Je-
rusalem to see Peter, and abode with him
xv. daies. As for the other Apostles, I sawe
none

none of the, saue James the lordes brother

The thynges that I write vnto you, be-
holde. God knoweth, I lye not. After that
went I into the coastes of Syria and Lili-
cia: but of face I was vnknewen of the
Christen congregacions in Jewry. Hence-
thelesse they had heard onely, that he that
persecuted vs in tyme passed, preacheth
nowe the fayth whiche sometyme he de-
stroyed: and they praised God in me. &

2. Cor. 11. b

The ii. Chapter.

A Then after xiiii. yeres. I went vp a-
gayne to Ierusalem with Barnabas
and Titus with me also. But I went vp
by reuelacion, and communed with them
of the Gospell, whiche I preache among
the Heathen, but specially with them, whi-
che were in reputacion, lest I should runne
or had runne in vayne. * But Titus whi-
che was also with me, was not compelled
to be circumcised, though he was a Greke
and that because of certayne incōmers be-
yng false brethren, whiche came in among
other, to spye out our libertie, whiche we
haue in Christ Iesu, that they might byng
vs into bondage: To whom we gaue no
countenance, no not for the space of an houre, as
concernyng to be brought into subiection:
that the trueth of the Gospell might con-
tinue with you.

Actu. 15. a

Actu. 19. a
1. Cor. 9. c

As for them that seemed to be great, what

H. iii.

they

Acta. 15. d
Roma. 2. b
Ephe. 6. a

they were in tyme passed, it maketh no matter to me. • For God looketh not on the outward apparauce of men. Neuer thelesse they which semed great, taught me nothyng: but contrarpe wyse, whan they saue that the Gospell ouer the vncircumcision was committed vnto me, as the gospell ouer the circumcision was committed vnto Peter. (For he that was mightie with Peter to the Apostleshipp ouer the circumcision, the same was mightie with me also among the Heathen) they perceiued the grace that was geuen vnto me.

Actu. 9. d

James and Cephas and Iohn, whiche semed to be pylers, • gaue me and Barnabas the right handes, and agreed with vs, that we should preach among the heathen, and they among the Jewes: onely that we should remembze the poore, & whiche thing also I was diligent to do.

Actu. 11. c
2. Cor. 9. a

But whan Peter was come to Antioche, I withstoode him in the face, for he was worthe to bee blamed. • For afore there came certayne from James, he did eate with the heathen. But whan they were come, he withdrew and separated him selfe, fearyng them whiche were of the circumcision. And the other Iewes dissembled with him lyke wyse, in so muche that Barnabas was brought into their simulation also. But whan I sawe that they

they walked not right after the truth of the Gospell, I sayd vnto Peter openly before all: If thou beyng a Jewe, & lyuest after the maner of the Gentyles, and not as doo the Jewes, why causest thou the Gentyles than to liue as do the Jewes? A. 2. 19.

Though we be Jewes by nature, and not synners of the Gentyles, & (yet in so muche as we knowe, that a manne is not made rightuous by the deedes of the lawe, but by the fayth of Iesus Christ) we haue beleued also on Iesus Christe, that wee might bee made rightuous by the fayth of Christ, and not by the deedes of the lawe, because that by the deedes of the lawe, no fleshe shall be iustified. Philip. 3. a
Rom. 3. b

If we than, whiche seke to be made rightuous by Christ, should be yet founde synners oure selues, is not Christe than the minister of synne? God forbyd. For if I buylde againe that whiche I haue destroyed, than make I my selfe a trespasser. But I, through the lawe, am dead vnto the lawe, that I might liue vnto God. I am crucified with Christ, yet doo I lyue: neuerthelesse nowe not I, but Christe lyueth in me. For the life, whiche I nowe liue in the fleshe, I liue in the fayth of the sonne of God, which loued me, and gaue him selfe for me. I cast not away the grace of God. Rom. 7. c
Ierem. 31. d
Ephes. 2
Gal. 2. a b
despise
not

H. iii.

For

Galat. 5. a

• For if righteousnesse come by the lawe, than dyed Christ in vayne.

Galat. 5. a

The third Chapter

Whe feole the Galatians, • who haue bewtyched you, that ye should not beleue the truth? To whō Iesus Christ was described before the eyes, and among you crucified. This only would I learne of you: Received ye the spirite by the deedes of the lawe, or by the preachyng of y^e sayth? Are ye so vntwysse? Ye began in the spirit, would ye ende now then in the flesh? Haue ye suffered so muche in vayne? If it be els in vayne. He that geueth you the spirite, and doeth suche great actes among you, doeth he it through the deedes of the lawe, or by the preachyng of the sayth? • Euen as Abraham beleued God, and it was counted vnto him for righteousnes. Thus ye know that they whiche are of sayth, are Abrahams chyldren.

that after
ye haue be-
gunne

Gen. 15. b
Roma. 4. a
Iacob. 2. c

The scripture saue aforehād, that God iustifieth the heathen through sayth. Therefore shewed it glad rydynge as afore vnto Abraham, & sayd: • In the that all the heathen be blessed. So than they, which be of sayth are blessed with saythfull Abraham. For as many as go about with the woorkes of the lawe, are vnder the curse: For it is wrytten: • Cursed bee euery manne, that contynueth not in all thynges that are wrytten

Gen 12. a
& 22. c

Deut. 27. c

written in the booke of the lawe, to do them
 That no man is iustified by the lawe in the
 sight of God, it is euident: * For the iuste Abac. 2. 2
 shall lyue by his faith. The lawe is not of Rom. 1. 6
 saythe, † but the man that doeth the same & 10. 3
 shall lyue therein. * But Christe hath deli- † Let. 18. 2
 uered vs from the curse of the lawe, whā he * Rom. 8. 2
 became a curse for vs. (For it is written:
 † Cursed is euery man that hāgeth on tree) Deut. 21. b
 that the blessing of Abraham might come
 on the Gentiles in Christe Iesu, and that
 we myght so receaue the promised spirite,
 thorough faith.

¶ Bretherne, I wyl speake after the ma-
 ner of men. Though it be but a mans tes-
 tament, yet no manne dispiseth it, or ad-
 deth any thyng thereto, whan it is confir- Heb. 9. c
 med. † To Abraham and his seede were
 the promyses made. He sayeth not: In
 the seedes, as in many, but in the seede,
 as in one, whiche is Christe. This testa-
 mente (I saye) whiche afore was confir-
 med to Christward, is not disanulled, that
 the promise shuld be made of none effect)
 by the lawe, * whiche was geuen beyond
 foure hundred and thyrty yeres thereaf- Gen. 15. c
 ter. † For if the inheritaunce bee gotten by Exo. 12. f
 the lawe, than is it not geuen by promyse. Iud. 5. b
 But God gaue it freely vnto Abraham by Act. 7. a
 promesse. † Rom. 4. c

Wherefore than scructh the lawe? * It Rom. 4. c
 was 7. b 6. a

H. b.

Actu. 7. c
fordeyned
by
Rom. 5. a

was added because of transgression; until the seede came, to the whiche the promise was made: And it was geuen of angels, by the handes of the mediator. A mediator is not a mediator of only onely, but God is one.

Rom. 3. b

Is the lawe than agaynste the promises of God? God forbid. Howbeit, if there had ben geuen a lawe whiche coule haue geuen lyfe, than no doubt ryghteousnesse shoulde come of the lawe. But the scripture hath shute vp all vnder synne, that the promise shoulde come by the faythe on Iesus Christ, geuen them that beleete. Before faythe came, we were kept and shut vp vnder the lawe, vnto the fayth whych shoulde afterwarde be declared. Thus the law was our scholemayster vnto Christe, that we myght be made ryghteous by faythe. But now that faythe is come, we are no more

1oth n. 1. a

Rom. 6. a
& 13. b
Coloss. 2. b

vnder the scholemayster. For ye all are the chyldren of God, by the faythe in Christe Iesu. For as many of you as are baptized, haue put on Christe. Here is nother Jewe nor Greke, here is nother bond nor free: here is nother man nor woman, for ye are all one in Christe Iesu. If ye be Christes, than are ye Abrahams seide and heires accordyng to the promise.

1oth n. 17. c
Eph. 1. b
Heb. 2. c

The iiii. Chapter.

But I saie: As long as the heyre is a chylde, there is no difference betwene hym and a seruaunt, though he be lord of the goodes: but he is vnder tutors and gouerners, butyll the tyme appointed of the father. Euen so we also, whanne we were chyl dren, were in bondage vnder the outward traditions. * But whā the tyme was fulfilled, God sente his sonne borne of a woman, & and put vnder the lawe, to redeeme theym whiche were vnder the lawe, that we myght receaue the chyl dshyppe.

ordinances of the world
Gen. 46. b
Dan. 9. d
Math. 5. b

* For so much then as ye are children, god hath sent the spirite of his sonne into oure hertes, whiche crieth, Abba, deere father. Wherefore now, thou arte not a seruaunte, but a sonne. If thou be a sonne, than arte thou the heyre of God thowowe Christe. * Notwithstanding whā ye knew not God, ye dyd seruite vnto theim, * whiche by nature are no Goddes. But now seeynge ye knowe God (ye, rather ar knowen of God) how is it - that ye turne you backe agayne vnto the weake and beggarly traditions, where vnto ye desyre agayne afreshe to bee in bondage?

Rom. 8. b

1. Cor. 8. a

Colos. 2. c

Pe obserue daies & months, & tymes & yeres I am in feare of you, lest I haue bestowed labour on you in vayne. Brethren, I beseeke you, be as I am: for I am as ye are: ye haue not

not hurte me at all. For yee knowe, howe
that in weakenesse after the flesh, I pre-
ached the Gospell vnto you at the spirite:
and my tentation whiche I suffered after
the flesh, ye despised not, nor abhorred,
but receaued me as an • Angell of God,
ye euen as Christe Iesus. Howe happy
were ye than? For I beare you recorde,
that if it had ben possible, ye had plucked
out your owne eyes, and geuen them vnto
me. Am I therfore become your enemy,
because I tell you the trueth?

Malac. 2.2

Ioh. 16. 6
11. Cor. 4. 2

They are zealous ouer you amysse. Yee
they would make you to fall backe, that ye
myght bee feruent to theim warde. It is
good to be feruent, so that it be alway in a
good thyng, and not onely whan I am
present with you. My litrell chyldren (of
whome I • trauaile in & by the agayn, vntill
Christe be fashioned in you) I woulde
I were with you now, and coulde chaunge
my voyce, for I stande in dour of you.

Gen. 16. d
† Gen. 21. 3
* Roma. 9. 2which thin-
ges be of
mysteri

Tell me, ye that wyll be vnder the lawe,
haue ye not hearde the lawe? & For it is
writen, that Abraham hath two sonnes
• the one by a bond mayden, & the other by
a free woman. • As for hym that was of
the bonde mayden, he was borne after the
flesh: but he, which was of the free woman,
was borne by promysse: These wordes be
token somewhat. For these women are
the

the two Testaments: The one from the mount Sina, that gendreth vnto bondage whiche is Agar. For Agar is called in Arabia the mounte Sina, and reacheth vnto Ierusalem whychē nowē is, and is in bondage with hir chyldren.

• But Ierusalem that is aboue, is the free woman, whychē is the mother of vs all. For it is written: • Keiopte thou bareyn, that bearest no chyldren: breake forth and crye, thou that trauailest not, for the deio- late hath many mo chyldren, than she whiche hath an husband. As for vs (brethren) wee are the chyldren of Isaac accordeynge to the promise.

• But like as at that tyme, he was born after the fleshe, persecuted hym that was borne after the spirite, euen so is it nowē also. But what saith the scripture? • Put aswaie the bondmayden and her sonne: for the sonne of the bondmayden shall not bee heire with the sonne of the frewoman. So nowē bretherne, we are not chyldren of the bondmayden, but of the free woman. ¶

The fyfte Chapter.

Sonde faste therefore in the libertie wherewith Christ hath made vs free & be not wrapped again in the yocke of bondage. Behold. I Paule saie vnto you: If ye be circumcised, Christ profyteth you nothing at all. I testifie agayne vnto every man

man which is circicised, that he is bounde
to kepe the whole lawe. We are gone quite
from Christ, as many of you, as 'will bee'
made ryghteous by the lawe, and are fal-
len from grace. But we wayte in the spi-
rite of hope, to be made righteous by faith.
* For in Christe Iesu nother is circumcisi-
on any thyng worth, nor vncircumcison,
but sayth, whiche * by loue is myghtye in
operation. We ranne well, & who was a let
vnto you, that ye shulde not obey the tru-
the? Suche counsell is not of hym that
hath called you. * A lyttell leuen sowreth
the whole kumpe of doore.

* I haue trust towarde you in the Lord,
that ye wolde none otherwise mynded. But
he that troubleth you shal heare his iudge-
ment, what so euer he be. Bretherne, if I
yet preache circuncision, why doo I suffre
persecucion? Thā had the 'Islander' of the
crosse ceased. Wold God they were rooted
out from among you, whiche trouble you.
But bretherne, ye are called vnto libertee,
onely let not your libertee bee an occasion
vnto the flesh, but by loue serue one an-
other. For all the Lawe is fulfilled in one
worde, namely in this: * Loue thy neigh-
bour as thy selfe. But yf ye byte and de-
uoure one an other, take heed, that ye be not
condemned one of an other. *

* I saye: Walke in the spiritte, and so
shal

1. Cor. 1.

Gal. 2. 6. b

1. Cor. 13. 2

Gal. 3. 2

1. Cor. 5. 2

Jerem. 23.

Ezech. 3. d

Offence 1

Rom. 14. 2

1. Cor. 1. 2

Leuit. 19. 2

Rom. 13. b

Math. 19. c

Eccl. 22. d

Shall ye not fulfil the lustes of the flesh. ^{1. Pet. 2. 11}
 For the flesh lusteth against the spirit; and
 the spirit against the flesh. These are con-
 trary one to the other, so that ye can not
 doo that, whyche ye woulde: But and if ye
 be led of the spiryte, than are ye not under
 the lawe. The dedes of the flesh are ma- ^{1. Tim. 5. 22}
 nyfest, whiche are these: Aduoutry, who-
 dome, vncleanesse, wantonnesse, Idola-
 try, wytheecraft, hatred, variance, zeale, ^{2. Cor. 12. 3}
 wrath, stryfe, sedition, sectes, enuynge,
 murder, dronkennes, gluttony, and suche
 lyke: of the whiche I tell you before; as I
 haue tolde you in tyme past, * that they ^{1. Cor. 6. 9}
 whiche commytte suche, shall not inherite
 the kyngdome of God. † But the fruite of ^{Rphe. 5. 2}
 spirit, is loue, ioye, peace, long sufferynge, ^{Tit. 2.}
 gentylnesse, goodnesse, faithfulness, meke- ^{1. Tim. 1. 5}
 nesse, temperaunce. * Agaynst suche is not ^{Apoc. 21. 8}
 the lawe: † But they that are Christes, ^{† Ephes. 5. 6}
 haue crucified theyr flesh, with the lustes ^{1. Tim. 1. 5}
 and desyres. † ^{† Rom. 13. 9}
^{1. Pet. 2. 11}

The syxte Chapter.

A. If we lyue in the spirit, let vs walke
 also in the spirit. Let vs not be batt-
 glorious, prouokynge on an other, and enui-
 yng one an other. Brethren, if any man be
 querlake of a fault, ye which are spiritual, re-
 forme him with a meke spirit; and consider
 thine owne selfe, that thou also be not temp-
 ted. * Beare ye one an others burthen,

Iohn. 13. 1
 and Rom. 15. 2

and so shall ye fulfill the lawe of Christ.
 But if any man thynke him self to be some-
 what (whan in dede he is nothyng) & same
 deceueth him self. Let euery man proue his
 owne woorkes, and than shall he haue reioy-
 cyng in his owne self, and not in an other.
 For euery one shal beare his owne bou-
 rthen. &

* But lette hym that is taught with the
 woorde, minister in al good thynges, vnto
 hym that teacheth hym. Be not deceaued,
 God wil not be mocked. * For what soeuer
 a man soweth, that shall he reape. He that
 soweth vpon the fleshe, shall of the fleshe
 reape destruction. But he that soweth v-
 pon the spirite, shall of the spirite reape life
 euertastyng. * Let vs not be weary of well
 doynge: for whan the tyme is come, we shall
 reape without ceassynge. Whyle we haue
 tyme therfore, let vs do good vnto all men,
 but specially vnto theym, which are of the
 householde of faith.

Behold with how many wordes I haue
 written vnto you with myne owne hande.
 They that wyl please in the flesh, constrain
 you to be circumcised, onely lest they shoulde
 be persecuted with the crosse of Christ.
 For euen they them selues whiche are cir-
 cumcised, kepe not the lawe, but wold haue
 you circumcised, that they myght reioyce
 in your fleshe. But God forbydde, that I
 shoulde

Rom. 14. b

Roma. 15. d
1. Cor. 9. b

Luc. 16. d

[corrupt]

2. Tes. 3. b

wer ineffel
1. Tim. 5. a

1. Cor. 16. c

Shoulde reioyce, saue onely in the crosse of
 our Lord Iesus Christ, whereby the world
 is crucified vnto me, and I vnto the world
 * For in Christe Iesu nother circumcision Galath. 5. 2
 auayleth any thyng, nor vncircumcision
 but a newe creature. * And as many as Psal. 124. 3
 walke accordynge to this rule, peace and
 mercy be vpon them, and vpon Israell of
 God. from henceforth let no man put me
 to busynesse. * for I beare in my body the
 markes of the Lorde Iesu. Brethren, the
 grace of our Lorde Iesu Christe bee with
 your spirite. Amen. 2. Cor. 4. 5

Vnto the Galathians: sente
 from Rome.

The epistle of the Apostle saynt Paule to the Ephesians.

The fyrste Chapter



Aule an Apostle of Ie-
 sus Christ, by the will
 of God. To the sayn-
 tes, which ar at Ephe-
 sus, and to them that
 beleue on Iesus Christ

* Grace be with you, 2. Cor. 1. 3
 and peace frome God Galath. 1. 1

our father, & from the Lord Iesus Christ.

* Blessed bee God and the father of oure 1. Pet. 1. 3
 I. I. Lord

Iohn 15. b
2. Tim. 1 b

Math. 3. b
8. 17. a
3 Colo. 1. b
Heb. 1. a

Colo. 1. c

Galath. 4. a

Roma. 8. a

Lord Jesus Christ, whiche hath blessed vs with all maner of spiritual blessing in heauenly thinges by Christ * accordyng as he had chosen vs by him, or euer the foundation of the worlde was layde, that we shuld be holy and without blame before him in loue, and ordayned vs before, to receiue vs as chyl dren through Jesus Christe, accordyng to the pleasure of his wyll, vnto the praise of the glory of his grace, whereby he hath made vs accepted in thee. * Beloued, in whom we haue redemption through his blood (namely) the forgeuenes of synnes accordyng to the ryches of his grace, whiche he hath shed vpon vs abundantly in all wysedome and prudence, * and hath opened vnto vs the mystery of his wyll, accordyng to his pleasure, whiche he had purposed in him self, that it should be preached * whan the tyme was full come, that all thynges should bee gathered together by Christ, both the thynges which are in heauen, and also the thynges that are vpon yerth, euē by him, by whō also we are come to the inheritaunce * we that were thereto predestinate before, accordyng to the purpose of him, whiche woorketh all thynges after the counsell of his owne wyll, that we might be to the praise of his glory, euen we that before beleued on Christe, on whom also ye beleued, after that ye heard y^e worde of

of trueth, namely the Gospell of your sal-
 uation: wherein whan ye beleued, ye
 were sealed with the holye spiritte of pro- Rom. 8. b
 messe, whiche is the earnest of oure in- 2. Cor. 1. c
 heritaunce to oure redemption, that wee 8c. 5.
 might bee his owne, to the prayse of his
 glory.

* Wherefore I also, (in so muche as I Philipp. 1. b
 haue heard of the fayth whiche ye haue in Colos. 1. a
 the Lorde Iesu, and of your loue vnto all 1. Tes. 1. b
 the saintes) cease not to geue thanks for
 you, and make mencion of you in my pray-
 ers, that the God of oure Lorde Iesus
 Christ, * the father of glory, may geue vn- Ioh. 6. c
 to you the spiritte of wisdom, and open vn-
 to you the knowledge of hym selfe, and ligh-
 ten the eyes of your vnderstanding, that ye
 may knowe what is the hope of your cal-
 lypng, and what the ryches of his glorious
 inheritaunce is vppon the saintes, and
 what is the exceadyng greatnes of his po-
 wer towarde vs, whiche beleue accordyng
 to the woorkyng of his mightie power,
 whiche he wrought in Christ, whan he ray-
 sed him vp from the deade, * and set him on Psal. 139. a
 his right hand in heavenly thynges, aboue
 all: seule, power, and might, and domi- Dan. 10. b
 nation, and aboue all that may be named,
 not onely in this worlde, but also in
 the worlde to come. * And hath put all psal. 8. b
 I. ii. thyng-

Chap. ii.

EPHESIANS.

Eph. 4. b
& c
Colof. 1. b

thynges vnder his fecte, and hath made hym aboue all thynges - the heade of the congregacion, whiche is his body, and the fulnesse of hym that fylleth all in all.

Colof. 1. b
& 2. b

The ii. Chapter

And quickned you also, whan ye were dead thozow trespases and synnes, in the whiche in tyme past ye walked accordyng to the curse of this worlde, and after the prince that ruleth in the ayre, namely after the spirit, whiche now weorketh in the children of vnbeliefe, * amonge whome we also had our conuersation in tyme past in the lustes of our fleshe, and byd the wyll of the fleshe and of the mynd, and were naturally the chyldren of wrath, euen as well as other.

Colof. 2. a

Psal. 52. b
Act. 15. b

But God whiche is ryche in mercye, thozow his great loue, wherwith he loued vs euen whan we were deade in synnes, hath quickened vs with Christe (-for by grace are ye saued) and hath raysed vs vp with hym, and set vs with hym in heauynly thynges, thozowe Christe Iesus, that in tymes to come, he myghte shewe the excedyng ryches of his grace in kynnesse to vs warde in Christe Iesu. For by grace are ye saued thozow faith: and that not of your selues. For it is the gyft of God, not of workes, least any man shulde boast hym selfe. For we are his workmanship, created in

in **Ch**riste **I**esu * vnto good workes, to the
whych **G**od ordeyned vs before, that we
shoulde walke in them.

Wherefore remembre, that yee (whych
afore tyme, were **G**entyles after the fleshe,
and were called vncircumcison, of theym
that are called * circumcison after the
fleshe, whych circumcision is made with
the hande, that ye at the same tyme were
without **C**hriste, and reputed aleauntes
from the comune welthe of **I**sraell, and
were straungers from the Testamentes of
promesse, therefore had ye no * hope, and
were without **G**od in this worlde. But
nowe ye that be in **C**hriste **I**esu, and afore
tyme were farre of, are now made nye by
the bloude of **C**hriste.

Philip. 3. 2

Col. 2. 6

Roma. 15. b

Eph. 9. b

Colos. 1. b

Eph. 5. 2

Leu. 2. b

For he is * our peace, whych of bothe
hath made one, and hath broken down the
wall, that was a stoppe betwene vs, and
hath also thorowe his fleshe, put away the
cause of hatred (namely the lawe of the cō-
mandementes conteyned in the lawe writ-
ten) that of twayne, he myghte create one
newe man in hym selfe, and make peace,
and to reconcile bothe vnto **G**od in one bo-
dy thorough the crosse, & so he slewe the ha-
tred thorowe his owne selfe and came and
preached peace in the **G**ospel, vnto you
whiche were as farre of, and to theym that
were nye. For thorow hym we bothe haue

entraunce in one spirite vnto the father.

Thon. 15. b

✠ * Nowe therfore ye are no more gesses and straungers, but citezens with the saintes, and of the household of God, buylded

2. Cor. 3. b

vpon * the foundation of the Apostles and

1. Pet. 2. 3

Prophetes * where Iesus Christe is the heade corner stone, in whō euery buyldyng coupled together, groweth to an holy temple in the Lorde, in whom ye are buylded also together, to be an habitation of God in the spirite. ✠

The third Chapter

Act. 21. d

For this cause I Paule am * a prisoner of Iesus Christ for you heathen, accordyng as ye haue heard of the office of the grace of God whiche is * geuen me to you warde. For by * reuelacion was this mystery shewed vnto me, as I wrote aboue in fewe wordes : whereby when ye readeit, ye may perceiue myne vnderstādyng in the mystery of Christ, whiche (mystery) in tymes past, was not opened vnto the children of men, as it is nowe declared to his holy Apostles and Prophetes by the spirit: namely, that the Heathen should bee inheritours also, and of the same body, and partakers of his promise in Christ by the Gospell, whereof I am made a minister, accordyng to the gyfte of the grace of God, whiche is geuen me accordyng to the workyng of his power.

Act. 15. 3

Ec. 22. b

3 Gal. 1. b

¶ Into

Unto me * the least of all saintes is this
 grace geuen, that I should preache among
 the Heathen the vnsearcheable ryches of
 Christ, and to make all men see, what is
 the felowship of the * mistery, whiche from
 the beginnyng of the worlde hath been hyd
 in God, whiche made all thynges through
 Iesus Christ: to the intent that now we
 to the rulers and powers in heauen, might
 be knowen by the congregacion the many-
 folde wysedome of God, accordyng to the
 eternall purpose, whiche he hath shewed in
 Christ Iesu oure Lorde, by whom we haue
 boldnesse and entraunce in all confidence
 through fayth on him. ¶ Wherefore I
 desyre that ye saynte not because of my tri-
 bulacions, that I suffer for you, whiche
 is your praise.

Colos. 2. c

Philip. 1. b
1. Tels. 3. a

Colos. 1. c

C For this cause I bowe my knees vnto
 the father of our Lorde Iesus Christ, whi-
 che is the true father ouer all, that is cal-
 led father in heauen and in yearth, that he
 graunt you (accordyng to the rycheffe of
 his glory) to bee strengthened with power by
 his spirite in the inwarde man, that Christ
 may dwell in your heartes by fayth, that ye
 beyng rooted and grounded in loue, may
 bee able to comprehend with all saintes,
 what is the breadthe and lengthe, and the
 depthe, and the heygth: and to knowe the
 loue of Christe, whiche loue yet passeth

I. iii.

all

all knowledge: that ye may be fylled with
all maner of fulnesse of God.

Math. 6. b

Unto hym that is able to doo exceedinge
abundauntly, aboue all that we aske or vn-
derstand accordyng to the power that wor-
keth in vs) be prayse in the congregation,
whiche is in Christe Iesu, at all tymes for
euer and euer Amen. ⁊

inbond es
for the loz
bes sake
Gen. 17. a
1. Cor. 7. b
Psa. 1. d
Col. 1. 1
1. Th. 4. a

1 beynge
one

1 let there
be one

Rom. 12. 3
1. Cor. 12. 3
1. Ioh. 3. c
1. Phil. 37. c
1. Eph. 45. a

1. Ioh. 3. b

The, iiii. Chapter. ⁊

Therfore whiche amⁱ prisoner in the
Lordeⁱ, exhorte you, that ye walke
as it becommeth your callinge wherein ye
are called, with all humblenesse of mynde
and mekenesse, and long sufferynge, forbea-
ryng on an other in loue, and bee diligent
to kepe the vnitie of the spirite thowgh the
bond of peace. One body and one spirite,
euen as ye are called in one hope of your
callinge. One Lorde, one faith, one bap-
tisme, one God and father of vs all, whi-
che is aboue all, and thoroughall, and in
you all. ⁊

✠ * Unto euery one of vs is geuen grace
accordyng to the measure of the gyfte
of Christe. Therfore sayeth he: * He is
gone vp on hys, and hath ledde away cap-
tivityte captiue, and hath geuen gyftes
vnto men. That he wente vp, what is it,
but that he fyrste came downe into the lo-
west partes of the earthe? * He that came
downe, is euen the same which is gone vp
aboue

aboue all heauens, to fufyll all. * And the
 ſame hath ſet ſome to be Apoſtels, ſome
 to be prophets, ſome to be Euangeliftes,
 ſome to be ſheperdes, and teachers, wher
 by the ſayntes myght be coupled together
 thoroꝝw common ſeruiſe to the edifyng of
 the body of Chriſte, tyll we all come vnto
 one maner of faith and knowlege of the
 ſonne of God, and become a perfect man
 in to the meaſure of the perfect aage of
 Chriſte. * That we be no more chyl dren,
 + waueryng and caried aboute with euery
 wynde of doctrine, thoroꝝw the wyckednes
 of men and craftynesse, whereby they laye
 wayte for vs, to deceaue vs.

[made]

[growe vp]

vnto]

1. Cor. 14. c

1 Col. 2. a

But let vs ſolowe the truthe in loue, and
 in all thynges growe in hym, * whych is
 the head, euen Chriſte, in whome all the
 body is coupled together, and one membre
 hangerh by an other throughout all the
 ioyntes. * Wherby one member stretch vnto an
 other (acordyng to the operation as euery
 member hath his meaſure) and maketh
 that the body groweth to the edifyng of it
 ſelfe in loue.

Ephes. 1. c

& 5. c

Rom. 12. a

1. Cor. 12. b

* This I ſaye therefore, and teſtifie in
 the Lorde, that ye walke no more * as the
 other Heithen walk in the vanitee of their
 mynde, blynded in their vnderſtandynge,
 beyng ſtraungers from the lyfe, whiche is
 in God, through the ignorance that is in
 I. v. them,

Roma. 1. c

2. Pet. 4. a

theym, bycause of the blyndenesse of theyr harte: whyche beeyng paste repentaunce, haue geuen them selures ouer vnto wantonnesse, to wooke all maner of vncleannes, euen with gredynesse.

But ye haue not so learned Christe, yf so be that ye haue herd of him, and ar taught in hym, euen as the truthe is in Iesu. So than, as concernynge the conuersation in tyme paste * lay frome you that olde man, which marreth hym selfe thozow deceuable lustes: † † But be ye renewed in the spirite of your mynde, and put on that newe man, whiche is shapen after God, in true righteounesse and holynesse. * Wherfore put awaye pence, and speake euery man the trueth with his neyghboure, for as much as we are membez one of an other.

* Bee angry, but synne not. Let not the sonne go downe vpon your wrath: nother geue place to the backbyter. He that hath stollen, let hym steale no more: * but lette hym labour rather, and doo some good with his hādes, that he may haue to geue vnto hym that nedeth. †

* Let no fylthy communication procede out of youre mouth, but that whiche is good to edifye withall, whan nede is, that it bee gracious to heare. And greene not the holy spyrte of God, wherwith ye are sealed vnto the daie of redemption. Let all

Roma. 6. 2
Colos. 3. 2
[is corrupt]

Zach. 8. 2
1. Ps. 2. 2

psalm. 4. 2

2. Tels. 3. 2
[rather with
his handes
some good
thyng]

Math. 12. 1
Eph. 5. 2

1. Cor. 1. 2

all bytternesse, and fearcenesse, and wrath,
and roaryng, and cursed speakyng be farre
from you, with all maliciousnesse. * But be
ye curteous one to an other, mercifull, and
forgiue one an other, as God hath forgi-
uen you in Christe.

Colos. 3. b
Math. 5. b

The v. Chapter. ✠

A **B**E ye the * folowers therfore of God
as dere chyl dren, and walke in loue,
euen as Christe loued vs, and † gaue hym
selfe for vs, an offerynge and sacrifice of a
swete sauour vnto God. As for whozedom
and all vncleannesse, oz couetousnesse, * let
it not be named amonge you, as it becom-
meth sayntes, † nother fylthynesse, nor fo-
lyshe talkyng, nother iestyng (whiche are
not comely) but rather geuyng of thanks.
* For be sure, that no whozemonger oz vn-
cleane person, oz couetous persone (whiche
is a worshipper of ymages) hathe inheri-
taunce in the kyngdome of Christe, and of
God. * (Lette no man deceaue you with
bayne wordes) for bycause of these cometh
the wrath of God vpon the chyl dren of vn-
belefe. Be not yetherfore cōpanions with
them. For sometyme ye werearkenesse,
* but nowe are ye lyght in the Lorde.

Math 5. e
Ioan. 13. b

† Galat. 1. a
Ephes. 5. c

Exo. 23. b

Ecc. 1. 24. c

1. Cor. 6. b
Colos. 3. a

Colos. 2. a

1. Tess. 5. a

Walke as the chyl dren of lyght. (* For
the frute of the spirite is al marck of good-
nesse, and ryghtousnesse and tuth:) † and
proue what is pleasynge vnto the Lorde,
and

Galat. 5. c
† in all

and haue no felowshyp with the vnfruit-
full woorkes of darkenesse, but rather re-
buke them. For it is shame euen to name
those thynges, whiche are doone of them
in secrete. * But all thynges are manifest,
whan they are rebuked of the lyghte. For
what so euer is manifeste, that same is
lyght. Therfore saierh he: * Awake thou
that slepest, and stande vp from the dead,
and Christe shall geue the lyght.

† Take hede therfore how ye walke cir-
cumspectly, not as the vnwyse, but as the
wyse, and redeme the tyme, for it is a mi-
serable tyme. Wherefore be not ye vnwyse,
but vnderstand what the * wyl of the Lord
is, † and be not drunken with wyne, wher-
in is excess, but be * ful of the spirite, † and
talke among your selues of Psalmes and
hymnes, and spirituall songes, * syngyng
and makynge melody vnto the Lorde in
your hartes, † geuyng thanks alwayes
to all thynges vnto God the father in the
name of our Lorde Iesus Christ, submit-
tyng yowre selues one to an other, in the
feare of God. †

* Let the women submytte theim selues c
vnto theyr husbandes, as vnto the Lord.
† For the husband is the wiues head, euen
as Christe also is the head of the congre-
gation, and he is the Saviour of his bo-
dy. Therfore as the congregation is in sub-
jection

Iohn. 3. c

Esa. 60. a
Roma. 13. b

† Colos. 4. 2

† the dayes
are euyl

Roma. 12. 2

1. Tess. 4. a

† Eccle. 31. c

* Act. 2. b

† Colos. 4. b

* Psal. 97. 3

11. Tess. 5. c

Colos. 3. c

1. Petr. 3. a

† 1. Cor. 11. 1

iection to Christe, lyke wyse let the wyues
bee in subiection to their husbendes in all
thynges.

Ye husbendes loue your wyues, euen as
Christe loued the congregation, * and gaue
hym selfe for it, to sanctifie it, † and clemesed
it in the fountayn of water by the woorde,
to make it vnto hym selfe a glorious con-
gregation, haupng no spotte nor wrinkle,
nor any suche thyng, but that it shuld bee
holy and without blame.

Eph. 5. a)
Gal. 3. a
† Tit. 2. a
1. Pet. 3. c
Plal. 50. a

So ought men also to loue their wiues,
euen as theyr owne bodies. He that loueth
his wyfe, loueth hym selfe. For no man e-
uer yet hated his owne fleche, but nourys-
sheth and cherysheth it, euen as the Worde
doothe also the congregation. For we are
membres of his body, of his fleche, and of
his bones. * For this cause shall a manne
leauē father and mother, and cleaue vnto
his wyfe, and they two shall be one fleche.
This is a greare secrete, but I speake of
Christe and the congregation. Neuer the
lesse dooe ye so, that euery one of you loue
his wyfe euen as hym selfe, but lette the
wyfe feare hir husbände.

Gen. 2. d
Math. 19. a
Marc. 10. a
† continēue
with
[betwene]

The vi. Chapiter.

A YE chylderne, obeye youre elders in
the Worde, for that is ryght. Honour
thy father and mother. (* That is the first
commandement, that hath any promesse)
that

Colos. 3. c

Exo. 20. b

Dent. 4. b
11. c. 6. d

that thou maiest prosper, and lyue longe
vpon earthe. And ye fathers, prouoke not
your chylderne vnto wrath, * but brynge
them vp in the nurtour and information
of the Lorde.

* Psal. 77. a
† Colof. 3. c
Tit. 2. b
1. Petr. 2. c

† Ye seruauntes obeye your bodyly may-
sters, with feare and tremblyng, in syn-
glenesse of your harte, euen as vnto Chryste,
not with seruice onely in the eye syghte, as
menne pleasers: but as the seruauntes of
Chryste, dooing the wyll of God from the
harte with good wyll. Thynke that ye serue
the Lorde, and not men: and be sure, that
what good so euer a man dothe, he shall re-
ceyue it agayne of the Lorde, whether he
be bonde, or free.

Eccle. 33. d
Col. 3. c

* And ye maisters doo euen the same vn-
to them, puttynge awaye threatenynge,
and knotwe, that euen your mayster also is
in heauen. † Nothor is there any respecte
of persones with hym.

Roma. 2. b
Colof. 3. c
1. Pe. 5. b

† Spynally my brethren, bee stronge in
the Lorde, and in the power of his myght:
put on the armour of God, that ye maye
stand stedfast agaynst the craftye assautes
of the dyuell. For we wrestle not agaynst
fleshe and bloudde, but agaynst rule, a-
gaynst power, namely, agaynst the ru-
lers of the worlde, of the darkenesse of
this worlde, agaynst the spirites of wy-
kednesse 'vnder the heuen'. For this cause
take

[for heuene
ly thinges]

take ye the armour of God, that ye maye be able to resyst in the euyl day, and stande perfecte in all thynges.

* Stande therfore, and youre loynes gyde aboute with the truthe, haupnge on the brest plate of ryghteousnesse, and shod vpon your feete with the Gospel of peace, that ye may be prepared: Aboue all thynges take holde of the shield of faith, wherewith ye maye quenche the spery dartes of the wycked. And take the helmette of salvation, and the swearde of the spirite, whiche is now the worde of God. **R**

EXO. 28. a
Deu. 21. b
PSAL. 131. a
with shoes prepared by the gospel of peace
1. EPI. 11. a
2. Cor. 10. a
Sapi. 5. c
Heb. 4. c

* And praye alwayes with all manner of prayer and supplication in the spiryte, and watche therevnto with all instance and supplication for all saynctes, and for me, that the woorde maye be geuen me, that I maye open my mouthe boldely, to bite the secretes of the Gospel, whereof I am a messenger in bondes, that I may speake therein freely, as it becommeth me to speake:

LUC. 19. a
1. Tels. 5. c
Colof. 4. a
2. Tels. 3. a
utterance
ACT. 4. c

C But that ye maye also knowe, what case I am in, and what I doo, Tichicus my deare brother, and faythefull mynister in the Worde shall shewe you all: whome I haue sente vnto you for the same cause, that ye might know what case I stande in, and that he myght comfort your hartes.

Peace be vnto the bretherne, & loue with faith

faith, frome God the father, and from the
Lorde Iesu Chryste. Grace bee with all
them that loue oure Lorde Iesus Chryste
'vnfaynedly'. Amen.

In pure-
ness

Sent from Rome vnto the Ephe-
sians by Tichicus.

The epistle of the apostle saint
Paule to the Philippians.
The fyrste Chapter.



Paule and Timotheus
the scruautes of Iesus
Chryste, to all the sain-
tes in Chryste Iesu,
whyche are at * Phi-
lippios, with the bps-
shops and ministers,
* Grace be with you,

Act. 15. b

1 Act. 6. a

2. Cor. 2. a
Galat. 1. a

Colos. 1. a
1. Tels. 1. a

and peace from God our father, and from
the Lorde Iesus Chryste.

* * I thanke my God, as ofte as I re-
membze you (whyche I alwayes doo in all
my prayers for you all, & prae with glad-
nesse) bycause of youre felowshyp whyche
ye haue in the Gospell, from the fyrst daie
vnto now. * And am surely certified of
this, that he whiche hath begon that good
* worke in you, shall go forth with it, vntill
the daie of Iesus Chryste: as it beco-
meth me to iudge of you all, bycause I
haue

Iom. 6. d

haue you in my heart, as those that are partakers with me of grace in my bondes, in defendyng and stablishyng of the gospel.

For God is my • recorde, howe I long ^{1. Tels. 2. 2} after you al, euen from the very heart roote in Iesu Christ. • And for the same I pray, ^{Eph. 1. c} that your loue may increase more and more ^{Coloss. 1. 2} in all maner of knowlege, and in all expe- ^{2. Tels. 1. a} tience, that ye may proue what is best, that ye may be pure, and such as hurt no mans conscience, vnto the daye of Christe, fylled with the frutes of righteousnesse, whiche come by Iesus Christ vnto the glorie and praise of God. &

* I wold ye vnderstoode brethren, that ^{Eph. 3. B} my busynesse is happened vnto the greater furtheraunce of the Gospel, so that my bondes in Christe are manifest thzough out al the iudgement hall, and in all other places: Insomuche that many brethren in the Roode are boldened thzough my bondes, & dare more largely speake & worde without feare. Some (no doubt) preache Christ of enuy of and strife, but some of good wyll. The one parte preacheth Christe of strife, and not purely, supposyng to adde more aduersitee vnto my bondes. The other parte of loue: for they knowe that I lye here for the defence of the Gospel.

c What then? So that Christ be preached all maner of wayes (whether it be done by
It. i. occasion

2. Cor. 1. b

2. Regu. 24

1. Cor. 5. a

Ephe. 4. a

Coloss. 1 a

2 Tels. 4. a

occasion, or true meanyng) I reioyce therein, and wyll reioyce. For I knowe that the same shall chaunge to my saluacion, * thorough your prayer and ministryng of the spirite of Iesu Christe, as I looke for and hope, that in nothyng I shalbe ashamed, but that with all confidence (as alwayes in tymes past, euen so now) Christ shalbe magnified in my body, whether it be through life or through death. For Christ is to me life, & death is to me auantage. But in as muche as to liue in the fleshe is fruitfull to me for the worke, I wote not what I shall choose, * for bothe these thynges lye harde vpon me. * I desyre to be loosed, and to be with Christ, which thyng were muche better (for me) but to abyde in the fleshe, is more nedefull for you.

And this am I sure of, that I shal abyde & continue with you al, for the furtherance and ioy of your fayth, that ye may abundantly reioyce in Christ Iesu through me, by my comyng to you agayne. Duly let your cōuersacion be, * as it becommeth the Gospell of Christe, that wheter I come and see you, or elles bee adsent, I may yet heare of you, that ye continue in one spirite and one soule, labouryng (as we do) to mayntaine the fayth of the Gospel, and in nothyng fearyng your aduersaries, whiche is to them a token of pardicion, but vnto
For

you (a token) of saluacion, & that of God.
For vnto you it is geuen, not onely that ye
should beleue on Christe, but also suffre for
his sake, and to haue euen the same sight,
whiche ye haue sene in me, and nowe heare
of me.

The ii. Chapter.

A If there be among you any cōsolacion
in Christ, if there bee any comforte of
loue, if there be any felowship of the spirite,
if there bee any compassion and mercy, ful-
fyll my ioye - that ye drawe one waye, ha-
uyng one loue, beyng of one accorde, and
of one mynde: that there be nothyng done
through * strife and bayne gloze, but that
through mekenesse of mynde, euery manne
esteem another better than him selfe: and
let euery mā loke not for his owne pzoofite,
but for the pzoofite of other.

Roma. 12. 6

1. Cor. 3. 3

* * Let the same mynde be in you, that
was in Christe Iesu: whiche beyng in the
shape of God, thought it not robbery to be
equal with God, * but made himselfe of no
reputation, and toke vpon him the shape of
a seruaunt, * became like another man, and
was found in his apparel as a mā: he hū-
bled himselfe, and became obedient vnto the
death, euen the death of the crosse.

Psal. 8. 6

Heb. 5. 3

* Therfore hath God also exalted him,
and geuen him a name, whiche is aboue al
names, & that in the name of Iesus euery

Heb. 2. 6

Math. 28. c

† Eua 45. c

K. ii.

knee

Dan.7.c
Rom. 14.b

knee should bowe, bothe of thynges in hea-
uen, of thynges vpon yearth, and of thynges
vnder the yearth, and that all tongues
should confesse, that Iesus Christe is the
Lorde, vnto the prayse of God the father. &

Actu. 16. b

Wherefore my derely beloued, as ye haue
allwaies obeyed (not only * in my presence,
but now also muche moze in myne absence)

Deut. 8. d
Ezec. 36. c
1. Cor. 3. a
Heb. 13. d
1. Pet. 4. b

euen so woorkke out your owne saluacion
with feare and tremblyng. * For it is God,
whiche woorketh in you, bothe the wyll and
the dede, euen of his owne good wyll. & Do
all thynges without murmurynge and
disputynge, that ye may be blameles and
pure, and the children of God * without re-
buke, in the myndes of the croked and per-
uerse nation, & among whom, see that ye
shyne as lightes in the world, holdyng fast
the woorde of life, vnto my * reioycyng, in
the daye of Christe, that I haue not runne
in bayne, nother laboured in bayne. & Ye,
and though I bee offered by vpon the offer-
ryng and sacrifice of your fayth, * I am
glad, and reioyce with you all : bee ye glad
also, and reioyce with me.

1. Pet. 2. b

1. Math. 5. d

2. Cor. 1. c
1. Tels. 2. c

3. Colofs. 1. c

Roma. 12. b

Actu. 16. a

3. 1. Tel. 7. b

2. Cor. 13. a

I trust in the Lorde Iesus * to send Ti-
motheus shortly vnto you & that I also
may bee of good comforte, whan I knowe
what case I stand in. For I haue no man
that is so lyke mynded to me, whiche with
so pure affection careth for you, * for all o-
ther

her seeke their owne, not that, whiche is
 Iesus Christes. But ye knowe the profe of
 him: for as a childe vnto the father, so hath
 he ministred vnto me in the Gospel: Him
 I hope to send, as soone as I knowe howe
 it wyl go with me. * But I truste in the
 Lord, that I also my selfe shal come shortly.

Philip, i. d

Nevertheless I thought it necessary to
 send vnto you the brother Epaphroditus,
 whiche is my companion in labour and fe-
 llowe souldiour, and youre Apostle, and my
 minister at my neede, for so muche as he
 longed after you all, and was full of heuy-
 nes, because ye had herd that he was sicke.
 And no doubt he was sicke, and that nye
 vnto death: but God had mercy on him,
 and not on him onely, but on me also, lest
 I should haue had sorowe vpon sorowe.

I haue sent him therefore the more ha-
 stely, that ye might see him, and reioyce a-
 gayne, and that I also might haue the lesse
 sorowe. Receiue him therfore in the Worde
 with all gladnesse, * and make muche of
 suche: for because of the worke of Christ, he
 went so farre, that he came nye vnto death,
 and regarded not his life, to fullspil the ser-
 uice, whiche was lackyng on your part to-
 warde me.

Rom. 15. 3
 Math. 10. 2
 1. Cor. 13. 2

The iii. Chapter.

A DREOUER my brethren, reioyce in the
 Worde. Where as I wyte euer oue
 thing

K iii.

Esai. 56. c
Philip. 1. b

Rom. 2. c
Colos. 2. b
† John. 4. c
Rom. 1. a

2. Cor. 12. c

Gen. 49. d
Actu. 23. c
26. a 28. a
† Actu. 9. c
Gala. 1. b

Math. 13. c

John. 17. a
Colos. 2. a

thyng vnto you, it greueth me not, and maketh you the surer. * Beware of dogges, beware of euil woorkers, beware of dissension: * for we are the circumcision, euen we that serue God: in the spirite, and reioyce in Christe Iesu, and haue no confidence in the fleshe, though I haue whereof I might reioyce in the fleshe. † If any other man thynke, that he hath whereof he might reioyce in the fleshe, muche more I, whiche was circumcised on the eicht daye, one of the people of Israel, of the tribe of Ben Iamin, an Hebrue of the Hebrues: as concernyng the lawe * a Pharisee: as concernyng feruentnes, † I persecuted the congregacion: as touchyng the righteousnes whiche is in the lawe, I was vnbukeable.

* But the thynges that were bauntage vnto me, haue I counted losse for Christes sake. Yea, I thynke all thynges but losse, † for that excellēt * knowleges sake of Christ Iesu my Lorde: for whom I haue counted all thyng losse, and doo iudge them but dounge, that I might wyne Christ, and be founde in him, not hauyng myne owne righteousnesse, whiche cometh of the lawe, but by the fayth of Christe (namely) the righteousnesse whiche cometh of God in fayth, to knowe him, and the vertue of his Resurreccion, and the felowshyp of his passion

passion, * that I may be confor[m]able vnto his death, if by any meanes I might attayne to the resurreccion from the dead. Not that I haue attayned vnto it already, or that I am already perfect: but I solow, if I may comprehend that, wherein I am comprehended of Christ Iesu. Brethren, I counte not my selfe yet that I haue gotten it: but one thyng I say: I forget that whiche is behynd, and stretche my selfe vnto that, whiche is before, and prease vnto the marke appoynted, to obtayne the reward of the high callyng of God in Christ Iesu.

C Lette vs therfore (as many as bee perfecte) bee thus wyse mynded, and if ye bee otherwyse mynded, I pray God open euen this vnto you. Neuerthelesse in that wherunto we are come, let vs procede by one rule that we may be of one accorde.

* * Brethren, be ye the folowers of me, & lōke on them whiche walke euen so, as ye haue vs for an ensample: For many walke (of whom I haue tolde you often: but now I tell you wepyng) euen the enemies of the crosse of Christe, whose ende is damnacion, * whose God is the belly, and whose glozy shall be to their shame, whiche are earthly mynded. * But our cōuersacion is in heauen, from whence we looke for the saviour Iesu Christe, the Lorde, * whiche

1. Cor. 4. c

& 10. d

Rom. 16. b

Coloss. 3. a

1. Cor. 15. f

R. iiii.

shall

Shall chaunge our byle body, that it may be lyke fashioned vnto his glorious bodye, accordyng to the workyng, wherby he is able to subdue all thynges vnto him sel fe. &

The iiii. Chapter.

Wherfore my bre: hren dearly beloued and longed for, my ioy & my crowne, continue so in the Lorde ye beloued, I pray Euodias, and beske Syntyres, that they be of one mynde in the Lorde. Vea, and I beske the my & faythfull yoke felowe, helpe the women whiche haue laboured with me in the Gospell, with Clement, & with myne other healpers, * whose names are in the booke of lyfe. & * Reioyce in the Lord alwayes, and agayne I say, Reioyce. Lette your softnesse bee known vnto all menne. The Lorde is euen at hande, bee not carefull, but in all thynges, let your petitions in prayer and supplication, with geuyng of thanks be known befoze God. And the * peate of God, whiche passeth all vnderstandyng, kepe your heartes and mindes in Christ Iesu. &

Furthermore brethren, whatsoeuer thynges are true, whatsoeuer thynges are honest, whatsoeuer thynges are iust, whatsoeuer thynges are pure, whatsoeuer thynges pertaine to loue, whatsoeuer thynges are of honest report, if there be any vertuous

1. Cor. 9. a

Luce. 10. b

Apoc. 17. b

1. Pet. 5. c

Rom. 14. c

Rom. 5. a

ous thyng, if there be any laudable thyng, haue those same in your mynde, which ye haue bothe learned and receaued, and herd and sene in me: those thinges doo, and the God of peace shalbe with you. I reioyce Esa. 9. b greatly in the Lorde, that nowe at the last ye are reuiued agayne to care for me, as ye cared for me afore, but ye lacked oportunitie. I speake not this because of necessite: for I haue learned in what so euer estate I am, + therewith to be contente, 1. Tim. 6. b I can be low, and I can be hie. Euery where and in all thynges I am mete, both to be full, and to bee hungry: to haue plenty, and to suffre nede. I can doo all thynges thorough Christ, whiche strengtheth me. Not withstanding ye haue doon well, that ye bare parte with me in my tribulation.

But ye of Philippos knowe, that in the begynnynge of the Gospell, whan I departed fro Macedonia, no congregation bare parte with me, concernyng geuyng and receauyng, but ye only. For vnto Thessalonica, ye sente ones, and afterwarde agayne, vnto my necessitee. Not that I seke gyftes, but I seke the fruite, that it be abundant in your rekenyng. For I haue all, and haue plentie. I was euen fylled whan I receaued of Epaphroditus, that whiche came from you, an odour of sweetnesse, + a sacrifice accepted and pleasaunt Roma. 12. 3

R. v.

vnto

Thap. i.
Heb. 13. c

COLOSSIANS.

vnto God. My God fulfyll all your nede,
accoꝝdyng to his rycheſſe in glorie in
Chriſte Jeſu.

Unto God, and oure father, bee prayſe
foꝝ euer and euer. Amen.

Salute all the ſaynctes in Chriſte Jeſu.
The bꝛethern that are with me, ſalute you:
All the ſaynctes ſalute you, but ſpeciallye
they that are of the Emperoures howſe.
The grace of our Lorde Jeſu Chriſte bee
with you all. Amen.

Wꝛitten from Rome by Es-
paphꝛoditus.

The Epiſtle of the Apoſtle ſaynt
Paule to the Coloſſians.
The fyrſt Chapiter.



Paule an Apoſtle of Je-
ſu Chriſt by the wyll of
God, and bꝛother Ti-
motheus.

To the ſaintes which
are at Coloſſa and bꝛe-
thꝛen ꝑ beleue in Chriſt.

* Grace be with you,

and peace from God our father, and frome
the Lorde Jeſus Chriſte.

* Wee geue thanks vnto God and the
father of our Lorde Jeſus Chriſt, prayng
alwaies foꝝ you, ſens we herd of your faith
in

Galat. 1. a
Eph. 1. a

philip. 1. a
1. Tels. 1. a

in Christe Iesu, & of your loue to all sain-
tes, for that hopes sake, whiche is layd vp
in store for you in heuen: of the whiche ye
haue herde before, by the woord of truth in
the gospell, whyche is come vnto you: euen
as it is into all the world: and *is fruitful, Math. 4. a
as it is in you, sence the daies that ye herd
and knewe the grace of God in the truth,
as ye learned of *Epaphras our dere felow Colos. 4. b
seruant, whyche is a faithfull mynister of
Christe for you, whiche also declared vnto
vs your loue in the spirite,

*: For this cause we also, sence the day Ephes. 1. c
that we herde of it, ceasse not to pray for Philip. 1. b
you, and desire that ye myght bee fultylled 2. Tefs. 1. b
with the knowlege of his * will, in al wise- 2. Tefs. 4. a
dome and spirituall vnderstandynge * that Philip. 1. d
ye myght walke woorthy of the Worde, to
please hym in al thynges, & and to be fruit- Ioan. 15. b
full in all good woorkes, and growe in the
knowlege of God: and to bee strengthened
with all power, accorดยnge to the myghte
of his glozpe, to all pacience and longe
sufferyng with ioyfulnesse, and geue than-
kes vnto the father, whiche hath made vs
meete for the inheritaunce of the saynctes
in lyght. *

B Whiche hath delpyered vs from the po-
wer of darkenesse, and translated vs into
the kyngdome of his dere sonne (* in whom
we haue redemption thozough his bloude,
name=

Ephes. 1. a

Chap. i.

COLOSSIANS.

2. Cor. 4. a
 Heb. 1. a
 1. Tim. 6. c
 * psal. 32. a
 Heb. 1. a

namely, the forgeuenesse of sinnes.) Whiche is the ymage of the & inuisible God, fyrst begotten before all creatures. * For by hym were all thynges created, that are in heauen and in erthe, thynges visibie and thynges inuisibie, whether they bee maiesties or lordshyps, either rules, or powers. All thynges are created by hym, and in hym, and he is before all thynges, and in hym all thynges haue theyr keepyng.

Ephe. 1. c
 & 4. b
 ‡ 2. Cor. 15. c
 Apoca. 1. a

And he is the head of the bodye, namely, of the congregation: & he is the begynnyng and fyrst begotten from the deade, that in all thynges he myght haue the pre-eminence. For it pleased the father, that in hym shuld dwell all * fulnesse: and that by

Colof. 2. c
 ‡ Rom. 3. c
 2. Cor. 5. c

hym all thynges shuld be & reconciled vnto hym selfe, whether they be thynges vpon earth, or in heauen, that thzough the bloud on his crosse, he myghte make peace euen thzoughe his owne selfe. * And you (whiche were in tymes past straungers and ene-

Roma. 3. a
 Ephe. 2. a
 Colof. 2. b

nemies, because youre myndes were set in euill woorkes, hath he nowe reconciled in the body of his fleshe thzorough deathe, to make you holy, & * vnblamable, and without fault in his owne syght, if ye continue & grounded and stablyshed in the faith, and be not moued awaye frome the hope of the Gospell, whereof ye haue herde, whiche is preached * amonge all creatures that are vnder

Ephe. 5. c

‡ Math. 16. c
 1. Cor. 3. b

psalm. 28. a

under heauen, whereof I Paule, am made
a mynister.

• Nowe ioy I in my suffrynges, which I
suffre : for you, and fultyll that whyche is
behynde of the passions of Chryste in my
fleshe, for his bodyes sake, whyche is the
congregation, * wherof I am made a mi-
nister, accordynge to the Godly offyce of
preachynge, whyche is geuen vnto me a-
mong you, that I shoulde rychelely preache
the worde of God, namely that * mysterie
whiche hath been hyd, sens the worlde be-
ganne, and sens the begynnyng of tymes:
but nowe is * opened vnto his sayntes, to
whom God woulde make knowen the glo-
rious rycheesse of this mysterie, among the
Heithen : whiche (rycheesse) is Chryste in
you, euen he that is the hope of glozy, whō
we preache, and warne all men, and teache
all men in all wysedome, to make euery mā
perfecte in Chryste Iesu. Wherein I also
labour, and stryue accordynge to the wooz-
kyng of hym, whyche woorketh myghtyly
in me.

2. Cor. 1. 2

Eph. 3. b

Philipp. 2. 3

2. Tim. 2. 2

2. Cor. 4. 2

Eph. 3. b

Math. 11. c

Ioan. 6. e

2. Cor. 2. c

Eph. 1. b

The seconde Chapter.

I Wolde ye knewe, what syghtynge I
haue for your sakes, and for theim of
Laodicea, and for as manny as haue not
sene my person in the fleshe, that they bar-
tes myght bee comforted, and knyt togy-
ther in loue, to all rycheesse of fulle vnder-
stan-

Ioan. 17. a

2. Cor. 1. c

Ephe. 5. a

3. 1. Cor. 5. a

Galat. 3. d

Rom. 16. b

2. Cor. 5. c

3. Ioan. 1. b

* 2. petr. 1. a

Rom. 2. c

Philip. 3. a

Rom. 6. a

standyng, * whiche is in the knowlege of the mysterie of God the father, and of Christ, * in whome are hyd all the treasures of wysedome, and knowlege.

* This I say, lest any man shulde begyle you with enty syng wordes. † For though I be absent in the fleshe, yet am I present with you in the spirite, ioyeng and beholdyng your order and stedfastnesse of youre faith in Christe. * As ye haue therfore receaued Christe Iesu the Lorde, euen so walke in hym, and bee rooted and buyded in hym, and be stedfast in faith, as ye haue learned: and bee plentuous in the same in geuyng thanks.

† * Beware, lest any man spoile you thorough phylsophie, and deceitfull vanitee, after the traditions of men, and after the cōdinaunces of the worlde, and not after Christ. * For in hym dwelleth all the fulnesse of the Godheade bodyly, * and ye are complete in hym, whiche is the head of all rule and power: in whom also ye are circumcised, with * circumcision without handes, by puttyng of the synful body of the fleshe: (namely) with the circumcision of Christ, † in that ye are buried with hym thorough baptism: in whom ye are also risen agayn thorough fayth that is wrought by the operation of God, whycher rayled hym vp from the dead.

* And

COLOSSIANS.

Cha. ii.

* And with hym hath he quickened you, when ye wer dead in sinnes, and in the vncircumcision of your fleshe, and hath forgiven vs all synnes, & and putte oute the handewrityng that was agaynst vs (con-
teyned in the lawe wrytten) and that hath he taken out of the waie, and fastned it to the crosse: * And hath spoyled rule and power, and hath made a shewe of theim openly, and triumphed ouer them in his owne person.

Roma. 5. a
Ephes. 2. a
Colos. 1. b

Gene. 3. c
Luc. 11. b
Ioan. 12. a

C Lette no man therfore trouble your consciences aboute meate or drynke, or for a peece of an holy daie, as the holy daie of the new Moone, or of the Sabbath daies, whiche are the shadowe of the thynges that were for to come: but the bodye selfe is in Christe. * Lette no man make you shote at a wronge marke, which after his owne choosyng walketh in humblenesse, and spiritualtee of aungelles, thynges whiche he neuer sawe, and is vayne and putte vp in his owne fleshely mynde: and holdeth not hym selfe to the head, whereof the wholle body by ioyntes and couples, receaueth nouryshment, and is knyt togyther, and so groweth to the greatenesse that cometh of God.

Leuit. 11. a
Roma. 14. a
Leuit. 23. a

* Heb. 8. a
9. b 10. a
† Mat. 24. a

† ymagina-
tion
* Math. 22. c

* Wherefore yf ye bee dead with Christe frome the ordinaunces of the worlde, why are ye holden than with such traditions, as though

Galat. 4. a

though ye lyued after the worlde? As whā they saie: Touche not this, taste not that, handle not that. All these thynges doo hurt vnto men, bycause of the abuse of them, whiche abuse cometh onely of the cōmandementes and doctrines of men: whiche thynges haue a shyn of wisdom through chosē spiritualltie and humblenesse, & and in that they spare not the body, and do the flethe no worshyp vnto his nede.

The iiii. Chapter.

If ye be rylen nowe with Christ, seke those thynges which ar aboue, where Christe is spettyng on the ryght hande of God. Sette youre mynde on the thynges whiche ar aboue, not on the thynges that are vpon earth. For ye are dead, and your lyfe is hyd with Christ in God. But whā Christe our lyfe shall shewe hym selfe, than shall ye also appere with hym in glory.

Mortifie therefore youre membres whiche are vpon earth, whooredom, & vncleanesse, vnnaturall lust, euill concupiscence, and couetousnesse, whiche is a worshyping of Idols. For whiche thynges sake the wraethe of God commeth vpon the children of vnbelcefe: & in the whiche thynges ye walked somtyme, whā ye lyued in them.

But now, put all away from you: wraeth, fearnesse, maliciousnesse, cursed speakyng, fylthy wordes out of youre mouthe. ye not

1. Tim. 4. b
[similitude]

1. Reg. 21. b

Ephē. 1. c
Heb. 1. a
10. b 12. b

1. petr. 1. a
philip. 3. c
1. Ioan. 3. a

1. Cor. 6. b
Ephē. 5. a
1. Deu. 27. c

Gen. 6. 19.
1. Cor. 10. a
1. Ephē. 2. a

Rōm. 6. a
Ephē. 4. c

not one to another. * But of the olde man
with his woorkes, and put on the newe,
whiche is renewed in knowledge after the
ymage of him that made him: where there
is no Breke, Jewe, circumcisiō, vncircum- Gal. 5. b
cisiō: Barbarus, Sichian, bonde, free; but
Christ is all in all.

B * * Nowe therfore as the elect of God, Eph. 4. c
holp and beloved, putte on tendre mercye,
kyndnes, humblenes of mynde, mekenes,
long sufferynge, forbearynge one another, &
forgyng one another, if any man haue a
quarrell against another. Lyke as Christe
hath forgyuen you, euen so do ye also. But
aboue all thynges put on: loue, whiche is Math. 22. b
the bonde of perfectnes. And the peace of
God rule in your heartes, to the whiche
(peace) ye are called also in one body: and
see that ye be thankfull.

Let the woorde of Christe dwell in you
plentifully in al wysedome. * Teache and Eph. 5. b
exhorte your owne selues, with Psalmes
and Hymnes, and spiritual songes, which
dane fauour with theim, syngynge in your
heartes to the Worde. * And whatsoeuer ye
do in worde or worke, do all in the name of
the Worde Jesu, & and geue thanks vnto
God the father by him. Eph. 5. c

C * Ye wyues, submitte your selues vnto Eph. 5. c
your husbādes, as it is comly in the Worde.

Ye husbādes, loue your wyues, and be 1. Pet. 3. a

L. i.

not

ye lyke wyse reade the Epistle of Laodicea.
And saye to Archippus: Take hede to the
office, whiche thou hast receyued in the
Lorde, that thou fulfyll it. My salutation
with the hande of me Paule. Remembre
1. Tes. 3. b my bandes. * Grace be with you. Amen.

Sent from Rome by Tichicus
and Onesimus.

The first Epistle of the Apostle
sainct Paule to the Thessalonians.

The fyrste Chapter



Aule and Siluanus, & A
Timotheus. Unto the
cōgregation of ¶ Thes-
salonians, in God the
father, and in the Lord
Jesus Christ.

1. Cor. 1. a
Galath. 1. a

* Grace bee with you
and peace frō God our

father, and our Lorde Jesus Christ.

Philist. 1. a
Colos. 1. a

* We geue thankes vnto God alway for
you all, makynge mencion of you in oure
prayers, without ceassynge, and call to re-
membraunce your worke in the sayth, and
your labour in * loue and your patience in
hope, & whiche is our Lorde Jesus Christ
before god our father: ¶ Because we know
bryethzen (beloued of God) howe that ye are
electe

2. Tes. 4. b
1. Tim. 1. b

1. Cor. 2. 2
8. 4. c

11. Tels. 2. 2

electe: * for our Gospel hath not been with you in worde onely, but both in power and in the holy ghost, and in muche certaintee; * as ye know after what maner we were among you, for your sakes.

B And ye became the folowers of vs and of the Lord: and receiued the worde in muche affliction, with ioy of the holy gost: so that ye were an example to all that beleued in Macedonia and Achaia. For from you was the word of the Lord noysed out, not only in Macedonia & Achaia but in all quarters also is your fayth in God spread abroad, so that it needeth not vs to speake any thyng at all. For they them selues shew of you, what maner of entryng in, we had vnto you, and howe ye are turned vnto God from ymages, for to serue the liuyng and true God, and to looke for his sonne * from heauen: whō he rayled vp from the dead, euen Iesus, whiche hath deliuered vs from the * wraethe to come.

A. 1. 1. b

Thon. 1. c

The ii. Chapter.

A For ye your selues (brethren) knowe of our entraunce vnto you, howe that it was not in bayne, but as we had suffred afore, and were * shamefully intreated at Philippos (as ye knowe) we were bolde in oure God, * to speake vnto you the Gospel of God, with muche stryuyng. For our exhortacion was not to bring you to errour

A. 1. 15. b

A. 1. 17. 2

L. iii.

no2

Galath. i. b

nor yet to vncleennesse, nother was it with
gyle: but as we are allowed of God, that
the gospel should be committed vnto vs to
preache, euen so we speake, * not as though
we would please menne, but God, whiche
tryeth our heartes.

philip. i. b

For we haue not gone aboute with flate-
tering woordes (as ye knowe) nor wayed
for our owne profite * (God is recorde) no-
ther sought we prayse of menne, nother of
you, nor of any other, whan we might
haue been chargeable vnto you as the Apo-
stles of Christ, but we wer tēder amōg you.

Like as a nurse cherisheth her child, euen
so had we heartely affection towarde
you, and would with good wyl haue dealt
vnto you, not onely the Gospell of God,
but our liues also, because ye were deare vn-
to vs.

Act. 20 c
2. Tel. 3. a

* Ye remēbre brethren, our labour and
trayle. * For day and night wrought
we (because we would not bee chargeable
vnto any of you) and preached the Gospell
of God among you. Ye are wytnesses,
and so is God, howe holly, and iustly,
and vblamable, we behaued our selues a-
mong you that beleue: as ye knowe, howe
that as a father his children, euen so ex-
horted we, and comforted and besought
every one of you, * that ye would walke
worthily before God, whiche hath called
you

2. Tel. 4. d

you vnto his kyngdome and glory.

For this cause thanke we God without ceasing, because that whan ye receiued of vs the woorde of the preaching of God, ye receyued it not as the woorde of menne, but (euen as it is of a trueth) the woorde of God, whiche woorketh in you that beleue. &

C For ye brethren are become the folowers of the congregacions of God, whiche in Heb. 12. d Jewry are in Christe Iesu, so that ye haue suffered euen lyke thynges of your kynsmen, as they haue suffered of the Jewes. * Whiche as they put the Lorde Iesus to death, and their owne Prophetes, euen so Math. 23. c haue they persecuted vs also, & please not God, and are contrarie to all men, * for Act. 17. b bydding vs to speake vnto the Heathen, that they might bee saued, to fulfill theyr synnes alway: for the wrath is come vpon them already vnto the vttermost.

But we (brethren) for as muche as we haue been kepte from you for a season, as concerning the bodyly presence, but not in the heart, we haue hasted the more with great desyre to see you personally.

Therefore would wee haue come vnto you, (I Paule) twoo tymes, * but Sa- Den. 10. b than withstode vs. For who is our hope, or ioye, or troune of reioycyng? are not 2. Cor. 1. b ye it in the sight of onre Lorde Iesus Phil. 1. b

L.iii.

Christ

Christe at his comynge? Yes, ye are our
praise and ioy.

The iiii. Chapter

Wherfore sence we could no longer for-
bare, we thought it good to remain at
Athen alone, and sent Timotheus our
brother and minister of God, and our hel-
per in the Gospell of Christe, to stablish
you, and to comfort you in your faith, that
no man should be moued in these troubles:
(for ye your selues knowe, that we are e-
uen appointed thereto. And whan we
were with you, we tolde you before, that we
should suffre tribulacion, euen as it is come
to passe, and as ye knowe.) For this cause,
seyng I could no longer forbear, I sent,
that I might haue knowlege of your fayth;
lest happely the tempter had tempted you,
and lest our labour had been in vayne.

But nowe that Timotheus is come fro
you vnto vs, and hath shewed vs of youre
fayth and loue, and howe that ye haue al-
waye good remembraunce of vs, desirynge
to see vs, as we also long to see you: there-
fore brethren we haue consolacion in you,
in all our trouble and necessitee thorough
your fayth. For nowe are we aliuie, if ye
stand stedfast in the Worde. For what thā-
kes can we recompence to God againe for
you, because of this ioy that we haue, con-
cernyng

Actu. 17. c

Ephe. 3. b

† Iohn 15. b
2. Tim. 1. b

cernynge you, before our God? We praye
exceedyngly day and nyght, that we myght
see you presently, and fulfil that, whiche is
lackynge in your faith.

• God hym selfe our father and our Lorde
Jesus Christe, guyde our iorney vnto you.
But the Lorde increase you, and make you
flow ouer in loue, one toward an other, and
toward all men (euen as we doo toward
you) that your hertes may be stable and vn
blamable in holynesse before God our fa
ther, at the commynge of our Lorde Jesus
Christe with all his saintes.

The fourth Chapter. ✠

A Furthermore we beseeche you brethren,
and exhorthe you in the Lorde Jesus,
that ye increase more and more, euen as
ye haue receaued of vs, howe ye oughte to
walke and to please God. For ye knowe
what commaundementes we gaue you by
oure Lorde Jesus Christe. For this is the
• wyll of God, euen your sanctifyng, that
ye should absteyne from whoredome, & that
euerie one of you shoulde know how to kepe
his vessel in holynesse, and honour, and
not in the luste of concupiscence, • as the
Heathen, whiche knowe not God. And
that no manne go to farre, or defraude his
brother in bargaynyng. For the Lorde is
the auenger of all suche thynges, as wee
haue sayd & testified vnto you afore tyme.

¶ v.

For

philip. 1. d

Roma. 12. 3

Ephe. 5. b

Tob. 6. d

1. Co. 7. a

Roma. 1. c

Luc. 10. b

1. Cor. 3. b
2. 6. c

1. Tels. 1. a
1. Ioh. 5. c

Actu. 27. c
2. Tels. 3. a

Sapien. 2. a

1. Cor. 15. f

Math. 24. c
Iohn. 5. c
Actu. 1. b
2. Tels. 2. a

For God hath not called vs to uncleannes,
but vnto holynesse. * He therfore that des-
pisech, despisech not man, but God: & why-
che hath geuen his holy spirite into you. &

* But as touching brotherly loue, ye neede
not that I write vnto you, & for ye your-
selues are taught of God to loue one an-
other: yea and that thynge ye doo vnto all
the brethren, whyche are thorough out all
Macedonia. But we beseeke you, brethren,
that ye increace yet more and more, & that
ye studie to bee quiete, and to medle with
your owne busynesse, * and to worke with
your owne handes, as we commaunded you,
that ye may walke honestly towarde them
that are without, and that nothyng be
lackynge vnto you.

* We would not brethren that ye shulde
be ignorant concernynge them, whiche are
fallen a sleepe, that ye sorowe not as other
doo, * whyche haue no hope. For yf we be-
leue that Iesus died, and rose agayn, euen
so than also whiche sleepe by Iesus, shall
God brynge with hym. For this wee saie
vnto you in the worde of the Lorde, * that
we whiche lyue, and are remainynge in the
comynge of the Lorde, shall not come per-
they whiche slepe. * For the Lord hym selfe
shall come downe from heuen with a shout
and voyce of the Archangel, and with the
trompe of God, and the dead in Christ
shall

shall aryse fyrst: than shall we whiche lyue
and remayne, be caught vp with theym al-
so in the cloudes, to meete the Lorde in the
ayre, and so shall we euer be with the Lorde.
Wherefore comforte your selues one an o-
ther with these wordes. &

The fyfte Chapiter.

BUt of the tymes and seasons (bre-
thren) it is no neede to write vnto you.
For ye poure selues knowe perfectly, that
the daie of the Lorde shall come euen as a
theefe in the nyght. For whan they shall
saye: Peace, It is peace, there is no dan-
ger, & than shall sodayne destruction come
vpon them, euen as the payne of a wo-
man trauelyng with chylde, and they shall
not escape. But ye brethren are not in dark-
nesse, that that day shuld com on you, as a
theefe. & Ye are all together chylidren of
lyghte, and chylidren of the daye. We are
not of the nyght, nother of darknesse.

Apoc. 3. 2
Math. 24. d
2. p. 1. 3. b
1. cor. 15. b

• Therefore let vs not slepe as doo other,
but let vs watche, and be sobre. For they
that slepe, slepe in the nyght: and they that
be drunken, are drunken in the nyght. But
let vs whiche are of the daie, bee sobre. ar-
med with the brest plate of faith and loue.
and with the healmes of hope to saluation.

Roma. 13. b

Psa. 56. c
Ephe. 6. b

For God hath not appoynted vs vnto
wrath, but to obteyne saluation by the mea-
nes of our Lorde Iesu Christ, whych died

2. Cor. 5. b

for vs, that whether we wake or sleape, we should lyue togyther with hym. Wherefore comfort your selues togyther, and edifie one an other, euen as ye do. &

Galat. 6. 2

1. Tim. 5. b

We beseeke you brethren, that ye knowe them whiche labour among you, and haue the ouersyghte of you in the Lorde, & geue you exhortation, that ye haue theym the more in loue for theyr workes sake, and be at peace with them. & We desyre you brethren, warne them that are vntuly, comforte the feble mynded, for heare the weake,

Math. 5. c

be patient toward all men. & Se that none recompence euyl for euyl vnto any man: but euer folowe that whiche is good, bothe amonge your selues, and to all men.

Philip. 4. 2

1. Reg. 1. b

Luc. 18. 2

* Ephe. 5. b

1. Cor. 14. d

* Reioyce alwaye, & praye continually, & in all thynges be thankfull: For this is the wyll of God in Christ Iesu toward you. & Quenche not the spirite: Despise not prophesynges, proue all thynges, and keepe that whiche is good. Absteyne from all suspicious thynges. The very God of peace sanctifie you thorough oute. And I prae God, that your whole spirite, soule, and body be kepte blamelesse vnto the comyng of our Lorde Iesus. & Faithfull is he, whiche hath called you, whiche wyll also doo it. Brethren, pray for vs. & Greete all the brethren with an holy kisse. I charge you by the Lord, that this epistle be redde vnto

1. Cor. 1. 2

& 10. c

Roma. 16. b

1. Cor. 16. 2

2. Cor. 13. c

unto all the holy brethren. • The grace of our Lord Jesus Christ be with you. Amen. 2. Ths. 3, 5

The fyrst Epistle to the Thessalonians, sent from Athens.

**The seconde epistle of the apostle
saynt Paule to the Thessalonians.**
The firste Chapiter



Paule and Syluanus & Timotheus.

To the congregation of the Thessalonians in God our father, & in the Lord Jesus Christ

Thessalonians, whiche are?

• Grace be with you, and peace frome God

*2. Cor. 1. 3
Ephe. 1. 2*

our father, & from the Lord Jesus Christ.

We are bounde to thanke God alwaies for you brethren, as it is meete: because that your faith groweth exceedingly, and the love of euery one of you increaseth toward an other amonge your selues, so that wee our selues make our boast of you (in the congregations of God) of your patience and fayth in all your persecutions and troubles that ye suffre, which is a token of the righteous iudgement of God, that ye are counted woorthy of the kyngdome of God, for the whiche ye also suffre.

For it is a righteous thyng with God,
to

Math. 24. c
& 25. c

2. Pet. 3. a

• Rom. 2. a

Sapient. 6.

Esai. 2. b

Colos. 3. a

to recompence tribulation vnto them that trouble you: but vnto you, which are troubled, rest with vs, • whan the Lorde Jesus shal shewe hym selfe from heauen, with the aungelles of his power, and with flamyng & fyre, to geue vengeāce vnto them that knowe not God, • and to them that obey not the Gospel of our Lorde Jesus Christe. • Whiche shall bee punysshed with euerlastyng damnation, & from the presence of the Lorde, and from the glorye of his power, whan he shall come to be glorified in his saintes, and to become meruaylous in all them that belceue: bycause ye haue belceued our testimonye vnto you of the same day. • Wherefore we praeise alwaies for you, that our God make you woorthy of the calling, and fulfill all delectation of goodnesse, and the woorkes of fayth in power, that the name of oure Lorde Jesus Christe maye bee praised in you, and ye in hym, accordyng to the grace of our God, and of the Lorde Jesus Christe.

The second Chapter

• pet. 5. a

We beseeche you brethre by the cōpyng of our Lorde Jesus Christe, and in that we shall assemble vnto hym, that yee be not sodeynly moued frome your mynde, and be not troubled, nother by spirite, nother by wordes, nor yet by letter, whyche shuld seme to be sent from vs, • as though

the date of Christe were at hande. Let no
man deceaue you by any meanes. For the
Lorde cometh not, except the * departing Dani. 9. c
come fyrst, and that that man of synne be 1. Tim. 4. 3
opened, euen the sonne of perdition, whi-
che is an aduersarye, and * is exalted as
boue all that is called God, or * Goddes
seruice, so that he syteth as God * in the
temple of God, * and boasterh hym selfe
to be God. 1. Cor. 11. c
that is wor-
shipped
1. Cor. 3. b
2c 6. c
1. Tim. 11. c

Remembre yee not, that whan I was
yet with you, I tolde you these thynges?
And now ye know, what withholderh it,
euen that it myght be vttered at his tyme.
* (For the mystery of the iniquitee woork-
eth alreadye, tyll he whych nowe onely
lettesth, be taken out of the way.) And than
shall that wycked bee vttered, * whome the
Lord shall consume with the spirite of his
mouthe, and shall destroy with the appee-
rance of his commyng: euen hym, whose
commyng is * after the woorkyng of Sa-
than, with all lyeng power, and signes and
wonders, and with all deccauablenesse of
bryghteousnesse among them that per-
sh, bycause they receaued not the loue of the
truth, that they myghte haue been saued.
* Therefore shall God sende them stronge
delusion, that they shulde beleue lyes, that
all they myght bee damned, which beleued
not the treuche, * but hadde pleasure in vn-
righ-

1. Iohn. 2. c

1o. 15. d
Esa. 11. a
Dan. 8. d

1. Iohn. 2. d
* Den. 13. a
Math. 24. b

Zacha. 5. a
Rom. 1. d

Osee. 7. a

ryghteousnesse.

But we are bounde to geue thanks al-
waie vnto God for you, brethren beloued
of the Lord, bycause that God hath fro the
begynnyng chosen you to saluation, in the
sanctifying of the spirite, and in belchyng
of the truthe, wherunto he hath called you
by our Gospell, to obteyne the glory of our
Lorde Iesus Christe.

Therefore brethren, stande fast, and keepe
the ordynauces, whiche ye haue learned,
whether it were by our preachyng, or by e-
pistle. But our Lorde Iesus Christe hym
selfe, and God our father, whiche hath lo-
ued vs, and geuen vs euerlastyng consol-
ation, and a good hope through grace, com-
forte your hertes, and stablyshe you in all
doctrine and good dooyng.

The third Chapter.

Math. 9. d
Ephe. 6. c
Colof. 4. a

Ioh. 6. e
I all menne
haue not
fayth i

Deu. 29. 3
82. 30. b

If furthermore brethren * prate for vs,
that the woꝛde of God may haue free
passage, and be glorified as it is with you,
and that we mafe be delpuered from vnrea-
sonable and euyl men. * For faith is not e-
uery mans. But the Lord is faithfull, whi-
che shall stablyshe you, and keepe you from
euyl. We haue confidence in the Lorde to
you warde, that ye bothe doo and wyl doo
that, whiche we command you. The Lord
+ gyde youre herres vnto the loue of God
and patience in Christe. ¶

But

• But we require of you brethren, in the name of our Lorde Iesus Christe, that ye withholde your selues from euerie brother that walketh inordinately, and not after the institution whiche he receiued of vs: • for ye your selues knowe, howe ye ought to folowe vs: for we behaued not oureselues inordinately among you, nother tooke the breade of any manne for naught, • but brought with labour and trauaile night and day, lest we should be chargeable to any of you. Not but that we had authoritee, but to geue our selues for an example vnto you to folowe vs. And when we were with you, this we warned you of, that if there were any, whiche would not worke, the same should not eate. For we here say, that there are some whiche walke among you inordinately, and worke not at all, but are busybodies. • But them that are suche, we commaunde and exhorte by our Lorde Iesus Christ, that they worke with quietnes, and eate their owne bread.

Nevertheless brethren, • be not ye wery of well doyng. • But if any man obaye not our saynges, sende vs worde of him by a letter, and haue nothyng to doo with him, that he may be ashamed. Yet count him not as an enemy, but warne him as a brother. The very Lord of peace geue you peace alwayes by all meanes. The Lorde bee with you

M.i.

you

1. Cor. 5. b

1. Cor. 4. e

Act. 18. a

2. Cor. 11. d

Eph. 4. c

1. Thes. 2. a

1. Thes. 4. b

Gal. 5. a

2. John. 1. b

Chap. i.
Coloss. 4. b

I. TIMOTHE.

Philip. 4. c
1. Thes. 5. c

you all. * The salutation of me Paule with myne owne hand : This is the token in all Epistles : So I write. * The grace of our Lord Iesus Christ be with you all. Amen.

Sent from Athens.

The first Epistle of the Apostle
sainct Paule to Timothe.

The fyrste Chapter

Actu. 9. b

1. Thes. 1. a

Actu. 16. a

1. Cor. 1. a
Gala. 1. a

Actu. 19. 20.

2. Tim. 2. c
Tit. 1. b

Rom. 15. b
Gala. 6. a
Actu. 15. b



Paule an Apostle of Ie-
sus Christe, accordyng
to the * cōmaundement
of God, our sauour, &
of ꝑ Lord Iesus Christ
* whiche is our hope.

Unto ꝑ Timothe my
natural sōne in ꝑ sayth

* Grace, mercye, and peace from God
our father, and our Lorde Iesus Christe.

As I besought the to abyde styll at E-
phesus (ꝑ whan I departed into Macedo-
nia) even so do, that thou cōmaunde some,
that they teache none othertwys, ꝑ nother
geue heede to fables and genealogies, whi-
che are endelesse, and breede doubttes more
than godly edifyng, whiche is by sayth.

* For the chese sūme of the cōmaundemen-
tes is loue of ꝑ a pure heart, and of a good
conscience, and of sayth vnsayned. From
the

the whiche some haue erred, and haue turned vnto vaine tanglyng, willyng to be doctours of the scripture, and vnderstande not what thei speke, nother wherof thei affirme

¶ But we knowe, that the lawe is good Rom. 7. b
 if a mā vse it lawfully, vnderstandyng this,
 • that the lawe is not geuen vnto the righteous, but to the vnrightheous & disobedient: to the vngodly, and to synners: to the vnholp, and vncleane: to murderers of fathers, and murderers of mothers: to māslayers, to whozemongers: • to them that Rom. 1. 0
 defile them selues with mankynde, to menstealers, to liars, to perjured, and so furth, if there bee any other thyng, that is contrary to þe wholsom doctrine, accordyng to the gospel of the glozy of the blessed God, whiche (Gospel) is committed vnto me.

And I thanke Christ Iesu oure Lorde whiche hath made me strong, for he counted me faythful, and put me in office, whatt before I was a blasphemmer, • and a persecuter, and a tyraunt: but I obtayned mercy, Act. 9. c
Gala. 1. b
 because I did it ignorantly in vnbelefe. Neuerthelesse the grace of our Lorde was more abundaunt thorough the fayth and loue whiche is in Christ Iesu. ¶

¶ For this is a true sayng, and by all meanes worthy to be receiued, • that Christ Mar. 9. b
1oan. 3. c
 Iesus came into the world to saue sinners, of whom I am chiefe. Notwithstandyng

BY II.

for

Chap. i.

I. TIMOTHE.

Jerem. 23. a
† Colos. 1. b

for this cause obtayned I mercy, that Iesus Christe might principally shewe in me all long patience, to the ensample of them whiche should beleue in him vnto eternall life. So thā vnto God • kyng euerlastyng, immortall, and ⁊ inuisible, and wyse onely, bee honor ⁊ prayse for euer ⁊ euer. Amen. ⁊

1. Tim. 2. b
† 2. Ti. 4. b
† 1. Cor. 5. a

This cōmaundement cōmit I vnto the (my soune Timotheus) accordyng to the prophecies, whiche in tyme past were prophesied of thee, that thou in them shouldest fight a good fight, haupyng fayth and good conscience, whiche some haue put away frō them, ⁊ as concernyng fayth, haue made shipwrake: of whose numbze is • Hymeneos and ⁊ Alexander, • whom I haue deliuered vnto Sathan, that they might bee taught no more to blaspheme.

The ii. Chapter.

Jerem. 20. b
Ba. uch. 1. c

I Exhorte therfore, that aboue all thynges prayes, supplications, intercessions and geuyng of thankes bee had for all menne, • for kynges, and for all that are in authoritee, that we may liue in a quiet and peaceable life in all godlynnes and honestie. For that is good and accepted in the sight of God oure sauitour, whiche wyll haue all men saued, and to come vnto the knowlege of the trueth. • For there is one God and ⁊ one mediatour betwene God and menne, (namely) the man Christe Iesus, whiche gaue

Ioh. 17. a
† Gala. 3. c
Heb. 6. c

gaue him selfe a raunsome for all men, that
 at his tyme it should be preached, wherby
 to. I am ordained a preacher, and an Apo- Rom. 1. 2
 stle (I tell the trueth in Christ and lye not) 2. Tim. 1. b
 a teacher of the Heathen in fayth and in
 the truch. &

B I wyll therefore that men praye • in all 1. Cor. 4. c
 places, & lifyng by • pure handes without Phil. 13. a
 wrath or doutyng. & Lykelwyse also the Eph. 1. b
 women, that thei aray them selues in com- Tit. 2. a
 ly apparel with chamefastnesse and discrete 1. Pet. 3. a
 behauour, not with broyded heere or gold,
 or perles, or costly aray, but with suche as
 it becommeth women that professe godly-
 nesse through good workes. • Let the wo- 1. Cor. 4. c
 man learne in silence with all subiunction. I
 suffre not a woman to teache • nor to haue Gene. 3. c
 authoritee ouer the man, but for to be in si- Ephes. 5. c
 lence. For Adam was fyrst formed, & than
 Eue: Adam also was not deceiued, but the
 womā was deceiued, & hath brought in the
 transgression. Notwithstandyng through
 bearyng of children she shall be saued, if she
 continue in fayth, and in loue, and in the
 sanctifyng with discrecion.

The iii. Chapter

A This is a true sayng: If a man couet
 the office of a Bpshopp, he despyeth a
 good woozke. But a bishop must be blame- Leuit. 21. b
 lesse, • the husbände of one wyfe, sobre, dis- Exec. 44.
 crete, manerly, harberous, & apt to teache. 1. Tim. 1. d
2. Tim. 2. c

¶ iii.

¶ Not

Not geuen to muche wyne, no fighter, not
geuen to fylthy lucre: but gētyl, abhorryng
stryfe, abhorryng couetuousnesse, and one
that ruleth his owne house honestly, ha-
uyng obedient childzen with all honestye.
(But if a man can not rule his own house,
howe shall he care for the congregacion of
God?) He may not be a ponge scholar, lest
he bee puffed vp, and fall into the iudgement
of the euil speaker. He must also haue a
good report of them, whiche are without,
lest he fall into the rebuke and snare of the
euil speaker..

Act. 6. 3
1 Decons^r

Lykewise must the ministers be honest, B
not double tonged, not geuen to muche
wyne, nother to fylthy lucre, but hauyng
the mystery of sayth in pure cōscience. And
let them byt be proued, and than let them
minister, if they be blamelesse.

Euen so must their wyues be honest, not
euil speakers, but sobre and saythfull in all
thynges. Lette the ministers be euery one
the husband of one wife, & suche as rule their
childzen well, and their owne householdes.

Math. 23. b
Ec. 15. c

* For they that minister well, get them sel-
ues a good degree, and great libertie in the
sayth, whiche is in Christ Iesu.

These thynges wyte I vnto thee, tru-
sting shortly to come vnto the: but if I tary
long, that then thou mayst yet haue know-
lege, howe thou oughtest to behaue thy self
in

in Goddes house, whiche is the congrega-
 tion of the liuyng God, the pyller & * ground
 of trueth: and without nay, great is that
 mystery of godlynesse, & God was shewed
 in & fleshe: was iustified in the spirit: * was
 seen of Angels: was preached vnto the Hea-
 then: was beleued on in the worlde: & was
 receiued vp in glory.

Math. 16. c

† 1. hon. 1. h

* Luc. 2. b

Ephes 3 b

† philip. 2. a

The iiii. Chapiter.

A The spirite speaketh evidently, * that
 in the latter tynes some shall depart
 from the fayth, and shall geue heede vnto
 spirites of errour and diuelish doctrines, of
 them whiche speake false through ypocri-
 sye, and haue their conscience marked with
 an hotte yron, forbyddynge to mary, and
 commaūdyng to abstayne from the meates
 whiche God hath created to * bee receiued
 with & geuyng thākes, of them whiche be-
 leue and knowe the truth. * For euery crea-
 ture of God is good, and nothyng to be
 refused, that is receiued with thankes gi-
 uynge: for it is sainctified by the woorde of
 God, and prayer. If thou shalt put the
 brethren in remēbraunce of these thynges,
 thou shalt be a good minister of Iesu Christ
 * whiche hast been nourished vp in the wor-
 des of fayth, and of good doctrine, whiche
 thou hast folowed hitherto.

2 Tim. 3. c

2. Pet. 2. a

Jude. 1.

† 2. T. c. 2 b

Gene. 1. d

† Mat. 26. d

Actu. 27. d

* Gene. 1. d

Eccl. 39. b

A. 11. 10 b

2. Tim. 3. b

* As for vngostly and olde wyuishe fa-
 bles, cast them awaye, but exercise thy selfe

1. Tim. 2. b

2. Tim. 2. b

Tha. iiii.

Colofs. 2. c

I. TIMOTHE.

Leuit. 18. a

Tit. 2. b

Tit. 2. a

1 pet. 5. a

**1 Despile
not**

Actu. 6. a

Sc. b

2 Tim. 1. b

Leuit. 19. g

unto godlynesse. * For bodily exercise profiteth lyttell, but godlynesse is profitable vnto all thynges, as a thyng whiche hath promyses of the lyfe that is now, and of the life for to come. This is a true sayng; and of all partes worthy to bee receyued. For therfore we labour, and suffre rebuke, because we hope in the liuyng God, whiche is the sauour of all menne, but specially of those that beleue. Suche thynges commaunde thou and teache. * Let no man despise thy youthe, & but bee thou vnto them that beleue, an ensample, in worde, in conuersacion, in loue, in the spirite, in fayth, in purenesse.

Geue attendance to readyng, to exhortacion, to doctrine, vntyl I come. Be not negligent in the gyft that is geuen thee thzough prophete * with the layng on of the hādes of the elders. These thynges exercise, and geue thy selfe vnto them, that thyne increase may be manyfest vnto euery man. Take heede vnto thy selfe, and to learnyng, continue in these thynges. For if thou so do, thou shalt saue thy selfe, and them that heare thee.

The v. Chapter.

Rebuke not an Elder, but exhort him as a father, and the yonger men as brethren: the elder women as mothers, the yonger, as sisters, with all purenesse.

Honour

Honour wydowes, whiche are trette wydowes. If any wydowe haue chyl dren or nebes, let theym learne fyrst to rule theyr owne houses godly, * and to recompence theyr elders. For that is good and acceptable befoze God. * But she that is a right wydowe, and desolate, putteth her trust in God, and continueth in prayer and supplication nyght and day. But she that lyueth in pleasures, is dead, euen yet al yue. And these thynges commaunde, that they may be without blame. * But yf there bee any man that prouydeth not for his owne, and specially for them of his householde, the same hath denied the faith, and is * worse than an infidell.

Ecccl. 3. b

Luc. 2. f
1. Cor. 7. d

Galas. 6. b

1. Pet. 2. d

Let no wydow be chosen vnder thre score yere olde, and suche one as was the wyfe of one man, and well reported of in good woorkes, if she haue brought vp chyl dren well, if she haue ben * harbozous, if she haue washed the sayntes fete, if she haue ministered vnto them whiche were in aduersitee, yf she were continually geuen to al maner of good woorkes. But the yonger wydowes refuse. For whan they haue begun to ware wanton agaynst Christe, than will they marry, haupnge theyr damnation, because they haue broken the fyrst faith. Besides this they are ydell, & learne to runne aboute from house to house. * Not onely

1. petr. 4. b

Tit. 2. a

M. v.

are

are they ydle, but also triffyng and busy bodies, spekyng thyngs which are not comly.

1. Cor. 7. 3

* I wyll therfore that the yonger women marry, beare chyldren, gyde the house, to geue the aduersarye no occasyon to speake euyll. For some are tourned backe already, after Sathan. If any man or womā that beleueth, haue wydowes, lette them make prouision for them, and let not the congregation be charged: that thei which are right wydowes, may haue ynough.

Gene. 47. c

* The elders that rule well, are worthy of double honour, most specially they, whiche labour in the worde and in teachyng. For

Deut. 25. c

1. Cor. 9. b

the scripture saith: * Thou shalt not mossell the mouth of the ore that treadeth out the corne: And the labourer is worthy of his rewarde.

Math. 10. 3

Deut. 19. c

* Agaynst an elder receaue none accusation, but vnder twoo or thzee wytnesses. Them that sinne, rebuke in presence of all, that other also may feare.

Deut. 17. a

I testifye before God and the Lord Iesus Christ, & the elect angelles, * that thou obserue these thyngs without hasty iudgement, and doo nothyng parcially. * Laye handes sodeynly on no man, nother be partaker of other mens synnes. Kepe thy selfe pure. * Drynke no lēger water, but vse a litle wyne for thy stomakes sake, and because thou arte ofte tymes sycke. Somme mens

1. Tim. 2. b

Ecc. 31. d

synnes

sinnes • are open, so that they may be iudged afore hande: but some mens (synnes) shall be manifest hereafter. Likewise also good workes are manifest aforehand: and they that are otherwise can not be hyd.

The syxt Chapter.

Et as many • seruauntes as are vnder the yocke, counte theyr maisters worthe of all honour, that the name of God and his doctrine be not euyl spoken of.

1. Cor. 7. 2

Eph. 6. 2

1. Pet. 2. C

See that they, whiche haue belcuyng maisters, despise them not, by cause they are brethren, but rather doo seruice, for so muche as they are belecuyng, and beloued, and partakers of the benefice.

These thynges teache & exhort. • If any man teache otherwise, and agreeth not vnto the wholsom wordes of our Lorde Iesus Christe, and to the doctrine of godlynesse, he is putte vp, and knoweth nothyng, but wasteth his bryne about questions, and stryppnges of wordes: wherof spring enuy, strife, raylynges, euyl surmyses, vayne disputations, of suche men as haue corrupte myndes, • and are robbed of the truthe, whiche theynke, that godlynesse is lucre: From suche separate thy selfe. Howbe it, it is great auantage who so is godly, • and holdeth hym content with þe he hath. • For we brought nothyng into the world, therfore it is a plain case

Galat. 1. b

1. Tim. 1. 2

Tit. 2. b

2. Tels. 2. b

Pro. 15. b

Heb. 10. c

1. Iob. 1. c

Cha. vi.

I. TIMOTHE.

Ecc. 29. d

† Pro. 23. a

Math. 13. c

case, that we can carpe nothyng out. * Whā we haue fode and raiment, let vs therewith bee content. † For they that wyll be ryche, fall into temptation and snare, and into many foolyshe and noysome lustes, whyche drowne men in destruction and damnation. For couetousnesse is the roote of all euyll, whyche whyle some lusted after, they erred from the saythe, and tangled them selues with many sorowes.

2. Tm. 1. b

* But thou man of God, seeke suche thynges : folowe ryghteousnesse, godlynesse, fayth, loue, pacience, meekenesse : fyght a good fyght of fayth, lay hande on eternall lyfe, wherevnto thou arte called, and hast professed a good profession before many wytnesses.

1. Reg. 2. b

Act. 17. c

I geue the charge before God, * whiche quickeneth all thynges, and before Iesu Christe, whyche vnder Pontius Pylate wytnessed a good wytnessynge, that thou keepe the commaundement, without spot, vntrepyouable, vntyll the apperyng of our Lorde Iesus Christe, whiche apperynge (at his tyme) he shall shewe that is blessed, and myghty onely, * the kyng of all kyn- ges, and Lorde of all Lordes, which onely hath immortalitee, and dwelleth in a lyght that no man can atteyne, * whome no man hath seene, nother can see. Vnto whome bee honoure and Empire 'euerlastynge.

Apo. 17. c

& 19. c

Ioan. 1. b

3. Ioan. 4. b

syng. Amen.

Charge theym whyche are ryche in this
 worlde, that they be not¹ proude¹, nor trust¹ ^{ercebyng;}
 in the vncertayne rychesse, but in the ly- ^{weyse.}
 vyng God (whiche geueth vs abundant-
 ly all thynges to enioy them.) That they
 doo good, that they be ryche in good wor-
 kes, that thei geue & distribute with a good
 will: • gatheryng vp treasure for theim sel-
 ues, a good foundation against the tyme to
 com, that thei may lay hand on eternal life. Mat. G. c

O Timothe, keepe that whiche is com-
 mitted vnto the, and auoyd vngodly vain
 woordes and oppositions of science falsely
 so called, whiche while some professed, they
 haue erred, as cōcernyng the faith. Grace
 be with the. Amen.

Written from Laodicea, whiche is the
 chefest citie of Phrygia Pacatiana.

The seconde epistle of the apostle saynt Paule to Timothe.

The fyft Chapiter.



Paule an apostle of Je-
 sus Christ, by the wyll
 of God, to preache
 the promes of the lyfe
 whyche is in Christe
 Jesu.

To my deare sonne
 Timotheus.

• Grace

Chap. i.

1. TIMOTHÉ.

1. Cor. 1. 2

Galat. 1. 3

Actu. 22. 3

Philip. 3. 2

Roma. 1. 3

* Grace, mercy, and peace from God the father, and frome Christ Iesu our Lorde.

I thanke God, & whome I serue fro my forelders, in a pure conscience, that without ceassynge I make mencion of the in my praiers nyght and day : and long to se the (whan I remembre thy teares) so that I am fylled with ioye, whan I calle to remembraunce the vnsayned saythe, that is in the, whiche dwelte fyrst in thy grande mother Lois, and in thy mother Eunice: And am assured, that it dwelleth in the also. Wherefore I warne the, that thou styre vp the gyfte of God, whych is in the, by puttyng on of my handes. * For God hath not geuen vs the spirit of feare, but of power, and of loue, and of ryght vnderstandyng.

Roma. 8. b

Roma. 1. b

1. Ephe. 3. 3

Ephe. 1. 3

Titum. 3. 3

* Be not thou ashamed therfore of the testimony of our Lorde, nother of me, & whych I am his prisoner : but suffre thou aduersitee also with the Gospell, accordyng to the power of God whiche hath saued vs, and called vs with an holy callinge: not accordyng to our deedes, but accordyng to his owne purpose and grace, whych was geuen vs in Christe Iesu, before the tyme of the worlde, but is now declared openly by the apperpyng of oure Sauicour Iesu Christe. * Whych hath taken awaye the power of deathe, and hath brought lyfe and

1. Cor. 15. f

Hebr. 1. c

and immortalitee vnto leghte, thorow the
 Gospell: * wherunto I am appoynted a Rom. 1. 2
1. Tim. 2. 3
 preacher and an Apostle, and a teacher of
 the Heithen: for the whyche cause I also
 suffer these thynges, neuer the lesse I am
 not ashamed. For I knowe whom I haue
 beleued, and am sure, that he is able to kepe
 that, whiche I haue comyncted vnto his
 keepyng agaynst that day.

* Holde the after the ensauple of the 2. Tim. 3. 5
 wholsome wordes, whiche thou herdest of
 me, concernyng fayth and loue in Christe
 Jesu. This hyghe charge keepe thou tho-
 rowe the holy ghost, which dwelleth in vs.
 This thou knowest, that all they whyche
 are in Asia, be turned from me, of whyche
 sort are Phigelus and Hermogenes. The
 Lord geue mercy into the house of * Onesi- 2. Ti. 4. c
 phorus: for he ofte refreshed me, and was
 not ashamed of my cheyne: but whan he
 was at Rome, * he sought me out very di- Math. 25. c
 ligently, and founde me: the Lord graunt
 vnto hym, that he may fynde mercye with
 the Lorde in that daye. And howe muche
 he ministred vnto me at Ephesus, thou
 knowest very well.

The second Chapter

Thou therefore my sonne, bee stronge
 thorow the grace whiche is in Christ
 Jesu. And what thynges thou hast hearde
 of me by mannye wptnesses, * the same Tic. 1. b
 com-

commytte thou vnto faithfull men, whiche are apt to teache other. Thou therfore suffre affliction, as a good souldiour of Iesu Christ: No mā that warreth, tangleth him selfe with worldly busynesses, and that because he wold please hym, which hath chosen hym to bee a souldiour. And though a manne stryue for a maystry, yet is he not crowned, excepte he stryue lawfully. The husbandman that laboureth, muste fyrste enioy the frutes. Consydre what I saye, The Lorde shall geue the vnderstandynge in all thynges. ¶

1. Cor. 9. b

Roma. 1. a

Remember that Iesus Christ, beyng of the seede of Dauid, rose agayne frome the dead, accordyng to my Gospel, wherein I suffre as an euyl doer euen vnto bondes. But the woorde of God is not bounde.

Actu. 13. c

Ephes. 3. a

Colos. 1. c

* Therfore suffre I all, for the electes sake, that they also myght obteyne the saluation in Christe Iesu, with eternall glory.

Roma. 6. b

† Roma. 8. b

Luc. 12. a

† Num. 23. c

Roma. 3. a

This is a true sayeng: * If we bee deade with hym, we shall lyue with hym also: † If we bee patiente, we shall also reygne with hym: * If we deny hym, he also shall deny vs: † If we beleue not, yet abydeyth he faithfull, he can not denye hym selfe. Of these thynges put thou theim in remembraunce, and testifie before the Lord, that they strue not about wordes, whiche is to no profite, but to peruerter the hearers.

Study

Studye to shewe thy selfe vnto God a
 laudable • workeman, that needeth not to Math. 24. 3
 be ashamed, deuidyng the woorde of trueth
 iustly. • As for vngodly and bayne talkyn- 1. Tim. 1. 3
 ges, eschewe them: for they helpe muche 4. 3 6. 3
 to vngodlynesse, and their woorde fretteth 2. Tim. 2. 16
 as doeth a Canker: Of whose numbze is
 • Hymeneos and Philetus, whiche as cō- 2. Tim. 1. 6
 cernyng the truth, haue erred, sayng, that
 the resurreccion is past already, and haue
 destroyed the fayth of diuers persones.

But the sure grounde of God standeth
 fast, and hath this seale: • The Lord kno- 1. John. 10. 5
 weth them that are his, and let euery man
 that calleth vpon the name of Christe de-
 part from iniquitee. Notwithstandyng
 • in a great mannes house are not onely Rom. 9. c
 vessels of Golde and of Syluer, but also of
 wood and of yearch: some for honour, and
 some to dishonour. But if a man pouрге
 himselfe from suche felowes, he shall bee a
 vessel sanctified vnto honour, mete for the
 Lorde, and prepared vnto all good wooz-
 kes. • Flee from the lustes of youth, but 1. Tim. 6. c
 folowe righteousnesse, fayth, loue, peace,
 with al them that call vpon the Lord with
 pure heart. • As for foolish questions and 1. Tim. 2. 2
 suche as teache not, put them from thee: 4. 7 6. 5
 for thou knowest that they doo but gendre 1. Tim. 3. 5
 strife. The seruant of the Lorde ought not
 to stryue, but to be gentle vnto euery man,

P. I.

apte

Cha. iiii.

II. TIMOTHE.

1 Tim. 2. 2

3 G. 2. 6. 2

* apte to teache, one that can forbear the euil, one that can & with mekenesse informe them that resist: if God at any tyme wyll geue them repentaunce for to knowe the trueth, and to turne agayne from the snare of the deuil, whiche are holden in prison of him at his wyll.

The iiii. Chapter

1 Tim. 4. 2

2. petr. 3. 3

Judic. 1. c

But this shalte thou knowe, * that in the last dayes shal come perillous tymes. For there shal bee men, whiche shal loue the selfes, couetous, boasters, proude, cursed speakers, disobedient to their elders, vnthankfull, vngostely, vnkynde, truce breakers, false accusars, ryottous, scarce, despisers of them whiche are good, traytours, heady, hyc mynded, gredy vpon voluptuousnesse, more than the louers of God, haupng a shyne of godly liuynge, but denyng the power thereof. And suche a upode * Of this sort are they whiche runne from house to house, and byng into bondage women laden with synne: which (women) are led with dyuers lustes, cuer learning, & neuer able to come vnto the knowledge of the trueth.

Titum. 1. c

Exod. 7. b

* But lyke as Iannes and Iambres withstode Moses, euen so do these also resist the trueth. Menne they are of corrupte myndes, & leude, as concernyng the sapyth: but they shal prouaile no longer. For their folishenes

folowethen shall be manifest unto all men,
as theirs was.

But thou hast seen the experience of my
doctrine, my fashion of liuyng, my purpose,
my sayth, my long suffryng, my loue, my pa-
cience my persecutions, myne afflictions,
whiche happened vnto me * at Antioche, Act. 13. c
at Iconiū, at Lystra, whiche persecutions & 14. 1
I suffered patiently, and from them all, the 2. Cor. 1. b
Lorde deliuered me. * Yea, and they that Eccle. 2. a
will liue godly in Christ Iesu, must suffer 1. sol. 33. c
persecution. But the euil menne and decet-
uers shal ware worse and worse, deceiuyng
and beyng deceiued.

* But continue thou in the thynges that 2. Tim. 1. 5
thou hast lerned, whiche also were comitted
vnto thee, seyng thou knowest of whō thou
hast lerned them. And forsomuche as thou
hast knowen holy scripture of a childe, the
same is able to make the wyse vnto salua-
tion, thorowgh the sayth in Christe Iesu.
* for all scripture geuen by inspiration of 2. Pet. 1. d
God, is profitable to teache, to improve,
to amende, and to instruct in righteousness,
that a man of God may bee perfect, & pre-
pared vnto all good workes.

The iiii. Chapter

I Testifie therfore before God, and be-
fore the Lorde Iesus Christe, whiche
shal come to iudge the liuyng and the dead,
at his appearng in his kyngdome:
Preache thou the woorde, be seruent, be it

in season or out of season: Improue, rebuke, exhorste with all long suffering and doctrine. For the tyme wyll come, whan they shall not suffre holsome doctrine, but after their owne lustes shall they (whose cares ythe) gette them an heape of teachers, and shall turne their eares from the truerh, and shal be geuen vnto fables. But watche thou in all thynges, suffre aduersitee, doo the worke of a preacher of the Gospel' fyll thyne office vnto the vitermost.

1 an Euang
gelist

2. Pet. 1. 6

* For I am nowe readye to bee offered and the tyme of my departyng is at hand.

10. 17. 2

I haue foughten a good fight: * I haue fulfilled the course: I haue kept the fayth. fro hencefurth there is layd vp for me a crowne of righteousnesse, whiche the Lorde the righteous iudge, shall geue me in that day: Howbeit, not vnto me onely, but vnto all them that loue his commyng. Make spede to come vnto me at ones.

Colof. 4. b
Phile. 1. 6

For * Demas hath left me, and leueth this present worlde, and is departed vnto Thessalonica: Crescens, into Galatia: Titus vnto Dalmatia: only Lucas is with me. Take * Marke, and bryng him with thee: for he is profitable vnto me for the ministracion. Tychicus haue I sent to Ephesus. The clooke that I left at Troada with Carpus, bryng with thee whan thou comest: and the bookes, but specially the parchment

Colof. 1. 2

Parchement. Alexander the copper-smith
did me muche euil, the Lorde rewarde him
accorpyng to his dedes, or whom bee thou
ware also. For he withstoode our wordes
soe.

In my fyrst answeryng, no man assited
me, but all forsoke me. I pray God, that it
be not layde to their charges. & Notwith-
standyng the Lorde stode by me, & streng-
thed me, that by me, the preachyng should
be fulfilled to the vitermost, and that al the
heathen should heare. And I was deliue-
red out of the mouth of the Lyon. And the
Lorde shall deliuer me from all euil doyng,
and shall kepe me vnto his heauenly kyng-
dome. To whom bee prayse for cuer and
cuer. Amen. &

Salute Prisca & and Aquila, and the
householde of Onesiphorus. & Erastus a-
bode at Corinethum. But Trophimus left
I sick at Miletum. Make speede to come
before wynter. Eubolus and Pudens, and
Linus, and Claudia, and all the bretheren
salute thee. The Lorde Iesus Christe bee
with thy spirit. Grace be with you. Amen.

The second Epistle vnto Timothe, written
from Rome, whan Paule was presen-
ted the second tyme before the Em-
perour Nero.

A. iiii.

The

The Epistle of the Apostle saint
Paule vnto Titus.

The first Chapter.

2. Tim. 1. b



Aule the seruant of god
and an Apostle of Je- A
sus Christ * to preache
the sayth of Goddes e-
lecte, and the knowlage
of the truerh, whiche
leadeth vnto godlynes,
vpon the hope of eter-

Roma. 8. a

nall life: whiche God * that can not lye,
hath promysed before the tymes of the
worlde, but at his tyme hath opened his
woorde through preachyng, whiche is co-
mitted vnto me, accordyng to the comaun-
dement of God our sauour.

2. Cor. 8. c

* Vnto Titus my natural sonne after the
commune sayth.

Ephe. 1. c
Phili. 1. a

Grace, mercy, and peace from God the
father, and from the * Lorde Iesu Christe
our sauour.

For this cause left I thee in Creta, that
thou shouldest perfourme that, whiche was
lackyng, and shouldest ordayne Elders in
euery cite, as I appointed thee. If any be
blamelesse, the husbände of one wyfe, ha-
pyng saythfull children, whiche are not
sclaundered of ryot, nother are disobedient.

For

* For a byshop must bee blamelesse, as the
 steward of God, not wylfull, not angry,
 not geuen vnto muche wyne, no lighteer,
 not gredy of fylthy lucre: but harborous,
 one that loueth goodnesse, sobre mynded,
 righteous, holy, temperate, and suche one
 as cleaueth vnto the true worde of doctrin:
 that he may bee able to exhorte with whol-
 some learnyng, and to improue them that
 say against it.

* For there are many disobedient, and
 talkers of vanitee, and deceuers of myn-
 des: namely they of the circuncision, whose
 mouthes must bee stopped: * whiche per-
 uert whole houses, teachyng thynges whi-
 che they ought not, because of fylthy lucre.
 One of them selues, euen their owne pro-
 phet, sayd: The Cretiā are alwaies liars,
 euil beastes, and slowe bellies. This wot-
 nes is true. Wherefore rebuke them sharp-
 ly, that they may be sound in the fayth, and
 not to take hede vnto Jewyshe fables, and
 commaundementes of men, whiche turne
 them awaye from the trueth. * Vnto the
 cleane are all thynges cleane: but to the
 vncleane and vbeleuers, there is nothyng
 cleane, but bothe their mynde and consci-
 ence is defyled. They say that they knowe
 God, but with the deedes they deny him:
 forsomuche as they are abhominable and
 disobedient, & vniuersite to all good workes.

P.iii.

The

1. Tim. 3. 2

Math 24. 3

[stubb ome]

† 1. Cor. 13. 6

Eph. 5. 5

2. Cor. 4. 5

* Act. 12. 2

2. Cor. 13. 6

2. Tim. 3. 2

Epimene-
des.

Math. 12. 6

32. 23. 6

† Rom. 14. 6

The ii. Chapter

1. Tim. 2. b
(be in suche
rayment:
1. Tim. 5. b

Gen. 3. c

1. Tim. 4. b
1. Petr. 5. a

1. Petr. 2. b
& 3. b.

Ephe. 6. 3
Colofs. 3. c
1. petr. 2. c.

But speake thou that, whiche becom-
meth holosome learnyng. That the A
elder men bee sobze, honest, discrete, sound
in the fayth, in loue, in pacience. * And *
the elder women likewyse, that they shewe
them selues as it becometh holynes * that
they bee no false accusers, not geuen to
muche wyne, that they teache honest thyn-
ges: that they enforme the yong women,
to bee sober mynded, to loue their husban-
des, to loue their chylzen, to bee discrete,
chast, huswifely, good, * obedient vnto
their owne husbandes, that the woorde of
God bee not euil spoken of. Exhorthe the
yong men lykewyse, that they bee sober
mynde. About all thynges shewe thy selfe
* an ensample of good woorkes, with vn-
corrupte doctrine, with honestye, with the
wholsome woorde, whiche can not bee re-
buked: * that he, whiche withstãdeth, may
bee ashamed, hauyng nothyng in you that
he may dispraise.

* Exhort the seruantes, to be obedient vn-
to their maisters, to please in all thynges, B
not answeryng agayne, nother to bee pic-
kers, but to shewe all good faythfulnesse,
that in all thynges they may doo worshyp
vnto the doctrine of God our sauour.

✠ For the grace of God that bryngeth
saluacion vnto al men, hath appeared, and
teacheth

teacheth vs, that we shulde denye vngod-
lynesse, and *worldly lustes: and that we
shoulde lyue discretely, righteously, and
Godly in this world, loking for that bles-
sed *hope and apperyng of the glory of the
greate God, and of our saviour Iesus
Christe: *whych gaue hym selfe for vs to
redeeme vs from al vnrightheousnesse, and
to pouрге vs, to be a peculiar people vn-
to hym selfe, to bee feruently geuen *vnto
good woorkes. These thynges speake and
exhorte, & aund rebuke with all earnest. *Se
that no man despise the.

1. Ioan. 2. c

Math. 25. c

Rom. 8. a

Galat. 3. b

1 Actu. 15. b

Eph. 5. c

*Eph. 2. b

1. Tim. 4. b

The iii. Chapiter.

HArne theim * that they submyt theim
selues vnto *Princes, and to the hyer
authoritee, to obey the officers, to be ready
vnto all good woorkes, *that they speake
euyl of no man, that they be no stryers,
but softe, shewynge all mekenesse vnto all
men. For we our selues also were in tymes
passe vntwyle, disobedient, in errour, ser-
uynge lustes, and dyuers manner of vo-
luptuousnesse, lyuynge in maliciousnes and
enuy, full of hate, hatynge one an other.

Roma. 13. 2

1. pet. 2. 2

rule and

power

Ro. 12. b, c

Deceaued

in daunger

of

* But after that the kyndenesse and
loue of God our Sauour to manwarde,
appeered, not for the dedes of rightheou-
nesse whiche wee wrought, but after his
mercy *he saued vs by the fountayne of
the newe byrthe: and renuyng of the holy

2. Tim. 1. b

Deu. 33. 3

Rom. 8. c

John. 3. 2

A. b.

goste,

Cha. i.
Ezec. 2.b

TITVS.

Actu. 15.b
Ephe. 2. a

goste, * whiche he shed on vs abundantly,
thorough Iesu Christe oure sauiour: that
we beyng made ryghteous * by his grace,
shulde be heyres of eternall lyfe, accordyng
to hope. & This is a trewe sayenge.

scertifie

Esa. 48.d
1. Tim. 1. a
2. 6. a
2. Tim. 2. c.

Of these thynges wold I that thou shuldest
speake earnestly, that they, which are
become beleuers in God, myght be diligēt
to excell in good workes: for these thinges
are good and profitable vnto men. & As for
foolyshe questions and genealogies, and
brawlinges, and stryuynges about the law
auoyde them, for they are vnprofitable and
vayne. * A mā that is geuen vnto heresy, af-
ter the fyrst and seconde monition, auoyde,
and knowe, that he that is suche, is per-
uerted, and synneth euen .damned, by his
owne iudgement.

Math 18.b
2. Tes. 2
Roma. 16.b

Actu. 18. c
1. Cor. 1. b
2. 2 16.b

Whan I shall sende Artemas or Tichi-
cus vnto the, make speede to come to me vn-
to Nicopolis, for I haue determined there
to wynter. Bynge Zenas the scribe, and
Appollos on their iorney diligently, & no
thing be lackyng vnto the. And let ours also
lerne, to excell in good workes, as farforth
as nede requireth, & they be not vnfruitfull

All they that are with me, salute the. Grete
them that loue vs in the fayth. Grace bee
with you all. Amen.

Written from Nicopolis in
Macedonia.

The epistle of of the apostle S.
Paule to Philemon.



Paul the prisoner of Iesu
Christe, and brother
Timotheus,

Unto Philemon the
beloued, and our heal-
per, and to the belo-
ued Appia, and to Ar-
chippus oure fellowe

souldiour, and to the congregation in thy
house. * Grace be with you, and peace fro
God our facher, and from the lord Iesus
Christe.

1. Cor. 1. 3
2. Cor. 1. 3
Galath. 2. 2

I thanke my God, makynge mencion
alwaies of the in my prayers, for so muche
as I heare of thy loue and faithe, whych
thou haste on the Lorde Iesu, and towarde
all sayntes) that our common fayth maye
be fruitfull in the, throught knowlege of all
the good, that ye haue in Christe Iesu.

Great ioy and consolation haue I in thy
loue. For by thee brother (the sayntes are
hartly refreshed.)

[herres are
comforted]

Wherefore though I haue great boldnes
in Christe to commaunde the that, whych
becommeth thee, yet for loues sake, I ra-
ther beseeche the, though I be as I am, e-
uen Paule aged, and now a prisoner also
of

Colos. 4. 3

[60wels]

of Iesu Christ. I beseeke the for my sonne
 • Onesimus (whome I haue begotten in
 my bondes) whyche in tyme past was to
 the vnprofitable, but now profitable, both
 to the & me. Whom I haue sent again: but
 receaue thou hym (that is, euen myn owne
 'harte'.) For I woulde haue kepte hym
 styll with me, that in thy steade he myght
 haue mynistr'd vnto me, in the bondes of
 the gospell: Neuer the lesse withoute thy
 mynde, woulde I doo nothyng, that the
 good whiche thou doest, shoulde not bee of
 compulsion, but wyllyngly.

Happly he therfore departed for a season C
 that thou shouldest receaue hym for euer:
 not now as a seruaunt, but aboue a ser-
 uaunt, euen a brother beloued, specially to
 me, but howe muche more vnto the? bothe
 in the flesh and in the Lorde. If thou hold
 me for thy companion, receaue hym than,
 euen as my selfe. But yf he haue hurt the,
 or othewe the ought, that lay to my charge,
 I Paule haue written it with myne owne
 bande, I will recompence it: so that I do
 not saye vnto the, how that thou owest vn-
 to me euen thyne owne selfe. Euen so bro-
 ther, lette me enioye the in the Lorde: re-
 fresh thou my hart in the Lorde.

Trustynge in thyne obedience, I haue
 written vnto thee, for I knowe, that thou
 wylte doo more than I saye: More ouer,
 pre

prepare me lodgyng, for I hope that thou
 row your prayers, I shall bee geuen vnto
 you. Here salueth the • Epaphras my Colos. 1. 7
 felowe prysoner in Christ Iesu, Marcus, & 4. b
 • Aristarchus, Demas, Lucas, my helpers.
 The grace of our Lorde Iesu Christe bee
 with your spirite: Amen.

Sente frome Rome by Onesimus
 a seruant.

The epistle of S. Paul thapostle
 to the Hebrewes.

The fyrste Chapter.



GOd in tyme past diuersly
 ly and many waies, spake
 vnto the Fathers by Prophets,
 but in these last daies
 he hath spoken vnto vs by
 his sonne, • whom he hath made heyre of
 all thynges, by whome also he made the
 world. • Whiche (sonne) beynge the bright-
 nesse of his glozpe, and the very ymage of
 his substaunce, bearynge vp all thynges
 with the worde of his power, & hath in his
 owne person purged our synnes, and is set
 on the ryght hande of the maiestie on hie,
 beynge cuen as muche more excellent than
 the angels, as he hath obteyned a more ex-
 cellent • name than they.

Math. 3. 17

Sapient. 7. 3

2. Cor. 4. 2

Colos. 1. 15

Eph. 1. 2

hath by the
 heritance

Math. 1. 1

For

For vnto whiche of the aungels sayde he
at any tyme: + Thou arte my sonne, this
Lucc. 2. c daye haue I begotten the? And agayne:
Philip. 2. a * I wyll be his father, and he shall bee my
Psal. 2. a sonne? And agayne, whan he bryngeth in
Lucc 3. c the fyrste begotten sonne into the worlde,
Actu. 13. d he sayth: * And all the aungelles of God
* 2. Reg. 7. e shall woo: theyppe hym. And of the angels
Psal. 95. a he sayeth: * He maketh his angelles spi-
Psal. 107. a rites, and his mynisters flames of fyre?
Psal. 44. b But vnto the sonne he saierh: * God, thy
seate endureth for euer and euer: the cep-
ter of thy kyngedome is a ryght ceptre.
Thou haste loued ryghtuousnesse, and ha-
sted iniquitee: wherefore God (whyche is c
thy God) hath anoynted the with the oyle
of gladnesse aboue thy fellowes. * And
Psal. 101. d thou Lorde in the begynnyng, haste layd
the foundation of the earthe, and the hea-
uens are the workes of thy handes, * they
shall peryshe, but thou shalt endure: they
all shall waxe olde, as doothe a garmente,
and as a vesture shalt thou change them,
and they shall be chaunged. But thou arte
the same, and thy yeares shall not fayle. +
Vnto whyche of the aungelles sayd he at
any tyme: * Syt thou on my ryght hand,
Psal. 109. a tyll I make thyne ennemies thy foote-
stoole? Are they not all mynistrynge spiri-
tes, sente to mynyster for theys sakes, why-
che shall be heyres of saluation?

The

The ii. Chapter.

A Herfore we oughte to geue the more
 heede vnto the thynges, whyche we
 haue hearde, lest we peryshe. For yf the
 woorde, * whyche was spoken by aun- Gen. 18. 2
& 19. c
 gelles was stedfaste: and euey transgres-
 sion and dysobedience receaued a iuste re-
 compence of rewarde, how shal we escape,
 yf we despyse so great a saluation? whyche Marc. 1. b
 after that it beganne to bee preached by
 the Lorde hym selfe, & was confyrmed v- Mar. 16. c
 pon vs by theym that hearde it, God bea-
 ryng wytnesse thereto, * with tokens, Actu. 15. b
 wounders, and dyuers powers and gys-
 tes of the holy ghoste, accordyng to his
 owne wyll.

B For vnto the aungelles hath he not sub-
 dued the world to come, wherof we speake.
 But one in a certayn place wytnesseth and
 sayeth: * What is Manne, that thou art psalm. 8. d
 myndefull of hym? or the sonne of man,
 that thou visitest hym? After thou haddest
 for a lyttel season made hym lower thanne
 the aungelles, thou crownedst hym with
 honoure and glozpe, and haste set hym a-
 boue the woorkes of thy handes. Thou
 haste putte all thynges in subiection vn-
 der his fecte. * In that hee subdewed 1. Cor. 15. c
 all thynges vnto hym, he lefte nothyng
 that is not put vnder hym. Neuer thelesse
 nowe

nowe se we not all thynges yet subdued vnto hym. But hym, which for a lytle season, was made lesse than the aungels, we see that it is Iesus: which is crowned with honour and glozy for the sufferyng of death, that he by the grace o. God, shoulde tast of death for all men. For it became hym, for whom are all thynges, and by whome are all thynges, (after that he had brought many chyl dren vnto glozy) that he shoulde make the Lorde of their saluation perfecte thorough sufferynge, for so muche as they all come of one, bothe he that sanctifieth and they whiche are sanctified.

For the which causes sake, he is not ashamed, to call theym brethren, sayenge: I wyl declare thy name among my brethren and in the myddes of the congregation wyl I prayse the. And agayn: I wyl put my trust in hym. And agayne: Beholde, here am I and my chyl dren, whych God hath geuen me.

For as muche than as the chyl dren haue fleshe and bloud: he also hym self lyke wise toke parte with theym, that he thorough deathe, myghte take awaye the power of hym, whych had lordshyppe ouer deathe, that is to say, the deuill: and that he myght delouer them whiche thorow feare of death were all theyr lyfe tyme in danger of bondage. For he in no place taketh on hym the

Philip. 2. a

2. Cor. 15. c

Psal. 21. c

Psal. 17. a

Esai. 12. a

1 Esai. 8. d

Philip. 2. a

1 Osee. 13. c

1. Cor. 5. f

2. Tim. 1. b

the angels, but the seede of Abraham taketh he on hym. Wherefore in all thynges it became hym to be made + lyke vnto hys brethren, that he myght be mercifull, and a faithfull hie priest in thynges concerning God, to make agreement for the sinnes of the people. + For in that he hym selfe suffered and was tempted, he is able to succour them that are tempted.

The iii. Chapter.

Wherefore holy brethren, ye that are partakers of the heauenly calyng, consider the + ambassadour and hie priest of our profession, Christe Iesus, whych is faithfull to hym, euen as was + Moyses in al his house. But thys man is worchy of greater honour than Moyses, in as much as he whych prepareth the house, hath greater honour in it, than the house it self. for euery house is prepared of some man: but he that ordeined al thynges, is God. And Moyses verily was faythfull in al hys house, as a mynister, + to beare wytnes of those thynges whiche wer to be spoken afterwarde. But Christ as a sonne hath rule ouer his house, whose house are we, if we holde fast the confidence and rejoycynge of the hope vnto the ende.

Wherefore, as the holy goste saith: To daye if ye shall heare his voyce, harden not your hertes, as in the prouokynge in the daye

Phil. 2.7

purge
Hebr. 5.2

Rem. 15.2

1. Cor. 4.2
[hym that
made hym]
+ Num. 12.2
[was couns
led]

Gene. 1.2

Deut. 18.6

1. Cor. 3.5
+ 5.2

Roma. 5.2

+ Psal. 94.5

Exod. 17.2

Dent. 11. a

Daye of temptatiō in the wyldernesse, where
your fathers tempted me, proued me, and
* said my workes forty yeres long. Where-
fore I was greued wth that generation,
and sayd: They erre euer in theyr hertes.
But they knewe not my wayes, so that I
sware in my wrath, that they shoulde not
enter into my reste.

Heb. 13. b

Mat. 10. c
L. 24. 3

† Psal. 94. b

Whan ye
rebelled
I rebelled

Numb. 14. c

Take hede brethren, that there bee not
in any of you an euyl hert of vnbelefe, to
departe from the luyng God: But exhort
poure selues daely, whyle it is called. to
daye, lest any of you wate hard herted tho-
rough the deceptfulnesse of synne. For we
are become partakers of Christe, * yf we
kepe sure vnto the end, the begynnyng of
the substance, so longe as it sayd: † To
day, if ye shall heare his voyce, harden not
your hartes, as in the prouocation. For
some whan they herd, prouoked, how be
it, not all they that came out of Egypte,
by Moyses. But wth whom was he dis-
pleased forty yeres longe? Was he not
dyspleased wth them that synned, whose
carkases were ouerthrowen in the wyl-
dernesse? * To whome sware he, that
they shoulde not enter into hys reste, but
vnto theym that beleued not? And we
see, that they coulde not enter in because
of vnbelefe.

The

Et vs feare therefore, lesse any of vs
forsakynge the promise of eteryng into
hys rest; Mulde seme to come behynd, for
it is declared vnto vs, as well as vnto the.
But the worde of preachynge helped not
them, whan they that herde it, beleued it
not. For we whiche haue beleued, enter
into hys rest accordyng as he sayd: Euen
as I haue sworne in my wrathe, They
shal not enter into my rest. And that (spake
he) veryp long after that the workes fro
the begynnyng of the worlde were made:
for he spake in a certayne place of the se-
uenth daie, on thys wyse: And God rested
on the seuenth daie, from all hys workes.
And in thys place agayn: They shal not
come into my reste.

esi. 7. 6.
roma. 2. 5

Gen. 2. 2

Psal. 94. 11

Seyng, it foloweth then, that som must
entre therinto: and they, to whom it was
first preached, entred not therein for unbel-
les sake, therfore appoynteth he a daye
agayne after so longe tyme, and saith: To
day (as it is reherled by Dauid) To day
ye shall heare his voyce, than harden
not your hertes. For yf Iosua hadde ge-
uen them reste, than would he not after-
warde haue spoken of an other day. Ther-
fore remaineth there yet a reste vnto the
people of God. For he that is entred
into his reste, ceaseth from his woorkes

Psal. 94. 5

Tha. 6.

Gene. 2.2

HERVES.

as God doothe from his.

ephe. 6. h

efa. 49. a

3 eccle. 12. a

6 eccle. 15. c

Let vs make haste therfore to enter into that rest, lest any man fall after the same ensample of vnbelleefe. For the worde of God is quicke, and myghtie in operation, and sharper than any two edged sword, and cutteth thorough, even to the diuiding of the soule and the spirite, and of the ioyntes and the mary, and is a iudger of the thoughtes and intentes of the herte, nother is there any creature inuisible in the syght of hym. But all thynges are naked and bare vnto the eyes of hym, of whō we speake.

Heb. 3. 2

6. c. 8. a & c

9. b

The fyfte Chapter.

efa. 43. b

Roma. 3. a

2. Cor. 5. c

3 Roma. 3. c

Leui. 9. b

Spyng than that we haue a great hy priest, euen Iesus the sonne of God whiche is entered into heauen, let vs helpe our professiō: for we haue not an hy priest whiche can not haue compassion on our infirmities, but was in all poyntes tempted, lyke as we are, but without synne. Let vs therfore go boldly vnto the seate of grace, that we may receaue mercy, and fynde grace to helpe in the tyme of nede. ¶ For every hye priest that is taken from among men, is ordeyned for men in thynges perteynyng to God, as offre gyftes and sacrifices for synne: whiche can haue compassion on the ignorant, and on them that are out of the waye, for so muche as

he hym selfe also is compassed about with infirmities. Therefore is he bound to offer for synnes, as well for hym selfe, as for the people. And no man taketh the honour vnto hym self, but he that is called of God as was Aaron.

Exod. 28. 3

Num. 17. 2

Euen so Christe glorified not hym selfe to be made hye priest, but he that sayd vnto hym: * Thou arte my sonne, this daye haue I begotten the. As he sayth also in an other place: Thou art a priest for euer, after the order of Melchisedech. * And in the daies of his flesh, he offered by praises and supplications, with strong crying and teares vnto hym, that was able to saue hym from death: and was herde also, because he had God in honour. * And though he was Gods sonne, yet learned he obedience, by those thynges whiche he suffered. And being made perfecte, became the cause of euerlastynge saluation, vnto all them that obeye hym, and is called of God an hye priest after the order of. * Melchisedech. Whereof we haue many thynges to saie, whiche are harde to be uttered, because ye are dull of hearing. * For where as concernynge the tyme ye oughte to bee teachers, yet haue ye neede agayne, that he teache you the fyrste preceptes of the woorde of God: and are become suche as haue neede of milke, and not strong meate.

* Psalm. 2. 2

Psalm. 109. 3

† Luc. 22. 6

103. 17. 2

† of his god

synesse

Philip. 2. 2

Heb. 7. 3

1. Cor. 1. 2

For every one that is fed yet with mylke,
is vnerpette in the word of righteousness,
for he is but a babe. But stronge meate be-
longeth vnto them that are perfect, whi-
che through custome haue their wittes ex-
ercised to iudge both good and euill.

The syxte Chapter.

Wherfore let vs leaue the doctrine per-
teynyng to the begynnynge of a chri-
sten lite, and let vs go vnto perfection, and
nolue no more laie the fundacion of repen-
tance from dead workes, and of faith to-
warde God, of baptisme, of doctrine, of
laynyng on of handes, of resurrection of the
dead, and of eternall iudgement. And so
wyl we doo, if God permitte: For it is
not possible, that they, whiche were ones
lyghted, and haue tasted of the heauenly
gyfte, and are become partakers of the ho-
ly ghoſte, and haue tasted of the good word
of God, and the power of the worlde to
come, yf they fall away (and concernyng
them selues crucifie the sonne of God a-
freſhe, & make a mocke of hym) that they
shulde be renued agayn to repentance.

For the earth, that drynketh in the raine
whiche cometh oft vppon it, and bryngeth
foorth herbes meete for theym that dresse
it, receaueth blessing of God: But that
ground, whyche beareth thornes, and thi-
sles is, nothyng woorthye, and nye vnto
cure

Act. 15. c
Iacob. 4. b
1 Heb. 10. c

2 Pet. 2. d

entfing: whose ende is to be bzent. Neuer
thelesse (ye derely beloued) we trust to see
better of you, and that saluation is n^{er},
though we thus speake. * For god is not
vnrightheous, that you should forget poure
woorke and labour of loue, whiche ye she-
wed: in his name, whan ye ministred vnto
the sayntes, and yet minister. Ye and wee
desyre, that euery one of you shew the same
diligence to the stablyshyng of hope euen
vnto the end, that ye saynt not, but folow
them, whyche thzough fayth and paciẽce,
inherit the promyses. For whan God
made promes to Abraham, because he had
none greater to sweare by, * he sware by
hym selfe, and sayde: Surely I wyl blesse
the and multiply the in deede. And so he a-
bode patiently, and obteyned the promise.

Thynge
whiche ac-
companied
saluation
Math. 25. 4

Gene. 22. c

As for men, they sweare by hym that is
greater than theym selues: * and the othe
is the ende of all streyfe to confirme the
thyng among them. But God, wyllynge
very abundantly to shewe vnto the heyres
of promise, the stablenesse of hys coun-
sell, added an othe, that by two immutable
thynges (in the whych it is vnpossible that
God shuld lye) we myght haue a stronge
consolation: euen we, whiche are fledde, to
holde fast the hope that is lette before vs,
whyche (hope) we haue, as a sure and sted
fast anker of our soule, whiche (hope) also

Exod. 22. b

Dei. i. entrench

Heb. 5. 1.
8 2. 9. b.

entreth in, into those thynges, that are within the bayle, whether the foze runner is for vs entered in euen. Iesus, whych is made an hye priest for euer, after the order of Melchisedech.

Gene. 14. 2.

The seuenth Chapter.

This Melchisedech. kyng of Salem (whiche beynge priest of the most hye God, metie Abraham as he tourned agayne frome the slaughter of the kynges, and blessed hym, vnto whom Abraham also gaue tithes of all the goodes) fyrst is by interpretation kyng of righteousnesse: after that is he kyng of Salem also (that is to saie, kyng of peace) without father, without mother, without kyne, and hath nother begynnyng of dayes, nor ende of life: but is lykened vnto the sonne of God, and continueth a priest for euer.

Num. 18. d.
1. Par. 31. b

But consider how great a man this was, to whom the patriarke Abraham gaue tithes of the spoiles. * And verily the children of Leui, whan thei receaue the priesthode, haue a commandement accordynge to the lawe, to take the tithes of the people, that is to saie, of their brethren, through thei also cam out of the loynes of Abraham.

But he whose kynde is not counted among them, receaued tithes of Abraham, and blessed hym that had the promise. Nowe is it so without al nay saying, that the

the lesse receaueth blessing of the better. And here men that dye, receaue tythes. But there he receaueth tithes, of whom it is witnessed, that he lyueth. And to saue the truthe: Leui hym selfe also, whiche receaueth tithes, payde tithes in Abraham: for he was yet in the loynes of hys father Abraham, whan Melchisedech met hym.

* If nowe therfore perfection came by the priesthode of the Leuites (for vnder the same priesthod the people receaued the law) what neded it than furthermore, that an other priest shuld rise after the order of Melchisedech, and not after the order of Aaron?

Roma. 2. b
Galath. 3. c

* For if the priesthode be translated, that of necessitee must the law be translated also. For he of whom these thynges are spoken, is of an other tribe, of the whiche neuer man serued at the altare.

Malac. 2. h

For it is euident, that our Lord sprong of the Tribe of Iuda, to the whiche tribe Moses spake nothyng concernyng priesthode. And it is yet a more euident thyng, yt after the similitude of Melchisedech, there arysie an other prieste, whyche is not made after the lawe of the carnalle commandement, but after the power of the endlesse yfse. (For he testifieth): * Thou arte a priest for euer after the order of Melchisedech, than the comandement that went be-

Math. 2. a. b

Psalme. 110. a

Roma. 1. b
& 8. a
Galath. 1. b
c. d. 4. a

Psalm. 109. a

1. Tim. 2. a
2. Ioan. 2. a

Leui. 9. b

Hebr. 5. b

foze, is disanulled, because of hys weaknesse and vnprofitablenes. * For the lawe made nothyng perfecte, but was an introduction of a better hope, by the which hope we drawe nye vnto God. And for this cause is it a better hope, that it was not promysed wythout an othe. Those priestes were made without an oth, but thys priest wyth an othe by hym that sayd vnto hym. * The Lorde sware, and wyll not repent: Thou arte a priest for euer, after the order of Melchisedech. Thus is Iesus becom a stablysher of so muche a better Testament. And among them many were made priestes, because they were not suffered to endure by the reason of death. But this man, because that he endureth euer, hath an euerlastyng priesthoode. Wherefore he is able also euer to saue thepm, that come vnto God by hym: and lyueth euer, * to make intercession for vs. For it became vs to haue suche an hye priest as is holy, innocent, vndefyled, separate from synners, and made hyer then heauen: whiche needeth not dayely (* as ponder hy priestes) to offre vp sacrifice, first for his owne synnes, and than for the peoples synnes. For that dyd he ones for all, whan he offred vp hym selfe. * For the law maketh men priestes, whyche haue infirmitie: but the worde of the oth, that came
sence

ſence the lawe, maketh the ſonne prieſte,
whiche is perfecte for euermoze.

The. viij. Chapter.

G If the thynges whiche we haue ſpo-
ken, this is ꝑ pyth: • We haue ſuche
an hie prieſt, that is ſette on ꝑ right
hande of the ſeate of maiestee in heauen:
and is a myniſter of holy thynges and of
the trewe Tabernacle, whyche God pyt-
ched, and not man. For euery hie prieſte
is ordeyned to offre gyftes and ſacrifices.
• Wherefore it is of neceſſitie, that this mā
haue ſomewhat alſo to offer. For he were
not a prieſt, if he were vpon earth, where ar
prieſtes that accorดยnge to the lawe offer
gyftes (• whiche prieſtes ſerue vnto the en-
ſample and ſhadowe of heauenly thynges,
euen as the anſwer of God was geuen vnto
Moſes, whan he was about to ſynſe
the Tabernacle: • Take heede (ſayde he)
that thou make all thynges accorดยng to
the patron ſhewed the in the mount. (But
now hath he obteyned a moze excellent of-
fice, in as muche as he is the mediator of
a better Teſtament, whiche was made for
better promyſes. For if that fyrſt (Teſta-
ment) had ben faultles, than ſhuld no place
haue ben ſought for the ſecond. For in re-
bukyng them, he ſaith: • Behold, the dayes
wyl come, ſaierh the Worde, that I wil
ſynſe vpon the houle of Iſraell, and
vpon

Heb. 5. 2.
6. c. 9. b
ſephe. 1. c
• Pſal. 109. a
1. Pet. 3. c

ephe. 5. a

Heb. 10. a

exod. 25. 3
Actu. 17. 6

Ierem. 31. c

Act. 7. c

Hs. 51. b
Jer. 31. 5Zach. 8. h.
Apoc. 21. bMath. 23. b
17. 2two:ldy 7
Exod. 25. a
Leui. 24. b

upon the house of Iuda, a new Testamēt:
not as the Testament which I made with
their fathers in the day whā I toke them
by the handes, to leade them out of the
lande of Egypt: * for they continued not
in my Testament, and I regarded them
not, saith the Lorde.

* For this is the Testament, that I wil
make with the house of Israell after those
dayes, saith the Lorde: I wyll geue my
lawes in theyr mynd, and in theyr hartes
wil I write them: * And I will be theyr
God, and they shal be my people: and they
shall not teache euery man his neyghbour
and euery man his brother, sayeng: Know
the Lorde: for they shall knowe me, frome
the least to the moste of them: for I wyll
be mercyfull ouer their vnrightheousnesses,
* and on theyr synnes and on theyr iniqui-
tees wyll I not thynke any more. In that
he saith: A newe, he weareth out the old.
Nowe that whiche is worne out, and wa-
xed olde, is ready to vanysh away.

The nynte Chapter. *

That fyrst tabernacle verly had ordi-
nances, and serupnges of God, and
outward holines. * For there was made a
fore tabernacle, wherein was the candell
sticke, and the table, and the * shew breadye:
and this is called the Holy. But behynde
the secōd vaile, was the Tabernacle, which
is cal-

is called Holiest of all, whych had the golden censour, and the * Arke of the Testamente, ouerlayde rounde aboute wth golde, wherein was the * golden pot with Manna, and Aarons rodde : that flourished, and the * tables of the testamente. Aboue therin were the Cherubyns of glory, ouer shadowyng the Mercy seate : Of whiche thynges it is not now to speake particularly.

* Whan these thynges were thus ordeined, the priestes went alwaies into the first tabernacle, & executed the seruice of God.

* But into the seconde went the hye priest alone, ones in the yere, not without bloud whiche he offred for hym selfe, and for the ignorance of the people. Wherewith the holy goste thys signifieth, that the * waye of holynesse was not yet opened, while as yet the fyrst tabernacle was stādying. Whiche has a similitude for the tyme than present, in the whiche were offred giftes and sacrifices, and could not make perfect (as perceyning to the conscience) hym, that byd the Gods seruice onely with * meates and drynkes, and dyuers washynges and iustifynges of the fleshe, whiche were ordeyned vnto the tyme of reformation. &

* But Christe beyng an hye prieste of good thynges to come, came by a greater and a more perfect Tabernacle, not made wth

Exod. 25. b

Exod. 16. f

† Num. 17. 2

* exo. 40. 6

Num. 28. a

exod. 10. b

L. ui 16. g

L. Math. 3

L. Luc. 1. a

Iohn. 10. a

8c. 14. a

Leuit. 11. a

Num. 19.

Heb. 5. a

6. c 8. a

† csa. 33. e

Cha. ix.**H B B R V E S.**

2. Cor. 5. a
 5. cl. 33. c

* 1. Ioan. 1. b

1. Pet. 1. c

Apoc. 1. a

5. Leuit. 9. b

8. 16. b

* Num. 19. b

ephe. 1. a

Coloſt. 1. b

2. Cor. 5. c

† Roma. 5. a

1. Pet. 4. a

* Gala. 3. c

1. Tim. 2. a

Galt. 2. c

With handes, that is to ſay, not of this manner buildyng: nother by the blood of goates or calves: * but by his owne blood entered he ones for all into the holy place, and hath founde eternall redemption. † For yf the blood of oxen and of goates, * and the ashes of the row, whan it is ſprinkled, haſtoweth the vncleane, as touchyng the purification of the fleſhe, Howe muche more ſhall the blood of Chriſt(* whiche through the eternall ſpirite offered hym ſelf without ſpot vnto God) pouрге our conſcience from dead workes, for to ſerue the lyving God? And for this cauſe is he the * mediator of the newe Teſtament, that thorough death which chanced for the redemption of thoſe tranſgreſſions(that were vnder the fyrſt Teſtament) they whiche were called, myght receaue the promiſe of eternall inheritance. ‡ For where ſo euer is a Teſtamente, there muſt alſo bee the death of hym that maketh the Teſtament.

* For a Teſtamente taketh authoritee whan men are dead: for it is of no value, as longe as he that made it, is alpye. For the whiche cauſe that fyrſte teſtament alſo was not ordeined without blood. For whā all the commaundementes (accordyng to the lawe) were redde of Moyses vnto all the people, he tooke the bloudde of calves, and of goates, wyth water, and purple, woull

Wolle, and ylope, and sprynkled the booke
and all the people, sayeng: * Thys is the
bloud of the Testament, whych God hath
appoynted vnto you. And the Tabernacle
and all the vesselles of the Gods seruice,
sprynkled he wyth bloudde lyke wyse. And
almost all thynges are purged wyth bloud
after the lawe: and wythoute sheddyng of
bloudde is no remission. It is necessarie
then, that the similitude of heavenly thynges
be purified wyth suche: but the heauenly
thynges them selues, are purified wyth
better sacrifices, then arose those.

For Christe is not entred into the holpe
places that are made wyth handes (which
are but similitudes of true thynges) but in
to the very heauen. for to appere now be
fore the face of God for vs: Not to offer
hym selfe oft as the hye priest entreth in
to the holy place euery yere wyth strange
bloude: for then must he often haue suffe-
red sence the worlde beganne. But nowe
in the ende of the worlde, hath he appered
once, to put synne to flyght, by the offeryng
of hym selfe. And as it is appoynted
vnto menne, that they shall ones dye, and
than cometh the iudgemente: * Euen so
Christe was ones offred, to take away the
synnes of many. And vnto them that loke
for hym shall he appeere agayne wythoute
synne vnto saluation.

Exod. 24. b

Math. 26. b

Act. 7. f
8. 17. d

1. 105. 2. 3

Leu. 16. g

Rom. 2. 6. a
1. pet. 3. c

The

Coloſ. 2. c

Leuit. 19. c

Eſai. 53. b
Pſalm. 39. b

IF the lawe which hath but the shadowe of good thynges to come, & not the thynges in theyr owne faſhion, can neuer by the sacrifices (whych they offered yeare by yeare continually) make the comers therunto perfect: Elles ſhould they haue ceaſſed to haue been offered, becauſe that the offerers once purged, ſhulde haue had no more conſcience of ſynnes. Neuer theleſſe in thoſe sacrifices there is made but a remembrance of ſynnes euery yere. For it vs vnpoſſible that the blood of oxen & of goates ſhuld take away ſynnes. Wherefore when he cometh into the world, he ſayeth. * Sacrifice and offering thou woldeſt not haue, but a body haſte thou ordeyned me. Burnt offerings, and ſynne offerings haſt thou not allowed. Then ſayd I: Lo, I come: in the 'begynnyng' of the booke it is written of me, that I ſhoulde doo thy wyll. O God Aboue when he had ſayde: Sacrifice and offering, and burnt sacrifices and ſynne offerings thou woldeſt not haue, neither haſte allowed (whych yet are offered after the lawe,) Then ſayde he: Lo, I come to doo thy wyll O God: there taketh he awaye the fyſte, to ſtablyſhe the latter: In the whych wyll we are ſanctified by the offering vp of the body of Jeſus Chriſt once for all.

And

And euery priest is redy daily ministring
and ofte tymes offreth one maner of offer-
inges, which can neuer take away synnes
But this man, whan he had offred for sin-
nes one sacrifice, whiche is of value for e-
uer; sat hym downe on the right hande of
God, and from thence forth tacieth, * tyl
his foes be made his footestool. For with
one offering hath he made perfect for euer,
them that are sanctified. And the holy gost
also beareth vs record of this euen whan
he sayd befoze: * This is the Testament,
that I wyll make vnto theym after those
dayes, sayeth the Lorde: I wyll geue my
lawes in theyr hertes, and in theyr myn-
des wyll I wyte theym, and theyr synnes
and iniquitees wyl I remembre no more.
And where remission of these thynges is,
there is no more offering for synne.

Seynge nowe brethren, that we haue a
free sure intrance into that holy place, by
the bloude of Iesu (whiche he hath prepa-
red vnto vs for a newe and lyuynge waye,
thorough the bayle, that is to say, by his
fleshe) and seynge also, that we haue an hye
priest ouer the house of God, let vs draw
nye with a true hert in a ful faith, * sprenk-
led in our hartes from an euyl conscience,
and washed in our bodies wyth pure wa-
ter: and lette vs kepe the profession of our
hope without wauerynge (for he is faith-
full

psalm. 110.2

Ierem. 31.6

Joan. 1.9

8.14.2

Rom. 5.2

Heb. 3.6

Exod. 24.8

1. Pet. 1.2

Heb. 9.6

Rom. 12. b

Num. 15. c
Heb. 6. aDeut. 17. b
& 19. c
Math. 18. b
2. Cor. 13. aDeut. 32. c
Rom. 12. c

Deut. 32. c

full that hath promysed) and let vs consy-
der one another to the prouokynge of loue
and of good woorkes: and let vs not for-
saue the fellowship that we haue amonge
our selues, as the maner of some is: but
lette vs exhorte one an other, and that so
muche the more, * because ye see that the
daye draweth nye.

* For yf we synne wylfully after that we
haue receaued the knowlege of the truth,
there remaineth vnto vs no more sacrifice
for synnes, but a fearefull lokyng for iudge-
ment and violence fyre, whiche shal de-
uoure the aduersaries. * He that despiseth
Moyles law, dyeth without mercy vnder
two or thre witnessess: Of how muche so-
rer punysshement (suppose ye) shall he bee
counted woorthy, whiche treadeth vnder
foote the sonne of God, and countereth the
bloud of the Testamente (whereby he is
sanctified) an unholy thyng, and dooeth
dishonour to the spirite of grace? For we
knowe hym that hath sayd: * Vengeance
is myne, I wyl recōpence, sayth the Lord,
And agayn: * The Lorde shall iudge hys
people. It is a feareful thyng to fall into
the handes of the luyng God.

But calle ye to remembraunce the daies
that are past, in y which after ye had recei-
ued lyghte, ye endured a greate syghte of
aduersities: partly whyle all men won-
dred

byed and galed at you for the shame and tribulation that was doone vnto you: and partlye whyle ye became companions of theim whyche so passed theyr tyme: For ye haue suffered with * my bondes, and toke a woorth the spolyng of your goodes, and that with gladnes, knowing in your selues, howe that ye haue in heauen a better and an endurynge substance. Taste not awaye therefore your confidence, whyche hath so greate a rewarde. † For ye haue neede of patience, that after ye haue done the wyll of God, ye myghte receaue the promyse. * For yet ouer a lytell whyle, and than he that shall come, wyll come and wyll not tarye. * But the iuste shall lyue by his fayth: And if he withdraue hym selfe awaye, my soule shall haue no pleasure in hym. As for vs, we are not of those whyche withdraue theim selues to damnation: but of theym that belue to the wyppnyng of the soule.

Actu. 12. c
ephe. 4. 2
phil. 1. 2
2. Tim. 2. b
† Mat. 5. 2

Heb. 12. 2

Abi. 2. 2
1. Pet. 1. 2

roma. 1. b
Gala. 3. b

The leuenth Chapter.

Faithe is a sure confidence of thynges whiche are hoped for, and a certaintee of thynges whiche are not seene. By it, the elders were well reported of. Tho rough saythe wee vnderstande, that the world and all the thynges which are seene: wer made of nought by the word of god. † By faith offered Abell vnto God a more

rom. 1. b. 3. c
Colof. 1. b
2. Tim. 1. c

† Gene. 1. 2
Gene. 4. 2

¶ if plene

Translated
Gene. 5. c
Sapient. 4. b
eccle. 44. b
Eccl. 49. b

plentuous sacrifice then Cayn: by the whiche he obtained witnesse, that he was righteous: God testifiynge of his gyftes, by the which he also being dead, yet speaketh.
* By faythe was Enoch taken awaye, that he should not see death: and was not found, because God had taken hym away. For afore he was taken awaye, he had receyved that he pleased God. But withoute faythe it is impossible to please God. For he that commeth vnto God, muste beleue that God is, and that he is a rewarder of them that seke hym.

Gene. 6. d
eccle. 44. b

Math. 12. d

* By faythe Noe honoured God, after that he was warned of thynges, whiche were not sene, and prepared the Arke, to the sauynge of his householde: thorough the whiche Arke, he * condemned the worlde, and became heire of the righteousness, whiche commeth by fayth.

Gene. 12. a
Eccl. 13.

* By faythe Abraham (whan he was called) obeyed, to go out into the place, whiche he shoulde afterwarde receaue to inheritance: and he went out, not knowynge whether he shoulde go.

The remoued into.

By fayth was he a stranger in the lode of promise, as in a strange countrey, and dwelt in tabernacles: and so did Isaac and Iacob, heires with hym of the same promise: for he looketh for a citee, whiche hath a foundation, whose buylder and ma-

his God.

By faith • Sara also receaued strengthe. to be with chylde, and was deliuered of a chylde, & whan she was past age, because she iudged hym to be faithefull, whiche hadde promised. And therfore sprong therof one, (ye of one whiche was as good as dead, concernyng the bodye) so many in multitude & as the starres of the skaye, and as the sande of the sea shore, whyche is innumerable.

Gene. 21.

& Luc. 1. b

Gene. 15. a

All these dyed accordyng to sayth, and receued not the promises, but & saw them afarre of, and beleued them, and saluted them: & and cōfessed, that they were strangers and pylgryms vpon earthe. For they that saie suche thynges, declare, that they like a naturall countrey. And doubtlesse, yf they had ben myndful of that countrey from whence they came out, hey had lēsure to haue retourned agayne. But now, they desyre a better, (that is to saie, a heavenly. & Wherfore God is not ashamed of them, euen to be called theyr God: for he hath prepared a citee for them.

Ioan. 8. c

& Gen. 47. b

exod. 3. c
Mat. 22. d

By saythe & Abraham offred vp Isaac. whan he was tempted, and gaue ouer his onely begotten sonne, in whom he had receaued the promyses of whome it was sayde: In Isaac shall thy seede be called: for he consydered, that God was able to

Gene. 22. a
eccle. 47. b

raise

rayse vp agayne from the dead. Therefore receaued he hym for an ensample of the resurrection.

Gen. 27. b * By faith Isaac blessed Jacob & Esau, concernyng thynges to come.

Gen. 48. c * By faith Jacob, whan he was a dyng blessed both the sonnes of Joseph, & bowed hym selfe towarde the toppe of his cepter.

Gen. 50. d * By faith Joseph whan he dyed, remembred the departyng of the chyldren of Isracell, and gaue commaundement concernyng his bones.

exod. 2. a * By faith Moses whā he was bozn, was hid thze mōthes of his elders, because thel sawe that he was a propeze chylde, nother feared they the kynges commaundement.

exod. 2. b * By faith Moyses whan he was great, refused to be called the sonne of Pharaos doughter: and chole rather to suffre aduersitee with ꝑ people of God, ⁊ thā to enioy the plesures of synne for a season: and esteemed the rebuke of Christ greater riches, thā the treasure of Egypte: for he had respect vnto the rewarde.

exod. 12. f * By faith he forsoke Egypte, and feared not the scarcenes of the kyng: for he endured, cuen as though he hadde sene hym whiche is invisible.

exod. 12. b * By faith he helde Easter, and the effusion of blood, lest he, whiche slewe the first bozne, shoulde touche them.

By

• By faith they passed thorow the readdes Exod. 14. c
 sea, as by dry lande: whych whan the Egy-
 ptians assailed to do they were drowned.

• By faith the walles of Jericho fel, whā Iosue. 6. c
 they were compassed aboute seven dayes.

• By faith the harlot Raab peryshed not Iosue. 2. 2
 wyth the vnbeleuers, whan she had recea- & 5. d
 ued the spies to lodgyng peaceably.

And what shall I more saye? the tyme
 wolde be to shorte for me to tell of • Bede-
 on, of • Barac, and of • Samson, and of
 • Jephthae, • and of Dauid, & of • Samuel,
 and of the prophetes, & whyche thorowe
 faith subdowed kyngdomes, wrought righ-
 teousnesse, obteyned the promyses, • stop-
 ped the mouthes of lyons, & quenched the
 violence of fyre, • escaped the edge of the
 swerde, & of weake were made strong, • be-
 came valyaunt in battayle, & tounted to
 flyghte the armies of the alcauntes, • the
 women receaued theyr dead agayne frome
 resurrection. • But other were racked and
 accepted no deliuerance, that they myght
 obteyne the resurrection that better is.

Other tasted of mockynges and scour-
 gynges, of bondes also and prisonement:
 • were stoned, were heuen asunder, were
 tempted, were slayne wyth the swerde,
 & wente aboute in sheepe skynnes and goa-
 tes skynnes, in neede, in tribulation, in
 vexation, whych (men) the worlde was not

worthy of: they wondred about in wyldernes-
des, vpon mountaynes, in denes &
caues of the earthe. And these all thorough
fayth obteyned good reporte, & recea-
ued not the promesse: because God had
prouided a better thyng for vs, that they
wthout vs shoulde be made perfecte.

The twelfth Chapter

Wherfore sayng we haue so great a
multitude of witnesses about vs, * let
vs also laye awayne al that presseth downe,
and the synne that hangeth on, and let vs
runne with pacience vnto the batayle that
is sette before vs, lookynge vnto Iesus the
auctour and finysher of fayth: * whyche
whan the ioye was laide before hym, abode
the crosse, and despised the shame, and is
* sette downe on the ryghte haude of the
throne of God. Consyder hym therfore,
that endured suche speakynge agaynst hym
of synners; lest ye bee weery and faynte in
your myndes: for ye haue not yet resisted
vnto bloud, stryuyng agaynst synne, and
haue forgotten the consolation, whyche
speketh vnto you as vnto chyldren: * My
sonne, despise not the chastenyng of the
Lorde, nother faynt whan thou art rebu-
ked of hym: * for whom the Lorde loueth
hym he chasteneth, yee and he scourgeth e-
uery sonne that he receaueth.

If ye endure chastenyng, God offereth ^B
hym

Ephes. 4. 2

Colos. 3. 2

2. Pet. 2. 2

Philip. 2.

Heb. 1. 3

Eccl. 10. b

Pro. 3. b

Apoc. 3. b

hym selfe vnto you as vnto sonnes. What sonne is that, whom the father chasteneth not? If ye be not vnder correction (wherof al are partakers) then are ye bastardes and not sonnes. Moreover sayng we haue had fathers of our fleshe whiche corrected vs, and we gaue them reuerence: shulde we not than muche rather bee in subiection vnto the father of spirituall gyftes, that wee myghte lyue? And they verely for a fewe dayes nurtred vs after theyr owne pleasure: but he learneth vs vnto that whyche is profitable, that wee myght receyue of hys holynesse. No manner chastysing for the present tyme semeth to be ioyous, but greuous: neuerthelesse afterward it bypargeth the quiete frute of ryghtheousnesse, vnto them whyche are exercised thereby. * Lyfte vnder therfore the handes whych were lette downe, and the weake knees, and se that ye haue straght steppes vnto your feete, lest any haltyng turne you out of the way, ye let it rather bee healed.

Esa. 35. b

* If olowe after peace wyth all men, and holynesse, wythout the which no man shall see the Lorde, and looke well, that no man be destitute of the grace of God, lest there spryng by any bytter roote, and cause disquietnesse, and therby many bee detyled: that there be no hoozemonger, or vnclean persone, as Elau, * whyche for one meate sake

Nom. 12. 1
[embrace]

Gen. 25. d
[brekefast]

Gene. 27. f
meanes to
com therby
agayne

Gene. 3. c

Exod. 19. b

Apoc. 21. b

1. Pet. 1. a
Heb. 9. c
8. 10. c
4 Gene. 4.

lake solde his byrthright. For ye knothe,
howe that afterwarde whan he wold haue
inherited the blessing, he was put by: *for
he found no place of repentance, though
he desyred (the blessing) wyth teares. For
ye are not come to the mounte that can be
touched, *and bourneth wyth fyre, nother
yet to myste and darkenesse, and tempeste
of wether, nother to the sounde of the
trompe, and the voyce of woordes: whye
che they that hearde, wysshed awaye, that
the woorde shoulde not be spoken to them,
for they were not able to abyde that, which
was spoken. * And yf a beast had touched
the mountayne, it muste haue been stoned,
or thruste thorough wyth a darre. And so
terrible was the syghre whyche appeered,
that Moyses sayde. I feare and quake.
But ye are come to the mounte Syon, and
to the citee of the lyuyng God, to the ce-
lestiall * Jerusalem, and to the multitude
of many thousande aungelles, and vnto
the congregation of the fyrste borne, whi-
che are written in heauen, and to God the
iudge of all, and to the spirites of iust and
perfecte men, and to Iesus the mediatur
of the new Testament, and to the * sprenk-
lyng of bloudde, that speaketh beter than
the bloudde of Abel.

Se that ye despise not hym that speaketh
vnto you: for yf they escaped not whyche
refuse

refused hym that spake on earthe, muche
more shall wee not escape, if we tourne a-
way from him that speaketh from heauen:
whose voyce shooke þe earth at that tyme.
But now he promisseth he, and saith: * **Pet** Agg. 2. b
ones more I wyl make not the earth one-
ly, but also heauen. No doubte that same
that he saith, yet ones more, signifieth the
remouyng away of those thynges, whiche
are shaken, as of thynges which are made:
that the thynges whiche are not shaken,
maye remayne. Wherfore, seying we re-
ceiue the þe vnmoueable kyngedome, wee
haue grace, * whereby we maye serue 1. Pet. 2. 2
God, and please hym, with reuerence and
godly feare. † For our God is a consuming † Deut. 4. 3
fyre.

The. xiii. Chapter.

Et brotherly loue continue. * Be not Gen. 18. 2
forgetful to lodge strangers: for thereby & 19. 1
haue diuers receaued angels into their rom. 12. b
houses vntwares. † Remembre them that 1. pet. 14. b
are in bondes, enen as thoughe ye were † Mat. 25. c
bounde with them: & be myndfull of them Heb. 10. d
whiche are in aduersitee, as ye whiche are
also in the body. Lette wedlocke be had in
pryce in all popytes, and let the chamber
be vndesiled. For hoozekeepers and aduor-
terers will God iudge. Let your conuersa-
tion be without couetousnes, * & be cōtent eccle. 29. d
with that ye haue alreby: for he hath sayd:
† I

Deut. 31. b
Iosue. 1. a
* Psal. 55. a
Eccl. 17. a

† I wyll not sayle the, nother forsake the, so that we maie boldly saie, * The Lord is my helper, and I will not feare what man maie doo vnto me. Remembre them, whiche haue the ouersyght of you, which haue declared vnto you the worde of god: The end of whose conuersation see that ye loke vpon, and folowe theyr saythe.

Heb. 7. b

Iesus Christe yesterdaie and * to daie, and the same continueth for euer: Be not caried aboute with dyuers and straunge

Rom. 14. c
Coloss. 2. c
Tit. 7. c
3 Ioan. 6. f

le arnynges: * for it is a good thyng that the harte bee stablyshed with grace, † and not with meates, whiche haue not profyted them, that haue had their pastyme in them. We haue an allare, whereof they haue no power to eate, whiche serue in the

Exod. 29. b
Num. 19. a
Leuit. 4. e

Tabernacle. * For the bodies of those beastes, whose blond is brought into the holy place by the hye priest to pource synne, are burnt without the tentes. Therfore Iesus also to sanctifie the people by his owne bloude, * suffred without the gate. Let vs go forth therfore out of the tentes, and suffre rebuke with hym, * for here haue we no continuing cite, but we seeke one to come.

Ioan. 19. b

Phil. 3. c

Psal. 91. b

* Let vs therfore by hym offre alwayes vnto God the sacrifice of praise: that is to saie, the fruite of those lyppes, whiche confesse his name. To do good, and to distribute forget not: † for with suche sacrifices

1. Cor. 16. a
Psal. 4. c

ices God is pleased. * Obey them that
haue the ouersight of you, and submitte
your selues vnto them: for they watch for
your soules, euen as they that muste geue
accountes therfore, that they maie doo it
with ioy, and not with greefe: for that is
an vnprofitable thyng for you. * Pray for
vs. We haue confidence, because we haue
a good conscience in all thynges, and de-
sire to lyue honestly. But I desyre you the
more abundantly, that ye so doo, that I
maie be restored vnto you the more quickly.

Actu. 4. c
Eccl. 12. a
ephe. 6 c

The God of peace (that brought agayn
from the dead our Lorde Iesus the *great
shepherd of the shepe, through the blood
of the cuerlastyng Testament) : make you
perfect in all good workes to doo his will,
working in you that whiche is pleasant
in his syght thorough Iesus Christe, to
whom be praise for euer and euer. Amen.
I beseeke you brethren, suffer the word of
exhortation, for I haue written vnto you
in fewe wordes. Knowe our brother Ti-
motheus, whome we haue sente from vs,
with whome (if he come shortly) I wyll
see you. Salute them that haue the ouer-
sight of you, and all the sayntes. The bre-
thren of Italy salute you. Grace be with
you all. Amen.

ezech. 34. b
Ioan. 10. a
1. Pet. 5. a
Dent. 8. d
2. Cor. 3. a
Philip. 2. b

Sent from Italy by Timotheus.

The Epistle of the Apostle
sayncte James.

The fyrst Chapiter.



Actu. 8.3

1. rom. 5. a

1. Pet. 1. b

zach. 13. b

Pro. 2. a

1. Jan. 10. c

Marc. 12. c

James the seruaunte of
God and of the Lorde
Jesu Christe, sendeth
greeting to the twelue Tri-
bes, whych are scatered here
& there. * My brethren, count
it exceedinge ioy, whan ye fall
into dyuers temptations, for as muche as
ye knowe, howe that the tryng of your
faith, bringeth paciēce: and let paciēce ha-
ue hys perfecte worke, that ye myght be
perfect and sounde, lackyng nothyng.

* If any of you lacke wysedom, let hym
aske of God, whiche giveth to all men
indifferentely, and casteth no man in the
teethe: and it shall bee given hym. * But
lette hym aske in faythe, and wauer not.
For he that doubteth, is lyke the waves
of the sea, tossed of the wynde, and caried
with violence. Nother lette that man
thynke that he shall receaue any thyng of
the Lorde. A wauerynge mynded man is
vnstable in all his wayes

Let the brother of lowe degree reioyce
in that he is exalted: and the ryche in that
he is made lowe. For euen as the flowre
of

of the grasse shall he vanyſhe away. * The
 ſonne ryſeth wpyth heate, and the grasse
 wydereth, and his ſloure falleth away, and
 the beautee of the faſhion of it peryſheth:
 ſo ſhall the ryche man peryſhe wpyth
 his abundaunce.

eccl. 41.d
 eſay. 40.3
 1. Pet. 1.d

* Hapye is the man that endureth in
 temptation: for whan he is tryed, he ſhall
 receaue the crowne of lyfe, whyche the
 Lord hath promiſed to them that loue hym. *

1ob. 5.b

Lette no man ſaye whan he is tempted,
 that he is tempted of God. For God tem-
 peth not vnto euyll, nother tempteth he
 any man. But euery man is tempted, dra-
 wen awaye, and entyſed of his owne concu-
 piſcence. Then whan luſt hath concued,
 he bryngeth forth the ſynne: and ſinne whan
 it is ſynghed, bryngeth forth deathe.

Rom. 6.b

* Ere not my deare brethren * * Every
 good gyfte, and euery perfect gyft is from
 aboue, and cometh downe from the father
 in heuyn, wpyth whom is no variableneſſe,
 nother is he chaunged vnto darkeneſſe.

Pro. 2.a
 10. 3.d

Of his owne wyll begate he vs wpyth the
 woorde of lyfe, that we ſhoulde be the fiſt
 fruites of his creatures.

10. 1. 3
 2. 3.d
 1. Co. 1.4.b

* Wherefore deare brethren, lette eu-
 ery man bee ſwift to heare, ſlow to ſpeake,
 and ſlowe to wrathe. For the wrathe of
 man woorketh not that whyche is ryghte
 in beſore God.

Pro. 17.3
 eccl. 5.b

* Where

Chap. ii.Roma. 13. b
Collos 3. 2

S. IAMES.

roma. 2. b

Luc. 6. c

Math. 5. b

1. Pet. 3. b
Iacob. 3. a

2. Ioan. 2. c

Leuit. 19. d

* Wherefore laye aparte all fylthynesse, all superfluitee of maliciounesse, and receaue wth mekenesse the woorde that is grafted in you, which is able to saue your soules. ¶ And see that ye be doers of the worde, and not herers onely, deceauing your owne selues. * For if any heare the woorde, and do it not, he is lyke a man, that beholderth his bodily face in a glasse. For as soone as he hath looked on hym selfe, he goeth hys way, and forgetteth immediatly what hys fashion was. * But who so looketh in the perfect lawe of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shall bee happy in his deede.

If eny man among you seme deuoute, and restryne not his tounge: but deceaue his owne harte, this mans deuotion is in vayne. Pure deuotion and vndefyled before God the father, is thys, to visite the friendlesse and wydowes in theyr aduersitie, and to kepe hym selfe vnspotted of the worlde. ¶

The ii. Chapter.

Brethren, haue not the saythe of our Lorde Iesus Christe, the Lorde of glorie, in respect of persones. If there come into your company a man with a golden rynge, and in goodly apparell: eyther come in also a poore man in vile rayment, and

and ye haue a respecte to hym that weareth the gay clothyng, and saye vnto hym: **Syt thou here in a good place: and saye vnto the poore: Stande thou here or syt here vnder my footestole: are ye not parcial in youre selues, and haue iudged after euill thoughtes?**

Herken my dere beloved brethre. Hath not God chosen the poore of thys worlde, whyche are ryche in faith, and hepyres of the kyngdom, which he promysed to them that loue hym? But ye haue despised the poore. Are not the ryche they whyche oppress you, and they whyche drawe you before iudges? Doo not they speake euill of that good name after which ye be named?

Math. 5. 2

If ye fulfyll the royall lawe accordyng to the scripture whiche sayth: Thou shalt loue thyne neyghbour as thy selfe, ye doo well. But if ye regarde one persone more then an other, ye committe synne, and are rebuked of the lawe as transgressours.

Leui. 19. 6

Who so euer shall keepe the whole lawe, and yet fayle in any poynte, he is gyltie in all. For he that sayde: Thou shalt not committe adultery, sayd also: Thou shalt not kyll. Though thou do none adultery, yet if thou kyll, thou arte a transgressor of the lawe. So speake ye, and so doo as they that shall be iudged by the lawe of liuetye. For there shall be iudgement mer-

Etc. 13. 5

Exod. 20. 6

Math. 23. 5

Q

cyplesse

ycleffe to hym that sheweth no mercy, and mercy reioyceeth agaynst iudgement. &

Math. 7. c

1. Ioan. 3. c

* What auaileth it my brethren, though a man saye he hath faith, whan he hath no dedes? Can sayth saue hym? * If a brother or a sister be naked, or destitute of daily foode, and one of you saye vnto theym: Departe in peace, God sende you warmenesse and foode: not wpythstandyng ye geue them not the thynges whiche are nedefull to the body: what helpeth it them? Euen so sayth, if it haue no dedes, is dead in it self.

Math 8. d

Marc. 1. c

Yee and a man myghte saye: Thou haste faith, and I haue dedes: Shewe me thy faith by thy dedes: and I wyll shewe the my faith by my dedes. Beleuest thou that there is one God? Thou doest well. * The deuyls also beleue and tremble.

Gen. 15. c

Roma. 4. b

Galat. 3. a

Iasue. 2. a

Eccl. 9. b

Wyle thou vnderstande, O thou bayne man, that faith without dedes is dead? Was not Abraham our father iustified through workes, whan he offered Isaac-hys sonne vpon the aultar? Thou seest, howe that faith wrought wpyth his dedes, and through the dedes was the faith made perfect, and the scripture was fulfilled, whych sayth: Abraham beleued God, & it was reputed to hym for ryghteousnesse, and he was called the frende of God. Ye se then howe that of dedes a man is iustified, and not of faith only. * Likewise also, was not

Isaac

Maad the harlot iustified through woꝝkes
whan she receaued the messengers, and
sent them out an other waye? For as the
body without the spirite is dead, euen so
sayth without dedes is dead.

The .iiij. Chapter.

Now bzethren, be not euery man a ma- Mat. 23. 2
ster, remembꝝing how that we shall
receaue the moze damnation: for in many
thynges we spume all. * If a man syn not Eccl. 14. 2
in woꝝde, the same is a perfecte man, and 19. c. & 25. b
able to tame all the body. Beholde, we put
bittes into the horses mouthes, that they
shoulde obeye vs, and we tourne aboute
all the bodye. Beholde also the shypes,
whiche though they be so greate, and are
driven of scarce wyndes, yet at they tour-
ned about with a very small helme, why-
ther so euer the violence of the gouerne-
r wyll. Euen so the tunge is a lyttel mem-
bre, and boasterh great thynges.

Beholde howe great a thyng a lytel fire
kynndleth, and the tounge is fyre, and a
woꝝlde of wyckednesse. So is the tunge
sette amonge our membzes, that it despy-
leth the whole body, and setteth a fyre all
that we haue of nature, and is it selfe set a
fyre euen of helle.

All the nature of beastes, and of byꝝdes
and of serpentes, & thynges of the sea are
maked & tamed of the nature of mā. But þ

Gene. 1. b

Collof. 4. b
ephe. 5. b

roma. 13. b

827. 6. b

tongue can no man tame. It is an vniu-
ly euill, full of deadely popson. Therewith
blesse we God the father, & therewith curse
we men, whiche. are made after the simi-
litude of God. Out of one mouthe proce-
derh blessing and cursyng. My brethren,
these thynges ought not so to be. Dothe a
fountayn send forth at one place swete wa-
ter, and bitter also? Can the figge tree (my
brethren) beare olue bearies : either a vine
beare tygges ? So can no fountayne geue
both salte water & freshe also. If any man
be wyse, and endued with lernyng among
you, lette hym. shewe the woorkes of his
good conuersation in the mekenes that is
coupled with wysedome.

But yf ye haue bytter * enuyng and
stryfe in youre hertes, reioyce not : nother
be lyers agaynst the truth. This wisdom
descendeth not from aboue, but is carthy,
and naturall, and diuelyshe. For where
enuyng and stryfe is, there is vnstable-
nesse, and all maner of euill woorkes.

But the wysedome that is frome aboue,
is fyrste * pure, than peaceable, gentyl, and
easy to bee intreated, full of merce and
good frutes, without iudgyng, and with-
out simulation : yee and the fruite of righ-
teousnesse is sowen in peace, of them that
maynteyne peace.

From whence commeth warre and
 fightyng among you? come they not
 here hēce? euē of your voluptuousnes-
 ses & reigne in your membres? Ye lust, and
 haue not. Ye enuy, and haue indignation,
 and can not obteyne. Ye fyght and warre,
 and haue not, because ye are not. Ye aske
 and reereauē not, because ye aske amysse:
 euen to consume it vpon your voluptuous-
 nesse. Ye aduouterers, and women that
 breake matrimony: knowe ye not * howe
 that the frendshyp of the world is enni-
 mie to God warde? & Who so wyll bee
 a frende of the worlde, is made the enni-
 mie of God. Eyther doo ye thynke, that
 the scripture saith in bayne: The * spirite
 that dwelleth in you, lusteth euen contra-
 ry to enuy: but & geueth moze grace.

1. Iohn. 2. c
 Galat. 5. b

roma. 8. d
 Galat. 5. c

Pro. 3. b
 1. Pet. 5. b

Submitte your selues to God, and * re-
 siste the deuyll, and he will flee frome you.
 Drawe nye to God, and he wyll drawe nye
 to you. Cense your handes ye sinners, and
 purge your hartes ye wauerynge mynded,
 Suffre afflictions: sorowe ye and weepe.
 Lette your laughter bee tourned to mour-
 nyng, and your ioye to heynesse. * Taste
 downe your selues before the Lord, and he
 shall lyfte you vp. Backbyte not one an o-
 ther, brethren. He that backbyteth his bro-
 ther, and he that iudgeth his brother, bac-

1. Pet. 5. 3

Q uij biteth

biteth the lawe, and iudgeth the lawe. But
and if thou iudge the lawe, thou arte not
an obseruer of the lawe, but a iudge.

roma. 14. 2

There is one lawe geuer, whych is able
to saue and to destroy. * What art thou,
that iudgeth an other man?

eze. 16. b

Luc. 12. b

† Go to now ye that saie: to daie and to
morrowe lette vs go into suche a citee, and
continue there a ycare, and bye and selle,
and wyne: and yet can not tell what shal
happen to morowe. For what thyng is
your lyfe? It is euen a vapour that appe-
reth for a lytell tyme, and then vanissheth
away. For that ye ought to saie: * If the
Lorde wyl: and if we lyue: Let vs doo
this or that. But now ye reioyce in your
boastynges. All suche reioycyng is euyl.
Therefore * to hym that knoweth howe to
doo good, & doeth it not, to hym it is sinne.

Actu 19. 2

Heb. 6. 2

Luc. 12. c

The fyft Chapter.

2. Tim. 6. b

GO to now * ye ryche men. Wepe and
howle on your wretchednes & shal
come vpon you. Your rycheffe is cor-
rupt your garmetes are mothe eatē. Your
golde and your syluer are cankered, and the
ruste of them shal bee a wyrmes vnto
you, and shal eat your flethe, as it were
fyre. Ye haue heaped treasure together
in your laste daies: * Beholde the hyre of
the labourers, whiche haue reaped downe
your fieldes (whych hyre is of you kepte
backe

Lent. 19. c

Deut. 24. c

Job. 4. c

back by fraude) cryeth: & the cries of them
whyche haue reaped, are entred in to the
eares of the Lorde Sabbaoth. Ye haue
lived in • pleasure on the earthe, and in Luc. 16, 6
wantonnesse. Ye haue nourysht your
heartes, as in a daye of slaughter. Ye haue
condemned and haue kylled the iust, and
he hath not resisted you.

✠ Be patient therfore brethren, vnto the
commynge of the Lorde. Beholde the hus-
bandman waiteth for the precious fruite
of the earth, and hath long patience ther-
vpon, vntyll he receaue the early and the
latter rayne. Be ye also patient therfore,
and settle your hertes, for the comynge of
the Lorde draweth nye. Gudge not one
agaynst an other brethren, lest ye be dam-
ned. Beholde, the iudge standeth before
the doore. Take (my brethren) the proph-
tes for an ensauple of sufferynge aduersi-
tie, and of longe patience, whyche spake
in the name of the lorde. ✠ Beholde • we Math. 5, 4
counte theym happy, whyche endure. Ye
haue hearde: of the patience of Job, and † Ioh. 8, c
& 2, b
haue knowen what ende the Lorde ma-
de. For the Lorde is very pitfull and mer-
cyfull.

• But aboue all thynges my brethren, Math. 5, d
2, Cor. 13, d
fear not, nother by heauen, nor by erth,
nor by any other othe. Let your yee be yee,
and youre naye, naye: lest you falle into

Marc. 6. b

ypocrisye. If any of you bee euill bered,
lette hym praye. If any of you bee mery,
lette hym synge Psalmes. If any be dis-
cased amonge you, lette hym calle for the
Elders of the congregation, and let them
praye ouer hym, and * anoynte hym wyth
oyle in the name of the Lorde: and the
prayer of faythe shall saue the sycke, and
the Lorde shall rayse hym vp: and yf he
haue committed synnes, they shall be for-
geuen hym.

3. Reg. 17. a
Luc. 4 c

* Knowlege your fautes one to an other:
and praye one for an other, that ye maye
bee healed. The prayer of a ryghtuouse
man, auayleth muche, if it be seruente.

3. Reg. 18. a

* Helias was a man mortall, euen as we
are, and he prayed in hys prayer, that it
myghte not rayne: and it rayned not on
the earthe by the space of thre yeares and
fyr monethes. And he prayed agayne, &
and the heauen gaue rayne, and the earthe
brought forth hys frute.

Brethren, yf any of you erre from the
truthe, and an other conuerte hym, lette
the same know, that he, whiche conuer-
ted the synner frome goyng astraye
out of his waye, shall saue a soule
frome deathe, and shall hyde
the multitude of
synnes. &

The

The fyrst epistle of the Apo- stle saynte Peter.

The first Chapter.



PETER A N Apostle of
Iesu Christ: to the that
dwelle • here and there , as
straungers , thorough out
Pontus , Galatia , Cappadocia . Asia , & Bithinia , cleere

Act. 9. 2

accoording to the forknowledge of God the
father, thorough sanctifying of the spiri-
te, vnto obedience and • sprenklinge of the
bloude of Iesu Christe.

Heb. 9. b
& . 10. c

† Grace & peace be multiplied wyth you. † 2. Pet. 1. 2

• Blessed be God , and the father of our
Lorde Iesus Christ, whych accoording to
his great mercy hath begotten vs agayne
vnto a lyuely • hope , by the resurrection of
Iesus Christe from the dead, † to an vn-
corruptible and vndefiled inheritance, whi-
che neuer shal fade away , but is • reserued
in heauen for you , that are keppe by the
powver of God thorow fayth to saluation,
whyche is prepared already to be shewed in
the last tyme: in the whiche ye shal reioyce
thoughe nowe for a littell season (yf nede
requyre, ye ar in heuynesse, thorow many
solde temptations • that your faith once
tries (beynge muche more precious than

† 2. Cor. 1. 2
Eph. 1. 2

1. Cor. 15. c
† Rom. 8. c
Immortal

• Col. 3. 2

Iacob, 23. 2
Iacob, 1. 2

A. V.

coz

Chas. l.

I. P E T E R

Math. 25. c

Iohn 12. d

Gene. 49. b

Dan. 2. g

Agg. 2. b

Zach. 6. b

Act. 2. a

1 Luce, 2, b

Luce, 12, d

corruptible golde, that is tried thorow the fyre) myght be founde vnto laude, & glory, and honour at the appareynge of Iesus Christ: & whom ye haue not sene, and yet loue hym - in whom now ye beleue, though ye see hym not. Euen so shall ye reioyce also with vnoutspeakable and glorious ioye receauyng the end of your fayth, euen the saluation of your soules.

Of which saluation the prophetes haue enquyr'd and searched, whych prophecied of the grace that shoulde come vpon you: serchyng whan or at what tyme the spirite of Christe that was in them, shuld signifie, whiche (spirite) testified before, the passions that shuld come vnto Christ, and the glory that shuld folowe after. Vnto the whiche (prophetes) it was declared, that not vnto theym selues, but vnto vs they shoulde mynister the thynges, whiche are now shewed vnto you, by them, whych thorow the holy goste sente downe from heauen, haue preached vnto you the thingis: whych & angels delite to behold.

Wherfore gyde by the loynes of your mynde, be sobre, and truste perfectly on the grace, that is brought vnto you, by the declarynge of Iesus Christe, as obediēte chyldez, not fashionyng your selues to your olde lustes of ignorance: but as he whych hath called you is holpe, euen so be

bee ye holy also in all your conuersation :
for it is writē: • Be ye holy, for I am holy.

1. Pet. 1. 2
& 19. a

And it so be, that ye call on the father,
whiche without respect of persons iudgeth
: accordyng to euery mans woorkes, le that
ye passe the tyme of youre pylgremage in
feare: † • and know that ye are not rede-
med with corruptible syluer and golde,
frome your bayne conuersation (whiche
ye receaued by the traditions of the fa-
thers) † but with the precious bloude of
Christe, as of an innocent and vndefyled
lambe, whyche was ordeyned before the
worlde was made, but is declared in the
laste tymes • for your sakes, whyche tho-
rogh hym beleue on God, that raysed
hym vp from the dead, † and hath geuen
hym the glory, that ye myght haue fayth
and hope in God: Euen ye whiche haue
purified your soles • in obeyng the tru-
the thorough the spirite, for to loue bro-
therly withoute faynyng, and feruentely
to loue one an other with a pure herte, as
they that are borne a newe, not of corrup-
tible seede, but of vncorruptible, euen
by the luyngge woorde of God, whiche
endureth for euer • For all fleshe is as
grasse, and all the glory of man is as the
flowre of grasse. The grasse wythe-
reth, and the flower falleth awaye, but
the woorde of the L D H D E endureth
for

Mat. 23. a

1. Cor. 6. 8
& 7. c

1. Heb. 9. b
1. 103. 1. b
Apoc. 1. a

1. Pet. 2. b

Luce. 2. b.

1. Philip. 2. a

Actu. 15. b

1. Pet. 2. b
eccle. 14. b
iacob. 1. b

Chap. ii.

Deut. 32. c

I. P E T E R.

for euer. **¶** This is the word • that is preached among you.

The. ii. Chapter.

ephe. 4. 2

Colos. 3. 2

Heb. 12. 2

• Mat. 18. 2

Wherfore • lay asyde al maliciouſnes, **¶** & all gyle, & ypocrisy, and enuy, and all backbityng, and as • newe borne babes delyze that reasonable milke, which is without corruption, that ye maie growe therein, yf so be that ye haue • tasted howe frendly the Lorde is. Unto whome ye are come, • as to the luyng stone, whiche is disallowed of mē, but chosen of God & precious. And ye also liuing stones are made a spiritual house, • and an holy priesthood, to offre bp: spiritual sacrifices, • acceptable vnto God by Iesus Christe. Wherfore it is conteyned in the scripture: • Beholde, I put in Sion an head corner stone, electe and precious, & he that beleueth on hym, shall not be confounded. Unto you therefore, whiche beleue, he is precious, but vnto them that beeleue not is the same stone, whiche the • builders refused, made the head stone in the corner, & and a stone to stumple at, and a rocke to bee offended at, namely in them, which stūble at the word, and beleue not that, wheron they were set.

Psal. 33. 2

ephe. 2. c

ef. 66. d

• rom. 12. 2

Heb. 13. c

• ef. 28. c

Mat. 21. c

Actu. 4. 3

Psal. 117. c

ef. 2. 8. c

• 2. cor. 19. 2

Deut. 17. 2

ef. 4. 2

• But ye at that chosen generation, that kingly priesthood, & that holy nation, that B peculiar people, • that ye shoulde shew the vertues of hym, whyche hath called you out

into of darkenesse into his maruailous
light. † Euen you which in tyme past were
not a people, but nowe are the people of
God: whiche were not vnder mercy, but
now haue obtayned mercy. †

† Dearly beloued, I beseeke you as strā-
gers and pylgremys. † Absteyne from the
fleshy lustes, which fight against the soule
† and leade an honest conuersation among
the Heythen, † that they which backbite
you as euill doers, may se your good wor-
kes, & prayse God in the daie of visitation.

† Submit your selues vnto al maner of
discipline of men, for the Lordes sake: whe-
ther it be vnto the kyng, as vnto the chief
head, or vnto the rulers, as vnto the
are sent of hym, for the punishment of eu-
yll doers, but for the prayse of them
that doo well. † For so is the wyl of God
that ye with well dooing shulde put to si-
lence the ignorance of foolyshe men: as
free, and not as haupng the libertie for a
cloke of wyckednesse, but euen as the ser-
uantes of God † Honour all men. Loue
brotherly felowshyp. Feare God. † Ho-
nour the kyng.

† Ye seruantes obey your maysters with
all feare: not onely if they be good and cur-
teous, but also though they bee frowarde.

† For that is grace, if a man for consci-
ence towarde god endure greefe, and suffre
wronge

Osee. 2. c.
roma. 9. e

roma. 11. b
Galat. 5. c

† Math. 5. b
11. Pet. 3. b

1. tim. 3. a
Tit. 3. a

roma. 12. b
† Mat. 22. c

1. pet. 6. c
Colos. 3. c
Tit. 2. c

† 2. Cor. 7. b
[it is thank
worthy]

Mat. 5. a
8. per. 5. c

Joan. 13. b
Phi. 2. a

1. Mart. 27. c
Joan. 8. c

isa. 53. b
eccle. 34. b
isa. 53. b

1. Cor. 34. c
1. Cor. 35. c

1. Cor. 11. a
1. Cor. 12. c
Colo. 3. c

1. Tim. 3. b
1. Tim. 3. b

Wrong. For what prayse is it, if whan ye be buffeted for your fautes, ye take it patiently? But if whan ye doo well, ye suffer wronge, and take it patiently, that is grace with God. For herevnto are ye called, for so much as Christ also suffered for vs, leauyng vs an ensample, that ye shoulde folowe his footesteppes, whyche had no synne, norther was there gyle found in his mouth: + whiche whan he was reupled, reupled not agayne: whan he suffered, he threatned not, but committed the cause vnto hym, that iudgeth righteously: + whiche his owne selfe bare our synnes in his body vpon the trece, that we shoulde be deliuered from synne, and shuld lye vnto righteousnes: by whose stripes ye wer healed. * For ye were as shepe goyng astray, but nowe are ye turned vnto the shepeherd and bishop of your soules. +

The. iii. Chapter.

Likewyse. let the wyues be in subiection to their husbannes, that euen they wiche belcve not the woorde, maye without the woorde be wonne by the conuersation of the wyues, whan they behold your pure conuersation in feare. Whose apparell shall not be outward with broided heare, and hangyng on of golde, or in puttyng on of gorgeous aray, but let the inward man of the herte be uncorrupte, with

wyth a meeke and quiet spirite, whiche be-
fore God is muche sette by. For attre thys
maner in the olde tyme, byd the holy wo-
men whych trusted in God, tyer them sel-
ues, and were obedient to theyr husbādes:
Euen as Sara obeyed Abraham, and cal-
led hym Lorde: whose daughters ye are,
as long as ye doo well, not beyng afraid
for any trouble.¹

Gene. 18. 8

And hence
afrayde of
every shaw-
dowe.

Lpke wyse ye men, dwell wyth them ac-
cording vnto knowlege, geuyng honour
vnto the wyse, as to the weaker vessel: & as
vnto them that are heires with you of the
grace of life, that your prayers bee not let.

1. Pet. 4

✠ But in cōclusion be ye all of one mynd
one suffre with an other, loue as brethzen,
be pitiful, be courteous. ✠ Recompence not
euyl for euyl, nother rebuke for rebuke:
but contrarywyse, blisse: and know that
ye are called thereto. euen that ye shoulde
be heyres of the ✠ blessing. For who so-
wisteth to lyue, and woulde fayne see good
dayes, Lette hym restrapne hys tongue
from euyl, and his lippes that they speake
no gyle. Lette hym eschew euyl, and doo
good: Let hym seke peace, and ensue it. For
the eyes of the Lorde are ouer the ryghte-
ous, and his cares ar open vnto theyr prai-
ers. But the face of the Lorde beholdeth
them that doo euyl. And who is it, that
can harme you, if ye folowe that whiche

Pro. 20. 2

Math. 5. 2

Rom. 12. 2

† Gene 12. 3

† Math 20. 6

Psalu. 33. 9

Math. 5. 2

Math. 10. d

Ezay. 8. c

Iob. 1. c

Psal. 118. f

Actu. 4. a

1. Petr. 2. b

Tit. 2. a

1. Petr. 2. c

Mat. 5. 23

Roma. 5. b

Heb. 9. c, d

Gene. 6. 2

Prove dis-

obedient

Mar. 2. 4, 5

Luc. 17. c

Gene. 7. c

Roma. 6. 3

is good? Not withstandynge & blessed are ye, if ye suffice for ryghteousnesse sake.

& Feare not ye their threatenynge, nother be troubled, & but sanctifie the Lorde god in your hartes & Be ready alwayes to geue an answer to euery man, that axeth you a reason of the hope that is in you, & that with mekenesse and feare, hauing a good conscience, & that they which backyte you as euell doers, maye be ashamed, that they haue falsly accused your good conuersation in Christe.

& For it is better (yf the wyll of God be so) that ye suffice for well dooyng, then for euell dooyng. & For as muche as Christ hath once suffred for oure synnes, the iuste for the vniuste, for to brynge vs to God: and was slayne after the flesh, but quickened after the spirite.

In the which spirite he also wente, and preched vnto the spirites that were in prison, which in tyme past beleued not, whā God once abode and suffred pacientlye in the tyme of Noe, whyle the Arke was a preparynge: & Wherin few (that is to say, eyghte soules) were saued by water. Whyche signifieth & baptyme that nowe saueth vs not the puttyng awaye of the fylthe of the flesh, but in that a good conscience consenteth vnto God, by the resurrection of Iesus Christ, which is on the ryght hande of

of god, & and is gone into heauen, * angels, power and might, subdued vnto him.

He. i. b. 2. e

The. iiii. Chapter.

IF as muche then as Christe hath suffered for vs in the fleshe, arme your selues lyke wyse wyth the same mynd. * For he whiche suffereth in the fleshe, ceaseth frome synne, that henceforth (as muche tyme as yet remayneth in the fleshe) he shoulde not lyue after the * lustes of men, but after the wyll of God. * For it is ynough, that we haue spent the tyme past of the lyfe, after the wyll of the Heithen, whan we walked in wantonnesse, lustes, dyckenesse, gluttony, riotous dyynkyng, and in abhominable Idolatrye. And it seemeth to them a strange thing, that ye tūne not also with theym vnto the same excelsse of ryot, and speake euyll of you. (Whyche shall geue accomptes vnto hym that is ready to iudge the quick and the dead.) * For vnto this purpose also was the Gospelle preached vnto the dead, & that they should be iudged lyke other men in the fleshe, but should lyue vnto God in the spirite. * The ende of all thynges is at hande.

Rom. 9. 3

1. Ioan. 3. 9

1. Eph. 4. 6

1. Pet. 3. 8

1. Ioan. 5. 8

2. Pet. 3. 10

1. Ioan. 2. 5

* Be ye therfore sobre and watche vnto prayes: but aboue al thinges haue feruent loue amōg you one to an other. * For loue ouercometh the multitude of synnes. * Bee ye carbozous one to another without grudge.

Math. 24. 3

Pro. 10. 5

1. Heb. 13. 1

¶ greg.

Cha. iiii.**I. PETER****2. Cor. 8. 2
Prodict. 3. b****Jerem. 23. c
Rom. 12. b**

gynge, * and minister one to another, every one with the gift that he hath receiued, as good stewardes of the manifold grace of God. * If any man speke, let hym speke it as the wordes of God. : If any man haue an office, let hym execute it as out of the powber that god ministreth vnto hym, that God may be praised in al thyngis thozow Iesus Christ. & To whom be honour and dominion for euer and euer. Amen.

**Luce. 12. f
2. Cor. 3. b
1. Pet. 1. b
2. T. 1, 2, b****Math. 5. a**

Dearely beloued, maruaile not at thys * heate, (whiche is come amonge you to trye you) as though some straunge thyng happened among you, : but reioyce, in as much as ye are partakers of Christes passion, that whan his glozy appeareth, ye maye be mery and glad. * Vt ye be reuyled for the name of Christe, blessed are ye, for the spirite (whiche is the spirite of gloze and of God) resteth vpon you. On theyr parte he is euell spokē of, but on your part he is praised.

**1. Peter, 2. c
Ec. 3. c****Ezec. 9. b
Iere. 25. d
Ec. 4. b**

* But se that none of you suffre as a murtherer, or as a thefe, or as an euil doer, or as a busybodie in other mens matters. If anye manne suffre as a Christen man, let hym not be ashamed, but let hym praise God on this behalfe, * for the tyme is come, that iudgement must begyn at the house of God. Vt it fyrste begyn at vs, what shall the ende be of them, whych beleue

believe not the Gospell of God? * and yet the ryghteous scarcely be saved, where shall the ungodly and synner appeare? Whet-fore lette them that suffer accordyng to the wyll of God, commytte their sowles into hym with weldoyng, as to the fayth- full Creator.

The .v. Chapter.

The Elders whiche are anibng you I exhorre, which am also an Elder, * & a witnesse of ꝑ afflictions in Christ, & partaker of the glozy that shal be opened. I feede Christes flocke whych is amonge you, and take the ouersyght of them, not as though ye were compelled therto, but wyllyngly: not for the desyre of fylthy lucre, but of a good mynd: & not as though ye were lordes ouer the parishes, & but that ye be an ensample to the flocke, & whā the chiefe shepherd shal apēare, ye shal receaue the vncorruptible & crowne of glorie.

Lykelwise ye yonger, submyt your selues into the elders. Submytte youte selues euery man one to another, and knitte your selues togyther in lowdynes of mind. For God respyeth the proude, but ge- ueth grace to the humble. * Submytte your selues therfore vnder the myghty hād of God, that he may exalte you whan the tyme is come, & caste all your care on hym, for he careth for you.

K if

Be

pro. 11. d
Heb. 3. 3
Luc. 10. b

Actu, 5, c

Actu, 20, d

1 Pet. 3, 3
Luc. 22, b
1 Tim. 2, 2

1, 2 Cor. 9, d
2, Tim. 4, b

pro. 11, a
Iacob, 4, 3

psal. 54, c
Matt. 6, e
Luc. 12, c

Tha. v.

Job. i. b
ephe. 6. b

Jacob. 4. 2

Roma. 8. c
1. Pet. 1. 2
Heb. 10. d

I. P E T E R.

Be sobze and wathe, & for your aduersary the diuell, walketh aboute as a roaryng lyon, seeking whom he may deuoure, & who resisteth stedfast in the faith, and know, that your brethren in the worlde haue euen the same afflictions.

But the God of all grace, whiche hath called you to his everlastig glory in Christ Jesu, shall his owne self make you perfect, whiche suffre a littell season: euen he shall settle, strengthe, and stablyshe you. To him be praise & dominion for euer & euer. Amen.

By Siluanus your faithfull brother (as I suppose) haue I writen vnto you breifly, exhortyng and testifyng, how that this is the true grace of God, wherein ye stonde. The companions of your election that are at Babylon, salute you, and Marcus my sonne: Greete ye one another with the kysse of loue. Peace be with you all, which are in Christe Iesus. Amen.

Roma. 16. e
1. Cor. 16. c
2. Cor. 13. b

The second epistle of the apostle saynct Peter.



The first Chapter.

Simon Peter, a seruant and an Apostle of Iesus Christe.

Unto them, which haue obeyed

yned lyke¹ faith¹ with vs, in the ryghte-
nesse that cometh of our God and Sa-
uour Iesus Christe.

precious
faith¹

Grace and peace bee multiplied with
you, thowth the knowlege of God, and of
Iesus Christ our Lord.

1. pet. 1. 2

For so muche as his godly power hath
geuen vs all thynges (that pertaine vnto
life and godlynesse) thowth the know-
lege of hym that hath called vs by his
more glory and power, wherby the excel-
lent and moste greate promyses are geuen
vnto vs: namely that ye by the same should

* partakers of the godly nature, yf ye
keepe the corrupt lust of the worlde: geue ye

Joan 1. 3
Collos. 2. 13

all your diligence therefore here vnto, and

in your faith the mynister vertue: in vertue,
knowlege: * in knowlege, temperaunce:

1. Cor. 6. 2

in temperaunce, pacience: in pacience, god-
lynesse: in godlynesse, brotherly loue: in

brotherly loue, generall loue. For if these
thynges be plentuous in you, they wyl not

lette you bee ydell nor vnfruitfull in the
knowlege of our Lorde Iesus Christe. But

he that lacketh these thynges, is blynd, and
stropeth for the waye with the hande, and

is darth for gotten, that he was clyensed from
his olde synnes.

Wherefore (brethren) geue the more dili-
gence, to make your calling and election

sure: for if ye doo suche thynges, ye shall

Chap. f.
serrel

II, PETER.

Luc. 22. c

not fall and by this meanes shal there be plentifully ministred vnto you an entryng in vnto the euerlastyng kyngdom of oure Lorde and Sauour Iesus Christe.

2. Cor. 5. a
1. Cor. 21. d
2. Tim. 4. 2

* Therefore wyll I not bee negligent to put you alwaies in remembrance of suche thynges: though ye knowe them your selues, and be stablyshed in the present truth. Not withstanding I think it mete, as long as I am in this * tabernacle, to stirre you vp by puttyng you in remembrance. For I am sure, that I must shortly put of my tabernacle, cue as our Lorde Iesus Christ hath shewed vnto me. Per wyll I doo my diligence, that alwaie after my departyng ye may haue wherewith to kepe these thynges in remembraunce.

1. Cor. 1. b
1. Cor. 1. 2

Math. 17. 2
Marc. 9. d
Luce. 9. d

* For we folowed not deceyuable fables, whā we declared vnto you the power and commynge of oure Lorde Iesus Christ: * but with our eyes we sawe his maiestie, whan he receaued of God the father, honour and prayse by a voyce that came vnto hym from the excellent glory, after thys maner. * This is my deare soune, in whō I haue deelyte. And thys voyce hearde we brought downe from heauen, whan we were with hym on the holy mounte.

2. Cor. 4. b

We haue also a sure worde of prophery, and ye do well that ye take heede therunto, as vnto a lyght * that shyneth in a darke place

place vntyll the daye dawne, and the daye
starre aryse in youre hertes. And thys
shal you knowe fyrste, that no prophesy in
the scripture is doone of any priuate inter-
pretation. * For the 'prophecy' was neuer
brought by the wyll of man, but the holy
men of God spake, as they were moued of
the holy goste.

[scripture]
Dan. 26.b
zech. 7.b
2. Tim. 3.b

The. ii. Chapter.

But there were false prophetes also a-
monge the people, • euen as there
shal be false teachers among you likewise,
whiche priuily shal brynge in damnable
sectes, euen denyng the Lorde that hath
bought them, and shal bryng vpon theym
selues swyft damnation: • and many shal
folowe theyr damnable wayes, by whom
the waye of the truthe shal be ceryl spoken
of: and thorough couetousnesse shal they
wyth sayned woordes make marchandise
of you, vpon whom the iudgement is not
negligent in sayyng of olde, and theyr
damnation sleepeth not.

Math. 24.3

Act. 20.d
1. Tim. 4.3

Math. 7.b
[by which]

[whose indoe-
gement is
not far of]

* For if God spared not the aungels: &
spayed, but caste theym downe wyth the
cheynes of darknesse into hell, and deli-
uered theym ouer to be kepte vnto iudge-
ment: • Noether spared the old world, but
saued Noe the precher of righteousness him
selfe beyng the eyght, & brought the floude

Iob. 4.b
Apo. 2.2
1. Esai. 14.b

Gene. 7.2

R iii vpon

Tha. ii.
Gene. 13. c

II. P E T E R

Gene. 19. c

1. Coz. 10. b

Jude. 1. b

Serem. 12. 2

Iad. 1. b

bpou the woꝛld of the vngodly: * And tur-
ned the citees of Sodom and Gomorre in
to ashes, ouerthꝛue them, damned them,
and made of the an ensample, vnto those
that after shoulde lyue vngodly. * And de-
lyuered iust Loth whiche was vexed wyth
the vngodly conuersation of the wycked.
Foz in so much as he was righteous and
dwelte among them, so that he must nedes
see it, and heare it, hys ryghteouse soule
was greued frome daye to daye with theyr
vnlawfull deedes. * The Lorde knoweth
howe to delpyer the godly out of tempta-
tion, and howe to reserue the vniuste vnto
the daye of iudgement foz to be punysshed:
but specially theym that walke after the
fleshe in the luste of vncleannesse, and de-
spise the rulers: beeynge presumptuous,
stubborne, and feare not to speake euyl of
them, that are in authoritee, * whan the
aungels yet whyche are greater bothe in
powet and myght, beare not that blasphe-
mous iudgement against the of the Lord.
* But these are as the brute beastes, whi-
che naturally are brought forth to be ta-
ken and destroyed: * speakyng euyl of that
they knowe not, and shall peryshe in theyr
owne destruction, and so receaue the re-
warde of vnrighteousnesse.

They counte it pleasure to liue delicious-
ly foz a season: Spottes are they and fil-
thyneesse,

shynesse, liuyng. at pleasure and in deceayable wayes, feastyng wpyth that whych is yours, haupng eyes full of aduoutrie, and can not ceasse from synne, entyslyng vnstable soules: haupnge an herte exercised with couetousnes, they are cursed children and haue forsaken y^e ryght waye, and are gone astraye, folowynge the waye of * Balaam, the sonne of Bolor, whych loued y^e reward of vnrightheousnesse, but was rebuked of hys iniquitie. The tame and dumbe beaste spake wpyth mans voyce, and forbad the foolyshe nesse of the prophete.

Num. 22. 23.
24. 25.
† Num. 31. b

These are welles withoute water, and clowdes caried aboute of a tempeste: to whome the myste of darknesse is reserued for euer. For they speake the proude wordes of vanitee, vnto the vttermoste, and entise thorow wantonnesse vnto the luste of the fleshe, euen theym that were cleane escaped, and now walke in errour: and promise them libertee, where as they them selues are seruantes of corruption. * For of whom so euer a man is ouercom vnto the same is he in bondage. † For if they (after they haue escaped frome the fylthynesse of the worlde, thorow the knowlage of the Lord & Sauour Iesus Christ) ar yet tangled agayne therein and ouercome, * than is the latter ende woorse vnto them, than the begynnyng. For it had been better for

Iude. 1. c

Iohn. 8. c
Rom. 6. h
† Luce. 9. f

Math. 12. c
Heb. 6. a

A. b. them

Act. 5. 2

Pro. 26. b

eccl. 34. d

them, not to haue knowe the waye of rygh-
teousnesse, than after they haue knowen
it, * to tourne frome the holy commande-
ment. that was geuen vnto theym. It is
happened vnto theym accordyng vnto the
true prouerbe : * the dogge is tourned to
his vomite agayn : and the sow that was
washed, vnto hyr walowynge in the myze.

The. iiii. Chapter.

This is the secōd Epistle that I now **A**
write vnto you (ye dearely beloued)
wherin I steare by and warne your pure
mynde, that ye maye remēbre the wordes
whych were tolde before of the holy pro-
phetes, and also the cōmandement of vs,
¶ be the apostles of the Lord & Sauour.

1. Tim. 4. a

2. Tim. 3. a

Iude. 1. c

† Eze. 12. d

2. Tes. 2. a

This fyrst vnderstand, * that in the last
dayes there shall come mockers, whych
wyl walke after theyr owne lustes, and
saye : * Where is the promes of his com-
myng? For sence the fathers fell on slepe,
euery thyng continueth as it was frome
the begynnyng of the creature : This they
knowe not (and that wylfully) howe that
the heauens wer afore tyme also * and the
earth out of the watter, and was in the wa-
ter by the word of God * yet was the world
at that tyme destroyed by the same wyth
the floude. * But the heauens whiche are
yet, and the earthe are kepte in stoare by
his word, to be reserued * vnto fire agaynst
the

Gens. 1. a

Gene. 7. d

eccl. 16. c

2. Tes. 1. b

the daie of iudgement and damnation of
ungodly men.

Dearly beloued, be not ignorant of this
one thyng, * how that one day is with the
Lord as a thousand yeaere: and a thousand
yeaere as one day. The Lord is not slacke
to fulfill his promes (as some men counte
slacknes) but is paciēt to vs warde, * and
will not that any mā shuld be lost, but that
every man shuld amende hym selfe. Neuer
the lesse † the day of the Lord shal com eue
as a thefe in the nyght: * in the which (day)
the heuens shal perishe with a great noise,
and the, emētes shal melt with heate, and
the erth & the work; þat therein, shal burne.

If all these thynges shall perishe, what
maner persons than ought ye to be in ho-
ly conuersation and godlynesse? lookynge
for, and hastynge vnto the comynge of the
Lorde. * In the whyche the heauens shal
peryshe with fyre, and the elementes shall
melt with heate? Neuer thelesse * we loke
for a new heaue and a newe earthe, † ac-
cording to his promyse, wherein dwellerh
ryghteousnesse.

Wherfore dearly beloued, seeynge that
ye loke for suche thynges, be diligent that
ye may be found before him in peace, with
out spote and vndefyled, and counte the
longe sufferynge of oure Lorde, your sal-
uation. Euen as oure dearly beloued

bzo

psal. 89. a

eze. 12. d

1. pet. 4. a

† Rom. 2. a

* eze. 18. p

† Mat. 24. d

1. Thes. 5. a

Apo. 3. a

esa. 51. b

psal. 101. d

Heb. 1. b

eccle. 16. e

esa. 65. c

Apo. 21. a

† esa. 66. d

Matth. 13. e

brother Paule (accordyng to the wisdom
geuen vnto hym) wrote vnto you : yee spe-
kyng therof almost in all Epistles, wherein
are many thynges hard to be vnderstand,
whiche they that are vnlearned and vnsta-
ble, peruert, as they doo the other scriptu-
res also to theyr owne damnation.

Ye therfore beloued, seing ye know it be-
foze hand, beware, lest ye also be plucked a-
way through the errour of the wicked, & fal
from your owne stedfastnesse. But grow in
grace, and in the knowlege of our Lorde
and Sauour Iesus Christe. To hym bee
praye nowe and for ever. Amen.

The fyrst epistle of the Apostle
and euangelist S. Iohn.



The fyrste Chapter.

That whiche was frome
the begynnyng, whiche
we haue herde, whiche
we haue sene wth our eyes,
whiche we haue loked vpon,
& our hādes haue hādled of
the worde of the lyfe: and the
lyfe hath appeared, and we haue sene, and
beare witnesse, and shew vnto you the lyfe
that is euerlastyng, whiche was with the
father, and hath appered vnto vs. That
whych

1 Ioan. 1. 1

2. pet. 2. c

3 Ioan. 20. d

3 Ioan. 17. a

whiche we haue seene and hearde, declare we vnto you, that ye also may haue felowshyp with vs, and that our felowshyp may be with the father and with his sonne Iesus Christe. And this write we vnto you, that your ioy maie be full

† And this is the tydynges whiche we haue hearde of hym, and declare vnto you, that God is lyght, and in hym is no darkenesse at all. If we saie that we haue felowshyp with hym, and yet walke in darknesse, we lye, and doo not the truthe. But if we walke in lyght, euen as he is lyght, than haue we felowshyp together, * and the bloude of Iesus Christe his sonne clenseth vs from all synne.

Ioan. 16. b

Eccl. 17. b.

2. Ioan. 1. b

3. Ioan. 17. b

psalm. 14. a

Esa. 33. b

Heb. 9. b

1. Pet. 1. c

Apoc. 1. a

† pro. 29. b

† If we saye that we haue no synne, we deceiue our selues, & the truthe is not in vs.

* But yf we knowlege oure synnes, he is faythful and iust to forgeue vs our sinnes, and to clense vs from all vnrightheousnesse. Yf we say, we haue not synned, we make hym a lyar, and his worde is not in vs.

* 3. Reg. 8. g

Eccl. 9. a

Iob. 13. b

pro. 28. b

eccle. 28. c

psal. 31. a

The. ii. Chapter.

Tell chyldren, these thynges write I vnto you, that you shoulde not synne: & if any man synne, we haue an advocate wth the father, euen Iesus Christe, whiche is righteous: † and he it is, that obteyneth grace for oure synnes:

Heb. 7. a

† 1. rom. 3. c

not

1. ioh. 4. c.

ioan. 13. d

ioh. 3. d

1. pet. 3. c

ioan. 15. d

8c. 15. b

Luc. 24. d

Actu. 4. 2

not for oure synnes onely, but also for the synnes of all the worlde. ⁊ And herby ar we sure, that we knowe hym, yf we kepe his commandementes. ⁊ He that saith: I knowe hym, and kepereth not his commaundementes, is a lyer, and the truthe is not in hym. But who so kepereth his woord, in hym is the lone of God perfecte in dede. ⁊ Herby knowe we that we are in hym. ⁊ He that saith he abydeeth in hym, ought to walke euen as he walyled ⁊ Brethren, I wyte no newe commaundement vnto you, but that olde commaundement, whiche ye haue herde frome the begynnynge. The olde commaundement is the woord, whiche ye haue hearde from the begynnynge. Agayne, a ⁊ newe commaundement wyte I vnto you, a thyng that is trewe in hym, and also in you: for the darkenesse is past, and the true lyght now shyneth.

He that sayeth he is in lyghte, and hateth his brother, is yet in darkenesse.

He that loueth his brother, abydeeth in the light, and there is none occasion of euell in him. But he that hateth his brother, is in darknes, and walketh in darknesse, and can not telle whether he goeth, for the darknesse hath blynded his eyes.

Babes, I wyte vnto you, ⁊ that youre synnes are forgeue you for his names sake

I wyte

I wyte vnto you fathers, howe that ye haue knothen hym, whiche is from the begynnyng. I wyte vnto you yonge men, howe that ye haue ouercome the wycked. I wyte vnto you lytle childzen, howe that ye haue knowen the father. I haue wytten vnto you fathers, howe that ye haue knowen hym, whiche is frome the begynnyng. I haue wrytten vnto you yonge men, howe that ye are stronge, and the word of God abydeth in you, and ye haue ouercome the wicked.

See that ye loue not the worlde, nother the thynges that are in the world. If any man loue the world, the loue of the father is not in hym: for all that is in the worlde (namely the luste of the fleche, and the lust of the eyes, and the pride of ^{lyfe}) is not of the father, but of the world. And the world passeth away & the lust therof. But he that fulfilleth & ^{the} wil of God, abideth for ever.

Lytle childzen, it is the last houre, & as ye haue herd ^{the} Antichrist shal com, euē now are there many becom Antichristes alreedy: wherby we knowe ^{the} it is ^{the} last houre. They wēt out & frō vs, but thei were not of vs: for if they had ben of vs, they wold no doubte haue cōtinued with vs. But that thei may be knowē howe that they are not all of vs.

But ye haue the anoutyng of hym that is holy, and ye know al thynges. & I haue not

godes
psalm. 89.2
1. Cor. 7.2
esay. 40.2
1. Ioan. 6.6.
1. Tes. 4.2

Math. 24.2
Ioan. 5.2

1. Ioan. 12.6
Actu. 20.2

1. Co. 11.2

Heb. 11.2

IOAN. 14. 2

clay. 45. c
IOAN. 6. c. 14
2. 15. b

525. b

not wrytten vnto you, as though ye knew
not the trueth, but ye knowe it, & are sure,
that no lye cometh of the trueth. Who
is a lyar, but he that denyeth that Iesus
is Christe? The same is the Antichriste,
that denyeth the father and the sonne.

* Who so euer denieth the sonne, the same
hathe not the father: Woke what ye haue
herde now from the begynnynge, let the
same abyde in you. If that whiche ye herd
from the begynnynge shall remaine in you,
then shal ye also abide in the sonne & in the
father. And this is y promise that he hath
promised vs, euen eternall lyfe.

This haue I wrytten vnto you concer-
nyng theym that deceaue you. * And the
anoyntynge whiche ye haue receaued of
hym, dwelleth in you: and ye neede not that
any man teche you, but as the anoyntynge
teacheth you al thynges, euē so is it trewe
and is no lye. And as it hath taught you,
euē so abyde yee thereyn. And nowe babes
abyde in hym, that whan he shal appere
we may be bolde, * and not be ashamed of
hym at hys comynge. If ye knowe that
he is ryghteous, knowe also that he, whi-
che doeth ryghteousnesse, is borne of hym.

The. iii. Chapter.

Behold, what loue the father hath
shewed on vs, that we shuld be called
the

the children of God. Therefore the world knoweth you not, because it knoweth not hym.

1. Iohn. 15. c
1. Cor. 2. a

Dearly beloved, we are now the children of God, and yet hath it not appeared what we shall be. But we knowe that what he shall appeare, we shall be lyke hym: for we shall se him as he is. And euery man that hath this hope in hym, purgeth him selfe, euen as he is pure. Who so euer committeth sinne, committeth vnrightheousnesse also, and sinne is vnrightheousnesse.

† Luc. 20. d
• Roma. 8. d
1. Cor. 15. f
Colos. 3. a
Psal. 3. c

And ye knowe that he appeared to take awaye our synnes: and in hym is no sinne. Whoso euer abiderth in hym, synneth not. Whoso euer synneth, hath not senie hym, nother knowen hym.

esay. 53. d
1. Tim. 1. c
Tit. 2. b
1. Pet. 1. c

Babes, let no man deceaue you. He that doeth righteousnesse, is righteous, euen as he is ryghteous. He that commytteth sinne, is of the dyuel: for the dyuel synneth hence the beginning. For this purpose appeared the sonne of God, to loose the workers of the dyuell. Who so euer is borne of God, synneth not: for his sede remaineth in hym, and he can not sinne, because he is borne of God. By this are the children of God knowen, and the children of the dyuel. Whoso euer doeth not ryghteousnesse, is not of God, nother he that loveth not his brother.

Roma. 2. b

1. Iohn. 3. d

1. Iohn. 5. c
1. Pet. 1. b

1. Iohn. 14. d

For this is the tidynge which ye haue herde

S

herde

- Genes. 4, b herde from the begynnynge, that ye shulde loue one another, and not as Cain, which was of the wicked, and slewe his brother. And wherfore slewe he hym? euen because his owne workes were euil, & his brothers righteous. * * Maruaile not (my brethren) though the worlde hate you. We knowe that we are translated from deathe vnto life, because we loue the brethren. He that loueth not his brother, abyderth in deathe. * Whosoever hateth hys brother is a manslayer. And ye know, that a man slayer * hath not eternall lyfe abydynge in hym.
- Ioan. 15. b Hereby haue we perceaued * loue, that he gaue his life for vs: and therefore ought we also to geue our lyues for the brethren.
- Math. 5. c † But he that hath thys worldes good, and seeth his brother haue neede, and shutteth vp his herte frome hym, howe dwelleth the loue of God in hym? My lytiell
- Apoc. 2. b chyl dren, * let vs not loue with worde, nor ther wyth tynge, but wyth the dede, and with the trueth. † Hereby knowe we, that we are of the veritee, and can quiete our hertes before hym. But yf our herte condemne vs, God is greater than our herte, and knoweth all thynges. Dearely beloved, yf our harte condemne vs not, than haue we a free boldenesse to Godwarde.
- Ioan. 3. c * And what soeuer we are, we shall receaue
 & 15. b it: be
 Rom. 5. a
- 3 Deut. 15. a compassion]
- Jacob. 2. c
- Ioan. 16. c
 1 Ioan. 5. b
 Jacob. 4. a

it because the kepe his commaundementes,
and doo those thynges whyche are plea-
saunt in his syghte.

And this is his commaudemēt, that we
beleue on the name of his sonne Iesus
Christ, and loue one an other, * as he gaue
commaudemēt. And he that kepeth his
commaundementes : dwelleth in hym, and
he in hym. And hereby knowe we, that he
abydeth in vs, euen * by the spirite whiche
he hath geuē in vs.

Iob. 1. 3. d
& 15. b

1. i. i. i. 4. b

* Rom. 8. a

The. iiii. Chapter.

Rarely beloued, helcuc not ye every

D spirite, * but proue the spirites, whe-
ther they be of God. For many fal-

3. Reg. 12. d
Marth. 7. b
1. i. i. 2. a
2. i. i. 1. b

se prophetes are gone out into the world. Here-
by shal ye know the spirite of God: Eue-
ry spirite whiche confesseth, that Iesus
Christe is come in the flesh, is of God:
And every spirite whiche confesseth not
that Iesus Christe is come in the flesh is
not of God. And this is that spirite of An-
tichrist, of whom ye haue herd, how that he
shall come, and euen now already is he in
the worlde. Lytel chyldren, ye are of God,
and haue ouercom them: for greater is he
that is in you, than he that is in the worlde
They are of the worlde, therefore speke they
of the worlde, and the worlde hearkeneth vnto
them. We are of God, * and he that
knoweth God hearkeneth vnto vs: he that

1. i. i. 2. a

S ij

is not of God, heareth vs not. Hereby knowe we the spirite of truth, and the spirite of errour.

Derely beloued, let vs loue one another^s for loue commeth of God. And every one that loueth, is bozn of God, and knoweth God. He that loueth not, knoweth not God: † for God is loue. * By this appeareth the loue of God to vs warde, because that God sent his onely begotten sonne in to this world, that we myght lyue thoro^{gh} hym. Herein is loue, not that we, loued God, but that he loued vs, * and sent his sonne to make agreement for our synnes.

Dearly beloued, if God so loued vs, we ought also to loue one another. * No man hath scene God at any tyme. † If we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Hereby knowe we that we dwelle in hym, and he in vs, because he hath geuen vs of his spirite. And we haue sene, and testifie, that the father sente the Sonne to be the Sauour of the world. † Who so euer now confesseth that Iesus is the sonne of God, in hym dwelleth God, and he in God, and we haue knowen and beleued the loue that God hath to vs.

† God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is loue perfecte with vs, that we

1ohn. 3. c
Roma. 5. a

2. Cor. 5. c
Colos. 1. b

exod. 33. b
Deut. 4. b
1ohn. 1. b
1. Tim. 6. c
31. 1ohn. 3. c

1ohn. 5. f

fin

we shuld haue^r a free boldnesse^l in the day
of iudgement, for as he is, euen so are we
in this worlde. Feare is not in loue, but
perfecte loue casteth oute feare: for feare
hath paynfulnesse. He that feareth, is not
perfecte in loue.

truste^l
ephe. 3. 2

Let vs loue hym, for he loued vs fyrste.
• If any man saie: I loue God, and yet
hateth his brother, he is a liar. For he that
loueth not his brother whō he seeth, howe
can he loue God, whom he seeth not? And
this commaundemente haue we of hym,
• that he whiche loueth God, shoul loue
his brother also. ¶

1. ioh. 2. 9

Leui. 19. c
ioan. 23. d

The fyfte Chapter.

Whoever beleueth, that Iesus is
Christ, is borne of God. And who
so euer loueth hym & begat, loueth
hym also whiche has begotten of hym. By
this wee knowe & wee loue Gods chyldre,
whan we loue God, and kepe his commaun-
dementes. For thys is the loue of God,
that we kepe his commaundementes, & and
his commaundementes are not greuous.
• For al that is borne of God, ouercom-
meth the worlde: and this is the victorie
that ouercommeth the worlde, euen our
faith: Who is it, that ouercommeth the
worlde? but he, whiche beleueth that Je-
sus is the sonne of God.

Matt. 16. c
ioan. 1. a

ioan. 24. b
1. Matt. 11. c

ioan. 15. d
1. Cor. 15. f

This is he that cometh with water and
S iij bloude

Matt. 3. b
 Eccl. 17. a
 Ioan. 1. d
 Eccl. 12. d

bloude, euen Iesus Christe: not with wa-
 ter onely, but with water and bloud. * And
 it is the spirite that beareth wytnesse: for
 the spirite is the truth. (For there are thre
 whiche beare record in heauen: the father
 the woorde, and the holy goste, and these
 thre are one.) And there are thre, whiche
 beare recorde in erthe: the spirite; water;
 and bloude, and these thre are one.

Ioan. 7. d

Ioan. 1. e
 Rom. 8. b
 Galat. 4. a

* If we receaue the witnesse of men, the^B
 witnesse of God is greater: for this is the
 witnesse of God, whiche he testified of his
 sonne. * He that beleueth on the sonne of
 God, hath the witnesse in hym selfe. He
 that beleueth not God, hath made hym a
 liar, because he hath not beleued the re-
 cord, that God hath testified of his sonne.
 And this is that recorde, euen that God
 hath geue vs euerlastyng lyfe. * And thys
 lyfe is in his sonne, He that hathe the
 sonne of God, hath lyfe: He that hath not
 the sonne of God, hath not lyfe.

Ioan. 1. d

Ioan. 5. b
 I trust that
 Ioan. 16. a
 Marc. 11. c
 1. Ioan. 3.

These thynges haue I writen vnto you,
 whiche beleue on the name of the sonne of
 God, that ye maye know, howe that ye
 haue eternall lyfe, and that ye may beleue
 on the name of the sonne of God. † And
 this is the free boldnesse whych we haue
 towarde hym, † that if we are any thyng
 † acordyng to his wil, he hereth vs. And if
 we know that he hereth vs whatlocuer we
 are

are, then are we sure that we haue the petitions, whiche we haue desired of hym.

If any man se his brother sinne, a sinne not vnto deathe, let hym are, and he shall geue hym lyfe for them that sinne not vnto deathe. There is a synne vnto deathe, for the whiche saye I not that a man shuld praye. All vncryghtousnesse is synne, and there is synne not vnto deathe.

Ierem. 7. b
Math. 12. c
Ioan. 8. b
1. Ioan. 3. a

* We know, that whosoever is borne of God, synneth not: but he that is begotten of God, keepeth hym selfe, and that wicked toucheth hym not. We know that we are of God, and the world is set altygether on wyckednesse. But wee knowe, that the sonne of God is come, and hath geuen vs a mynde, to knowe hym whyche is true: and we are in hym that is true, in his sonne Iesu Christe. Thys is the true God, and euerlastyng lyfe. Babes keepe your selues from ymages, Amen.

Rom. 7
Galat. 5.
1. Ioan. 3.

Luc. 24. d

The second epistle of the apostle and Euangelist saynt Iohn.

The elder to the electe ladye and her children, whom I loue in the truthe: and not I only, but all they also that haue knowen the truthe, for the truthe sake, whyche dwelleth in vs, and shall be with vs for euer.

¶ Illi Grace

Grace, mercye, and peace bee with you
from the Worde Iesus Christe, the sonne
of the father in the truthe and in loue.

Math. 17, a
1, 102, 32, a

Shulde?

4, Ioan. 2, c
8, 4, a

Ioan. 14, c

2, 1, 3, b

thyd hym
God speke?

Ioan. 3, b

I am greatly reioyced that I haue found
among thy chyldren, thern that walke in
the truthe, as we haue receaued a comma-
dement * of the father. And nowe lady I
beseeke the (not as though I wrote * a new
cōmandement vnto the, but the same whi-
che we haue had from the beginning) that
we loue one an other. And thys is the loue
that we ¹ walke after his cōmandemētes.

This is the cōmaundement (as ye haue B
herde from the begynnynge) that we shulde
walke therein. * For many deceauers are
come into the worlde, whiche confesse not
that Iesus Christ is come into the fleshe:
this is a deceauer and an Antichrist. Take
hede to y our selues, that we lose not that,
which we haue wrought, but that we may
receaue a full reward. Who so euer trans-
gresseth, and abyderth not in the doctrine
of Christ, hath not God: he that abyderth
in the * doctrine of Christe:, hath bothe
father and the sonne.

* If any manne comme vnto you, and
bryng not this doctrine, receaue hym not
into the house, nother 'salute hym': for he
that saluteth hym, is partaker of his euill
dedes. * I had many thynges to wyte vn-
to you: neuerthelesse I woulde not wyte
wth

with paper and ynke, but I trust to come
vnto you, and to speke wpth you mouth to
mouth, * that our ioy may be ful. The chil-
dren of thy elect sister salute the. Amen.

IOAN. 15. c
1, IOAN. 1, 2

The thyrd epistle of the Apostle
and euangelist S. Iohn.

The Elder, to the beeloued Gaius,
whom I loue in the truche. My be-
loued, I wpye in all thynges, that thou
prosperest and fare well, euen as thy soule
prospereth. I reioyced greatly, whan the
brethren came, and testified of the truche
that is in the, howe thou walkest in the
truche. I haue no greater * ioy, than to
heare that my chyldren walke in the truth.

1 Petroule
Phi, 4, 2

Heb. 1, 2

My beloued, * thou doest faythefully,
what so euer thou doest to the brethren, and
to straungers, which haue borne witnesse
of thy loue, before the congregation: and
thou haste doone welles that thou dydeste
bryng the forward on theyr iourney wor-
thyly before God. For because of hys na-
mes sake they went forth, * and toke no
thyng of the Heithen. We therfore ought
to receaue suche, that we myght be hel-
pers vnto the truche.

1, Cor. 9, 8
2, Cor. 11, 2
Mat. 10, 8

I wrote to the congregation, but Diot-
rifies, whiche loueth to haue the prehe-
minence amonge them, receaued vs not.

S. v. Wher

Wherfore yf I come, I thyll declare hys dedes whiche he doeth, leastyng vpon vs, with malicious wordes: nother is he therewith content. Not only he hym self receaueth not the brethren, but also he forbiddeth them that woulde, and thrusteth them out of the congregation.

psalm. 36. a

My beloued, * folowe not that whych is euylle, but that whyche is good. He that dooeth well, is of God: but he that doeth euyl, seeth not God. Demetrius hath a good reporte of all men, and of the truth: yee and we our selues also beare recorde, and ye knowe that our recorde is true. I had mani thingis to write, but I wold not with ynk & pen write vnto the. But I trust shortly to se the, & so wyll we speake together mouth to mouth. Peace be w the. The louers salute the. Grete y louers by name.

1 Ioan. 2. b

The epystle of the Apostle

Saynt Jude.



Judas y seruāt of Iesus Chryste, the brother of James.

To theym whyche are called, and sanctified in God the father, and preserved in Iesu Chryste, Mercy vnto you

to you, and peace and loue bee multiplied.

Beloued, when I gaue all diligence to write vnto you of the common saluation: it was needefull for me to write vnto you, to exhorste you, that ye shoulde continually labour in the faith, whiche was ones geuen vnto the saynctes. + For there are certayne craftyly crepte in, of whych it was writtten afore tyme vnto suche iudgement. They are vngodly, and tourne the grace of our God vnto wantonnesse, and denye God, the onely Lorde, and oure Lorde Iesus Chryste. 2. Pet. 2.2

My mynde is therfore to put you in remembrance, for so much as ye ones know this, howe that the Lorde (after that he had deliuered the people out of Egypte) destroyed them whiche + afterwarde beleued not. + The aungels also whiche kepte nor theyr fyrste estate: but lest theyr owne habitasyon, he had reserued euerlastynge cheynes vnder darknesse, vnto the iudgement of the greate daye: euen as + So dome and Gomor, and the cities aboute theym (whiche in lyke manner despyled theym selues with fornication, and folowed straunge fleshe) are set forth for an ensauple, and suffre the vengeaunce of eternal fyre. Lyke wise these dreamers despyle the fleshe, despise rulers, and speake Num. 14. d
1 Esdr. 14. b
Job. 4. b
Apoc. 20. a
Gene. 19. c

eupl

euyl of them that are in authoritee.

ech. 2

* Pet Michaell the archangell whan he stroue agaynst the dyuell, and disputed aboute the body of Moyses, durst not geue raplyng sentence, but sayd: the Lorde rebuke the. * But these speake euyl of those

2-pet. 2. c

thynges, whiche they knowe not: & what thynges they knowe naturally, as beastes which are without reason, i those thynges they corrupte them selues. Woe vnto them, for they haue folowed the waye of

Gene. 4. 3

i Num. 24. 2

* Num. 16.

* Cayn, and ar bitterly geuen to the errour of Balaam, for lucres sake, and petysh in the treason of Coze.

These are sportes, whiche of your kyndnesse feast togyther, without feare, fedyng them selues. * Cloudes they are withoute water, carped aboute of wyndes, & trees without fruite at gatherpng tyme, twyle dead, and plucked vp by the rootes. They are the ragypng waues of the sce, fomyng out their owne shame. Thei are wandypng starres, to whom is reserued the myste of darknesse for euer.

2-pet. 2. d

Enoch the seuenth from Adam prophesied befoze of suche, saypng: * Behold, the Lorde shall come with thousandes of saintes, to geue iudgement agaynste all men, and to rebuke all that are vngodly among theym, of all theyr vngodly dedes, whiche they haue vngodly commytted, and of all

Apo. 1. 3

cha. 3. c

all their cruell speakynges, whyche vngodly synners haue spoken agaynst hym.

These are murmurers, complayners, walkyng after theyr owne lustes, whose mouthes speake proude thynges. They haue men in great reuerence, because of a nantage. But ye beloued, remembre the woordes whyche were spoken before of the Apostles of our Lorde Iesus Christ, how that they tolde you, + that there shuld walke after their owne vngodly lustes.

1. Tim. 4.3
2. Tim. 3.2
2. pet. 2.2

These are makers of sectes beastly, ha-
upng no spirite.

But ye dearely beloued, edifie your sel-
ues in youre moste holy fapthe, prasyng
in the loue of God, lookyng for the mer-
cy of our Lorde Iesus Christ, vnto e-
ternalle lyfe. And haue compassyon on
some, separatyng theym: and other,
saue with feare, pullynge theym oute of
the fyre, and hate the fylthy vesture of
the flesshe.

Unto hym that is able to kepe you,
that ye fall not, and to presente you fault-
lesse, before the presence of his glorie with
ioye, to God our Sauour, + whyche
onely is wyse, be glozy, maistee,
dominion, & power, now
and for euer. Amen.

roma. 16. c

The Apocalypsie or reuelation of S. Iohn. the Diuine.



ioan. 16. b

ioan. 19. d
82. 21. d

Apoc. 22. 2

1. Cor. 15. e
Colof. 1. b

Heb. 9. b
1. pet. 1. c
1. ioh. 1. b
Apo. 5. b

The fyrste Chapter. •
THIS Reuelation A
of Iesus Christ,
whiche God gaue
vnto hym, for to
shew vnto his seruantes,
thynges which must
shortly come to passe.

✠ An he sent & shewed by his angel vnto
his seruant Iohn • whyche bare record of
the word of God, & of the testimony of Ie-
sus Christ, & of all thynges that he sawe.
• Happy is he that readeth and they that
heare the wordes of the prophesy, & kepe
the thynges whiche are written therein.
For the tyme is at hande.

Iohn to the seuen congregations in As-
sia : Grace be with you, and peace, frome
hym. whyche is, and whyche was, and
whiche is to come, and from the seuen spi-
rites, which are present befoze his throne,
& from Iesus Christe, which is a faithfull
witnesse • and first begotten of the dead, &
Lord ouer the kynge of the earth. Vnto
him that loued vs, and: washed vs frome
sinnes in his own bloud, & made vs kyn-
ges and priestes vnto God his father, be
glozy and dominion for euermore. Amen.

• Behold

APOCAL YPS

Chap. i.

* Math. 24. c

Inde. 1. c

Zach. 12. c

10. n. 19. d

† Esa. 44. b

Apo. 22. c

* Beholde, he commeth with cloudes, and all eyes shall see hym: and they also whiche pearced hym. And all kynredes of the earthe shall waile. Euen so. Amen. * I am Alpha and Omega, the begynnyng & the endyng, saith the Lord almighty, whiche is, and which was, and whiche is to com.

I Iohn your brother and companyon in tribulation, and in the kyngdom and patience whiche is in Iesu Christ, was in the yle of Pathmos, for the woorde of God, and for the wytnessyng of Iesu Christe. I was in the spirite on a sondaye, & herde behynde me a greate voyce, as it hadde ben of a trompe, sayng: I am Alpha and Omega, the fyrst and the laste. That thou seest, write in a boke, and send it vnto the congregations whych are in Asia, vnto Ephesus & vnto Smyrna, & vnto Pergamos & vnto Thiatira, and vnto Serdis, & vnto Philadelp hia, and vnto Laodicea.



And I turned backe to see the voyce that spake to me And when I was turned, I saw seuen goldē candelstickes

and in the myddest of ̄ candelstickes

Chap. f.

The Apocalypsie or reuelation of S. Iohn. the Diuine.



ioan. 16. b

ioan. 19. d
& 21. d

Apo. 22. a

1. Cor. 15. c
Colos. 1. b
Heb. 9. b
1. pet. 1. c
1. ioh. 1. b
Apo. 5. b

The fyrste Chapter. •

THIS REVELATION
OF IESUS CHRIST,
WHICHE GOD GA-
UE VNTO HYM, FOR TO
• SHED VNTO HIS SERUA-
NTES, THINGS WHICH MUST
SHORTLY COME TO PASSE.

✥ An he sent & shewed by his angel vnto
his seruant Iohn • whyche bare record of
the word of God, & of the testimony of Je-
sus Christ, & of all thynges that he sawe.
• Happy is he that readeth and they that
heare the wordes of the prophesye, & kepe
the thynges whiche are writen therein.
For the tyme is at hande.

Iohn to the seuen congregations in As-
sia : Grace be with you, and peace, frome
hym. whyche is, and whyche was, and
whiche is to come, and from the seuen spi-
rites, which are present before his throne,
& from Iesus Christe, which is a faithfull
witnesse • and first begotten of the dead, &
Lord ouer the kynge of the earth. Vnto
him that loued vs, and washed vs frome
sinnes in his own bloud, & made vs kyn-
ges and priestes vnto God his father, be
glozy and dominion for euermore. Amen.
• Behold

APOCALYPS

Chap. f.

* Beholde, he commeth with cloudes, and all eyes shall see hym: and they also whiche pearced hym. And all kynredes of the earthe shall waile. Euen so. Amen.* I am Alpha and Omega, the begynnyng & the endyng, saith the Lord almighty, whiche is, and which was, and whiche is to com.

I Iohn your brother and companyon in tribulation, and in the kynghdom and patience whiche is in Iesu Christ, was in the yle of Pathmos, for the wooorde of God, and for the wytnessynge of Iesu Christe. I was in the spirite on a sondaye, & herde behynde me a greate voyce, as it hadde ben of a trompe, sayng: I am Alpha and Omega, the fyrst and the laste. That thou seest, write in a boke, and send it vnto the congregations whych are in Asia, vnto Ephesus & vnto Smyrna, & vnto Pergamos & vnto Thiatira, and vnto Serdis, & vnto Philadelphia, and vnto Laodicea.



candelsticks, and in the myddest of candelsticks

And I turned backe to see the voyce that spake to me And when I was turned, I saw seuen goldē

* Math. 24. c
Inde. 1. c
Zach. 12. c
Iohn. 19. d
† Esa. 44. b
Apor. 22. c

Chap. i.**APOCALYPS.**

Dan. 7. b
Eccl. 1. a

Apo. 2. c
Eccl. 15. c

Apo. 10. c
Math. 7. a

Isa. 44. b
† Rom. 6. b
* Job. 12. b
Esa. 22. d
Apo. 3. a

[messan-
gers]

delstykkes, one-lyke vnto the son of man,
clothed with a lynnen garment, downe to
the grounde, and gyzte aboute the breste
with a golden gyrdell. His heade and hys
heares were whyte, as white woll, and as
snowe: * and hys eyes were as a flame of
fyre: and hys feete lyke vnto brasse, as
though they brent in a forname: and hys
voyce as the sound of many waters. And
he had in hys ryght hande seuen starres.

* And out of hys mouth went a sharpe two
edged swerde. And his face shone euen
as the Sonne in hys strength.

And whan I sawe hym, I fell at hys
feete, euen as deade. And he layed hys
ryght hande vpon me, saynge vnto me:
Feare not. I am the fyrste, and the laste,
and I am alpye, and was deade. And be-
holde I am alpye for euer more. and haue
the keyes of hell and of death. Wryte ther-
fore the thynges whiche thou haste seene,
and the thynges which are, and the thin-
ges whych shalbe fulfilled hereafter: and
the mystery of the seuen starres whych thou
sawest in my ryghte hande, and the seuen
golden candelstyckes. The seuen starres
are the aungels of the seuen congregati-
ons: And the seuen candelstyckes whiche
thou sawest, are the seuen Congregati-
ons.

The seconde Chapter.

Munto the * angell of the congregation
of Ephesus, write: These thynges
saith he that holdeth the seven starrs in
his ryght hande, and walkech in the myd-
des of the seven golden candellstiches: I
knowe thy woorkes, and thy labour, and
thy patience, and howe thou canst not for-
beare them whiche are euyl, and examynest
them, whiche saye, they are apostles, and
are not: and hast founde theim lyars, and
hast suffred, and hast patience: and for my
names sake hast labored, & hast not fainted
Neuerthelesse I haue somewhat agaynst
the, for thou haste losse thy fyrst loue. Re-
membze therefore frō whence thou art fallen,
and repent, and doo the fyrst woorkes. • **W**
els I will come vnto the shortly; and wyll
remoue thy candellstiche out of his place,
except thou repent. But this thou hast be-
cause thou hatest the deedes of the * Ri-
tolaitans (whiche dedes) I also hate. Let
hym that hath eares, heare, what the spi-
rite saith vnto the congregations. To hym
that ouercommeth, wyll I geue to eat of
the * tree of lyfe, whiche is in the myddes
of the paradise of God.

Luc. 11. 2

Act. 5. 2

Gen. 2. 6

And vnto the angell of the congregation
of Smyrna, write: These thynges saith
he that * is fyrst, and the last, whiche was
dead, and is aloue: I knowe thy woorkes
and tribulation and pouertee, but thou art

Rev. 4. 2

A

ryche

ryche: And I knowe the blasphemye of them, whiche call them selues Jewes, and ar not; but ar the congregation of Sathā. Feare none of tho thynges, whiche thou shalt suffre. Beholde, the deuyl shall caste some of you into prison, to tempt you, and ye shall haue tribulation. x. daies. Be faithfull, vnto the death, and I will geue the a crowne of life. Ver hym that hath eares, heare, what the spirite saith to the congregations: He that ouercommeth, shall not be hurt of the seconde death.

Tob. 3. 2
3. Tim. 2. 3

Hcb. 4. c

And to the angell of the congregation in Pergamus write: This saith he, whiche hath the sharpe sword with two edges: I knowe thy workes, & where thou dwellest, euen where Sathā's seate is, and thou kepest my name, and hast not denyed my saythe. And in my dayes Antipas was a faithfull wytnesse of myne, whiche was slayne amonge you, where Sathan dwelleth. But I haue a fewe thynges agaynst the: that thou hast there them that mayntayne the doctrine of Balaam, whiche taught in Balak, to put occasion of sinne before the chylderue of Israell, that they shoulde eate of the meate dedicate vnto Idolles, and to commyt fornication. Euen so haste thou theym that maynteyne the doctrine of the Nicolaitans, which thyng I hate. But be conuerted, or els I wil com vnto

Num. 25. a
22. c

unto the shortly, & will fight agaynst them
with the sword of my mouth. Let hym that
hath eares, here, what the spirite saith vnto
the congregations: To hym that ouer-
cometh, wyll I geue to cate Manna that
is hid, and wil geue him a white stone, & in
the stone a new name written, whiche no
man knoweth, sauing he that receaued it.

Es. 62. 3
Iohn. 1. 3

And vnto the angell of the congregati-
on of Thiatira, wyte: This sayeth the
sonne of Ged, * which hath his eyes lyke
vnto a flame of fyre, whose fecte are lyke
brasse: I knowe thy workes and thy loue,
seruice, and faith, and thy patience, and
thy dedes, whiche are mo at the last than
at the first. Notwithstantyng I haue a
fewe thynges agaynst the, that thou suf-
ferest that woman * Iesabell (whiche cal-
leth her selfe a prophetesse) to teache and
to deceaue my seruantes, to make theym
committe fornication, and to cate meates
offered vnto ydolles. And I gaue her
space to repent of hir fornicacion, and she
repented not. Beholde, I wyll cast her in-
to a bedde, and theym that commytte for-
nicacion with her, into greate aduersitee,
excepte they tounne frome theyr dedes.
And I wyll kyll her chyldren with dearhe.
And all the congregations shall knowe
* that I am he, whiche sercheth the ray-
nes and heartes. And I wyll geue vnto

Apoc. 1. 6
& 19. c

3. Reg. 16. d
4. Reg. 19. e

Ierem. 17. b
psal. 7. b

E. ii.

euery

phil. 2. b
Apo. 15. c

euery one of you, accordig vnto your workes
vnto you I say, and vnto other of them
of Thiatyza, as many as haue not this
learnynge, and whych he haue not knowen
the drepenesse of Sathan (as they saie) I
will put vpon you none other burthen, but
that whiche ye haue all ready. Holde faste
till I come, and who so euer overcometh,
and kepeth my woorkes vnto the ende • to
hym will I geue power ouer nations, and
he shall rule them with a rod of yron: and
as the vesselles of a potters shall he breake
therm to shewers. Euen as I receaued of
my Father, so will I gyue hym the mor-
ning starre. Let him that hath eares, here,
what the spirit saith to the cōgregations.

The thyrde Chapter.

Apo. 2. 1

And write vnto the • angel of the con- A
gregation of Sardis: thus saith he,
that hath the seuen spirites of God, and the
seuen starres: I know thy workes, thou
hast a name that thou luest, and thou art
dead. Wake, and strengthe the thynges
whiche remayne, that are ready to die. For
I haue not founde thy workes perfect be-
fore God. Remembre therefore howe thou
hast receaued and herde, and holde faste,
and repent. If thou shalt not watche, I
will come on the as • a thefe, and thou shalt
not knowe what houre I will come vpon
the. Thou hast a fewe names in Sardis,
whi

Math. 24. d
1. Test. 5. b
2. pet. 3. b

hich haue not defiled their garmentes : & they shall walke with me in white, for they are worthy. He that ouercommeth, shall be clothed in white aray, and I wyl not put out his name out of the booke of lyfe, - and I wyl confesse his name before my father, and before his angels. Let hym that hath eares, heare, what the spirite saierh vnto the congregations.

Luc. 13. 4

And write vnto the angel of the congregation of Philadelphia : this sayeth he that is holy and true, whiche hath the key of David : whiche openeth, and no man shutteth, and shutteth, & no man openeth. I knowe thy woordes. Beholde I haue set before the an open doore, and no man can shutte it : for thou haste a lyttel strengthe, and haste kepte my woorde, and haste not denyed my name. Beholde, I shall geue some of the congregation of Sathan, whiche call them selues Jewes, and are not, but doulye : Beholde, I wyl make them that they shall come & wooshyp before thy fete: and shall know, that I haue loued the.

 Et. 12. 2
 Ioh. 1. 9
 Apoc. 1. 6

Bicause thou hast kept the wordes of my patience, therfore will I kepe the from the houre of temptation, whiche will come vpon all the worlde, to tempte them that dwell vpon the earthe. Beholde, I come shortly. Holde that whiche thou hast, that no man take away thy crowne. Hym that

I. iij.

ouer-

ouercommeth, will I make a pillar in the temple of my God, & he shal go no more out.

And I will write vpon hym, the name of my God, and the name of the citie of my God, New Ierusalem, whiche commeth downe out of heauen from my God, and I will write vpon hym my newe name: Let hym that hath eares, heare, what the spirit saith vnto the congregations.

And vnto the aungell of the congregation, whiche is in Laodicea, write: This saith Amen the faithfull and true witnes the begynnyng of the creatures of God: I knewe thy woorkes that thou arte neither coide nor hotte: I wold thou were cold or hote. So than because thou art betwene bothe, and nother coide nor hotte, I will spewe the out of my mouth: because thou saiest thou arte ryche, and increased with goodes, and haste nede of nothyng, and knowest not howe thou arte wretched and miserable, poore, blynde, and naked. I counsell the to bye of me golde, tried in the fyre, that thou maiest be riche: and whyte raiment, that thou maist be clothed, that thy filthy nakednes do not appere: anoint thyn eyes with cie salve, that thou maist se.

As many as I loue, I rebuke and chasten. Be feruent therfore and repent. Behold, I stand at the doore, & knocke. If any man here my voyce, & open the doore, I will come

Ada. 21.2

Apoc. 16. c

prouer. 1. 5
Heb. 12. 3

sten. We feruent therfore and repent. Behold, I stand at the doore, & knocke. If any man here my voyce, & open the doore, I will come

come in vnto hym, and will sup with hym,
and he with me. To hym that ouercōmeth
wyl I grant to sit with me ou my seat, euē Luc. 22. b
as I ouercam & haue sitten with my father
on his seate. Let him that hath eares, here
what y^e spirite saith vnto the cōgregatiōs.

The fourthe Chapter.

After this, I looked, and behold, a dore
was open in heuen, and the first voyce
which I herd, was as it wer of a trompet
talkyng wth me, wh:ch said: Come vp hither
& I wyl shewe the thynges, whiche muste
be fulfilled hereafter. And immediately I
was in the spirite: and behold, a seate was
set in heauen. and one satte on the seate.



And he
that satte,
was toleke
vpon, lyke
vnto a Jas
pet stone,
and a Sar
dine stone:
And there

was a raynebwe about the seate, in sight
like to a Smaragde. And about the seate Dan. 7. 5
were xiiij. seates. And vppon the seates Apoc. 22. 3
xiiij. elders sytting, clothed in white rai
mēt, & had on their heads crownes of gold.

And out of the seate proceded lyghtnyng
ges, and thondrynges. and voyces, & ther

there seuen lampes of fyre, bournynge before the seate, which are the seuen spirites of God. And before the seate there was a sea of glasse like vnto Chyistall, and in the myddes of the seate, and round about the seate, were foure beastes ful of eyes, before and behynde. And the fyrst beast was lyke a lyon, the second beast like a calfe, and the thyrde beast had a face lyke a man, and the fourth beast was like a streng egle. And the foure beastes had eche one of them, fyre wynges, and rounde aboute without and within, they wer ful of eyes. And they had no rest day norther night, saying: • Holy, holy, holy, is the Lord God almighty, which was, and is, and is to come.

Re. 6. 1

And whan those beastes gaue glory and honour and thanks to hym that satte on the seate, whiche lyueth for euer and euer: the. xliiii. elders felle downe before hym that satte on the thzone, and worshypped hym that lyueth for euer, and caste theyr crownes before the throne, saying: Thou arte worthy Lorde to receaue glozpe, and honour, and power, for thou haste created all thynges, and for thy wylles sake, they are, and were created. ¶

The fyfte Chapter.

¶ And I saw in the ryght hand of hym. A that satte on the thzone • a booke written within, & on the backside, sealed with seuen

Re. 1. 2

seuen scales. And I satbe a stronge ann-
gell preaching with a lowde voyce: Who
is woorthy to open the booke, and lose the
scales therof? And no man in heauen nor
in earthe, nother vnder the earthe, was
able to open the booke, nother to loke ther-
on. And I wepte muche, because no man
was founde woorthy to open and to reade
the booke, nother to looke thereon.

And one of the elders sayde vnto me:
wepe not: • Beholde, the Lyon, whiche is
of the tribe of Iuda, the roote of Dauid,
hathe obteyned to open the booke, and to
louse the seuen scales thereof. And I be-
helde, and lo, in the myddes of the seate,
and of the foure beastes, and in the middes
of the Elders, stood a lambe as though he
had been kylled, whiche had seuen hoz-
nes, and seuen eyes, whiche are the seuen
sprites of God, sente into all the worlde.
And he came and tooke the booke out of the
right hande of hym that sat vpon the seate

Gal. 49. b
2 sa. 31. b

And whan he had taken the booke, the
foure beastes, and the . xliiii. elders felle
betwene before the Lambe, hauyng harpes
and golden vyalles full of odours (whiche
are the prayers of the sayntes) and they
song a newe song, sayeng: Thou art woorthy
to take the booke, and to open the sca-
les therof: for thou wast kylled, and hast
redeemed vs by thy bloude, out of all kyn-

Heb. 9. b
1. Pet. 1. 11

I. v.

redes,

Apoc. 1. 2. **redes, and tinges, and people, and natiōs,**
and hast made vs vnto our God, Kynge
and priestes, & we shal reigne on the earth.

† Dan. 7. b. **† And I behelde, and herde the voyce of**
many angels about the thronē, and aboute
the beastes and the elders, and I hearde
thousand thousandes, sayng with a loude
voyce: **Worthy is the lambe that was kil**
led, to receaue power, and richesse, & wise-
dome, and strength; and honour, and glo-
rye, and blessing. And all creatures, whi-
che are in heuen, and on the earth, and vn-
der the earthe, and in the sea, and all that
are in them, herd I sayng: **Blessyng, ho-**
nour, glory, and power, be vnto hym, that
syttech vpon the seate, and vnto the lambe
for euermore. And the foure beastes said:
Amen. And the xxiij. elders, fell vppon
their faces, and worshypped hym that ly-
ueth for euermore.

The. vi. Chapter. ✠



AND
I saw
whan the
lambe ope-
ned one of
the seales,
and I herd
one of the
foure beas-
tes

kes saie, as it were the noyse of thonder:
 come and see. And I sawe: and beholde, Zacha. i. b
8.6. a
 there was a white horse, and he that satte
 on hym hadde a bowe, and a crowne was
 geuen vnto hym, and he went forth con-
 quering and for to ouercome. And whan
 he opened the seconde scale, I hearde the
 seconde beast saie: come and see. And there
 went out an other horse that was red, and
 power was geuen to him that satte thereon
 to take peace from the erth, and that they
 shuld kyll one an other. And there was ge-
 uen vnto hym a great swearde.

And whan he opened the thyrde scale, I
 herde the thyrde beste saie: come and see.
 And I behelde, and lo, a blacke horse, and
 he that satte on hym, had a payre of ba-
 launces in his hande. And I herde a voyce
 in the myddes of the foure bestes saye: a
 mesure of wheate for a peny, and thre mea-
 sures of barley for a peny: and oyle and
 wyne see thou hurte not.

And when he opened the fourthe scale, I
 herde the voyce of the fourthe beste saye:
 Come and see. And I looked, and beholde,
 a pale horse, and his name that satte on
 hym was Death, and Hell folowed after
 hym, and power was geuen vnto them o-
 uer the fourthe parte of the earthe, to kyll
 with swearde and with hunger, and with
 death, of the bestes of the earth.

And



And when
he opened
the fift feale
I saw vn-
der the al-
tar the sou-
les of the
that were
killed for

the woorde of God, and for the testimony
whyche they had, and they cryed with a
loude voyce, saynge: How longe taryest
thou • Howde, holy and true, to iudge and
to auenge our bloude en them that dwelle
on the earthe? And long white garmentes
were geuen vnto euery one of them. • And
it was sayde vnto them, that they shoulde
reste for a lyttell season, vntyll the noum-
bre of theyr felowes, and brethren, and of
them that shoulde bee killed, as they were,
were fulfilled.

4. Efd. 15. b

Dan. 12. b

Isa. 26. e



And I be-
held when
he opened
the sixt seale
& lo, there
was a gret
• earthquake
& the sonne
was as
blacke as sacke clothe made of heare. And
the

Amh. 8. 7. f

the Moone waxed euen as bloude, and the
starres of heauen fell vnto the earth, euen
as a sygge tree casteth from her, her figges
whan she is shaken of a myghty wynde.

And heauen vanysshed awaye, as a scrolle
whan it is rolled together. And all moun-
taynes and ples, were moued out of theyr
places. • And the kynges of the earth, and
the great men, and the ryche men, and the
chiefe capitaynes, and the myghty men,
and euery bondman, and euery free man,
hyd theym selues in denes, and in roc-
kes of the hylles, and sayde to the hylles
and rockes, • fall on vs, and hyde vs from
the ptesence of hym, that sitteth on the
seate, and from the wrath of the lambe:
for the great daye of his wrath is come.
And who can indure it?

Es. 2. c

Osce. 1. b

Luc. 21. c

Apo. 9. b

The seventh Chapter.



And at
ter t,
said I four
Angelles
stonde on
the four
corners of
the earth,
holdyng
four wyndes of the earth, that the wyndes
shulde not blowe on the earth, nother
on the sea, nother on any tree. • And I
saw

Apoc. 9. 2

saw an other angel ascend from the rising
of the sonne: whiche had the seale of the
lyuynge God, and he cried with a lowde
voice to the sower angels (to whom power
was geuen to hurt the earthe and the sea)
saying: Hurt not the earth nother the sea,
nother the trees, ylle we haue sealed the
seruantes of our God in their foreheades.

And I herde the numbze of them which
were sealed, and there were sealed an C.
and. xliij. M. of all the Tribes of the
children of Israel.

Of the tribe of Iuda, were sealed xii. M.

Of the tribe of Ruben, were sealed. xij. M.

Of the tribe of Gad, were sealed. xij. M.

Of the tribe of Asser, were sealed. xij. M.

Of the tribe of Nephtalym wer sealed. xij. M.

Of the tribe of Manasses wer sealed. xij. M.

Of the tribe of Simeon wer sealed. xij. M.

Of the tribe of Leui, were sealed xij. M.

Of the tribe of Isachar wer sealed xij. M.

Of the tribe of Zabulon wer sealed xij. M.

Of the tribe of Joseph were sealed xij. M.

Of the tribe of Benjamin wer sealed xij. M.

4. Efd. 2. f

* After this I behelde, and lo, a greate
multitude (which no man coulde numbze)
of al nations and people, and tungen, stode
before the seate, and before the lambe, clo-
thed with long white garmentes, and pal-
mes in theyr handes, and cryed with a
loude voyce, sayng: Saluacion be ascribed
to

to hym that sitteth vppon the seate of
oure God, and vnto the Lambe. And all
the aungelles stode in the compasse of the
seate, and of the Elders, and of the foure
beastes, and felle before the seate on their
faces, and woozshypped God, sayng: A-
men. Blessynge and glory, wysedome and
thankes, and honoure, and power, and
myght, bee vnto our God for euermore.
Amen.

And one of the elders answered, sayeng
vnto me: What are these, which are araied
in longe whyte garmentes? and whence
came they? And I sayde vnto hym: Lord,
thou wotest. And he sayd vnto me: These
are they, whiche came out of great tribu-
lation, and made theyr garmentes large,
and made them white in the bloude of the
Lambe, therefore are they in the presence
of the seate of God, and serue hym daye
and nyght in his temple, and he that syt-
terh in the seate, wyl dwel among them. Exod. 29. 2
They shall hunger: no more, norther thirst Isa. 49. c
norther shall the sonne lyght on theym, no-
ther any heate: For the Lambe, whiche is
in the myddes of the seate, shall fede them,
and shall leade them vnto fountaynes of
lypynge water, and God shall wypp away Isa. 26. 19
all teares from their eyes. Apoc. 21. 4

The. viij. Chapter.



And when
he had ope
ned the se
ueth seale,
there was
silence in
heauen a
bout the

space of halfe an houre. And I saw seuen
engels standing before God. and to them
ther given seuen trompettes. And an other
angell came and stode before the altar, ha
uynge a golden censar, and muche of odours
was genen vnto him, that he shuld offer of
the prayers of all sayntes vpon the golden
altar, whyrbe was before the seate. And
the smoke of the odours, whyrbe came of
the prayers of all sayntes, ascended by be
fore God out of the Angells hande. And
the angell tooke the censar, and fylled it
with fyre of the altar, and cast it into the
earthe, and voyces were made, and thun
drynges and lightnynges, and crrhquake.

psal. 140.

And the seuen angels whiche had the se
uen trompettes, prepared them selues to
blowe. The fyfthe angell blew, and there
was made haille & fyre, which wer mingled
with bloudde, and they were caste iurothe
earthe: and the thyrde parte of trees was
burnt, and al grene grasse was bent. And
the

A the seconde angelle blew, and as it were a great mountayne burnyng with fyre was caste into the sea, and the thyrde parte of the sea tourned to bloudde, and the thyrde parte of the creatures, whyche had lyfe, dyed, and the thyrde part of shyppes were destroyed.

And the thyrde angell blew, and there fell a great starre from heauen, bournyng as it were a creshette, and it felle into the thyrde parte of the ryuers, and into foun-
taynes of waters, and the name of the starre is called Wormewood. And the thyrde parte of the waters was tourned to Wormewood. And many menne dyed of the waters, bycause they were made bytter. And the fourthe angell blew, and the thyrde part of the sonne was smitten, and the thyrde parte of the Moone; and the thyrde parte of starres, so that the thyrde parte of them was darkened. And the day was smytten, that the thyrde parte of it shoulde not shyne, and lykewyse the nyght. And I behelde, and herde an angell syenge thorough the myddes of heauen, and sayenge with a lowde voyce: Wo, wo, wo, to the inhabiteurs of the erth, because of the voyces to comme of the trompe of the thre angels which wer yet to blowe.

The nynty Chapter.



And
p̄ fiftē A
angel blue
and I saw
a starre fal-
len frome
heuen vnto
the erth
and to him

Zach. 9. b was geuen the keye of the * bottomlesse
pytte, and there arose a smoke of the pyt,

Apoc. 14. c as it were the * smoke of a great forname.
8. 19. 3

And the sonne, and the ayre were darke-
ned by the reason of the smoke of the pyt.

And there came out of the smoke locustes
vpon the earthe: and vnto them was ge-

uen power, as the scorpions of the earthe
haue power. * And it was sayd vnto them,

that they shoulde not hurte the grasse of
the earthe: nother any greene thyng: no-

ther any tree, but onely those men, whiche
haue not the seale in their forheades, and

to them was commaunded, that they shuld
not kyll them, but that they shoulde bee

bered syue monethes, and theyr peyn was
as the peyne that comnieth of a scorpy-

on, whan he hath stonge a man. And in
those daies shall men *seke death, and shall

not fynde it: and shall desyre to dye, and
death shall flee from them.

.And the similitude of the locustes was
lyke

Osee. 10. b
Apoc. 6. c

lyke vnto hoxses prepared vnto battayle,
and on theyr heades were as it were crou-
nes lyke vnto golde: and their faces were
as it had ben the faces of men. And they
had hear as the heare of womē. And theyr
teeth were as the teeth of lyons. And they
had habergeons, as it were habergeons of
pzon. And the sound of their wynges, was
as the sound of charettes whan many hoz-
ses runne togyther to battayle. And they
had tayles lyke vnto scorpions, and there
were stynges in their tayles. And their po-
wer was to hurte men. v. monethes. And
they had a kyng ouer thē, which is the an-
gell of the bottomlesse pit, whose name in
the hebrew tunge, is Abaddon: but in the
greke tungue, Apollyon. One wo is past,
and behold two wo es yet come after this.



And the
sixt angell
blewe, and
I hearde a
voice from
the folwe
corners of
the golden
alter whi-

che is before God, sayng to the sixt angel,
whiche had the trompe: Louse the four
angels, which are bound in the great riuer
Euphrates. And þ̄ iiii. angels were loused

A. ij.

whiche

whiche were prepared for an holwe, for a
 daye, for a moneth, and for a yere, for to
 slea the thyrde part of men. And the num-
 bre of horsemen of warre, were twenty ty-
 mes. x. M. And I hearde the numbre of
 theim. And thus I sawe the horses in a
 vision, and theim that satte on them, ha-
 uyngge fyer habergeons of a yealow and
 bymstonny coloure, and the heades of the
 horses were as the heades of lyons. And
 oute of theyr mouthes wente forth fyre
 and smoke, and bymstone. And of these
 thre was the thyrde parte of men kylled:
 that is to saye, of fyre, smoke, and bym-
 stone, whiche proceded out of the mouthes
 of the: for their power was in their mou-
 thes and in their tayles: for theyr tayles
 were lyke unto serpentcs, and hadde hea-
 des, and with theym they dyd hurte: And
 the remnant of the men, whiche were not
 kylled by these plages, repented not of the
 dedes of theyr handes, that they shoulde
 not woo:shyppe dyuelles, and ymages of
 golde, and syluer, and brasse, and stone,
 and of woodde, whiche nother can see,
 nother heare, nother go. Also they re-
 pented not of theyr murther, and of theyr
 wytheecraft, nother of theyr whoozdom,
 nother of theyr theste.

Apoc. 22. 6

The tenth Chapter.



And I saw another mighty aun-
gelle come downe fro
heuen, clo-
thed with
a cloude, &

the raynebowe vpon his heade. And his
face as it were the Sonne, and his feete
as it were pylers of fyre, and he had in
his hand a litell boke open: and he put his
right foote vpon the sea, and his left foote
on the earth. And cried with a loude voice,
as whan a lyon roareth. And whan he had
cried, seuen thonders speake their voyces.
And whan the seuen thunders had spoken
their voices, I was about to write. And I
herde a voyce from heuen, sayng vnto me:
Seale vp those thynges, whyche the seuen
thonders spake, and write them not.

And the angell whiche I sawe stonde Dan. ii. b
vpon the sea, and vpon the erth, lift vp his
hande to heauen, and sware by hym that
lyueth for evermore, which created heauen
and the thynges that therein are, and the
sea, and the thynges whyche are therein,
that there shall be no more tyme: but in the
dayes of the voyce of the seuen th aunzell,
when he shall begyn to blow, the mystery of
God

U. iij.

God shall be fynished, as he preached by his seruantes the prophetes.

And the voyce whiche I herde from heu-
uen spake vnto me agayne, and sayde: go^C,
and take the lyttell booke, whiche is open
in the hande of the angell, whych standeth
vpon the sea, and vppon the earth. And I
went vnto the angell, and sayde vnto hym:
Geue me the lyttell boke. And he sayd vn-
to me: Take it, and eate it vp, and it shall
make thy bealy bytter, but it shall bee in thy
mouthe as swete as honye. And I toke
the lyttell boke out of his hande, and dyd
eate it vp, & it was in my mouth as swete
as hony: and as soone as I had eaten it,
my belly was bytter. And he sayd vnto me:
Thou must prophesy agayn vnto the peo-
ple, and to the Heithen, and tungen, and
to many kynges.

4. Efd. 14. c
Esec. 17. 2

The leuenth Chapter.

And there was geuen me a reede lyke A
vnto a rodde, and it was sayde vnto
me. Rise and mete the temple of God, and
the altar, and theim that worshyp therein,
and the quyre, whiche is within the tem-
ple, caste out, and meete it not: for it is ge-
uen vnto the Gentiles, and the holy citee
shall they treade vnder fote xliij. monethes.
And I wyll geue power vnto my two wit-
nesses, and they shall prophesye lxx. iij. c.
and lx. daies clothed in sackcloth. These
are

Esec. 40. 41.
42. 43

Zacha. 4. 2

Are tivo olpue trees, and tivo candelstickes standyng before the God of the earth.

And if any man will hurt them, fyre shall procede out of their mouthes, and consume their ennemies. And if any man wil hurt theim, this wise must he bee kylled. These haue power to shut heauen, that it rayne not in the days of their propheryng: and haue potver ouer waters, to teturne them to bloudde, and to smyte the earth with all maner plages, as often as they wyll.



And whē they haue synysshed their testimony, the beasts that came out of the bottomles pit

Dan. 7. 3
Apoc. 13. 8

shall make warre against them: and shall overcome them and kyll them. And theyr bodies shall lye in the stretes of the great citee, which spiritually is called Sodom and Egypte, where our Loyde is crucified. And somme of the people and kynredes, and tinges, and of the nations, shall see theyr bodies thre dayes and an halfe, and shall not suffre their bodies to be put in graues. And they that dwell vpon the earth, shall reioyce ouer them & be glad, and shall sende

¶ Ill.

gytes

gyftes one to an other: for theſe two prophetes bered them that dwel on the earth.

Dan. 12. 1

* And after thre daies and an halfe, the ſprite of life from God, entred into them. C

Dan. 11. 1

And they ſtoode vp, vppon theyr ſeete: and * great feare came vpon them, which ſawe them. And they herde a great voyce frome heauen, ſayeng vnto them: Come vp hither. And they aſcended vp into heauen in a cloude, and theyr ennemies ſawe them. And the ſame howre, was there a greate earthequake, and the tenth parte of the citee fel, and in the earthequake were ſlayne names of men, ſeuē M. and the remnant were feared, and gaue glozve to God of heauen. The ſeconde Wo is paſt, and behold, the thyrde Wo wyl come anone.

The xii. Chapter.

And the ſeuenth angell blew, and there were made great voyces in Heauen, A ſayenge: The kyngedomes of this worlde are our Lordes and his Chriſtes, and he ſhall reygne for euermore. And the ſower and twenty Elders, whyche ſatte before God on theyr ſeates, fell vppon their faces, and woozſhypped God, ſayeng: We geue the thanks Lorde God almyghty, whiche art and waſt, and arte to come, for thou haſt receaued thy great myght, & haſt reigned. And the Heithen wer angry, and thy wꝛath is comme, and the tyme of the dead

dead, that they shulde be iudged, and that thou shouldest geue rewarde vnto thy seruantes the prophetes and sainctes, and to them that feare thy name, small and great: and shouldest destroy them, whiche destroy the earth. And the temple of God was opened in heauen, and there was sene in his temple, the arke of his testamēt: and there folowed lyghtnynges, and voyces, & thundrynges and erthquake, and a great haile.



And ther appeered a great toke in heauen. A woman clothed wth the Sonne and the Moone vn

der hir teere, and vpon her head a crowne of twelue starres. And she was with child, and cried trauallyng in byrth, and pynd ready to be deliuered. And there appeared an other token in heauen, and beholde: A great redde dragon, haupng seven heades, and ten hornes, and seven crownes vpon his heades: and his tayle dwe the thyrde parte of the starres, & cast thē to the earth.

And the dragon stode before the woman, which was ready to be deliuered, for to deuour her chyld as soone as it were borne.

U. v.

- And

And she brought forth a man chylde, whiche shuld rule all nations with a rodde of yron. And hyr sonne was taken vp vnto God, and to his seate. * And the woman fled into wyldernes, where she had a place prepared of God, that they shuld feede her there, a M. ij. C. and. ix. daies.

And there was a great batayle in heauen
 Dan. ii. f * Michaell and his angelles, fought with the draggon, and the draggon fought and his angels, and preuailed not, nother was theyr place sounde any more in heauen.

* And the great draggon that olde serpent
 Esa. 14. b (called the dyuell and Sathanas) was cast
 Luc. 10. b out. Whiche deceaued all the worlde. And he was cast into the earth, and his angels were cast out with hym also.

And I herde a loude voyce, whiche saied D
 in heauen: Now is saluation, & strengthe, and the kyngdom become our Gods, and the power his Christis: for he is cast down which accused them before God daye and nyght. And they ouercamme hym by the bloude of the Lambe, and by the worde of theyr testimony, and they loued not theyr lyues vnto the death. Therfore reioyce ye heauens, & ye that dwelle in them. Mo to the inhabiteurs of the earthe, and of the sea: for the dyuell is come down vnto you, whiche hath great wrathe, because he knoweth that he hath but a shorte tyme.

And

And whē þ̄ dragō sawe, that he was cast
vnto þ̄ erth, he persecuted þ̄ womā whiche
brought forth þ̄ mā childe. And to the wo-
mā he geue two winges of a great Eagle,
• þ̄ she might fly into þ̄ wylderres, into her
place where she is nourished for • a tyme, two
tymes, & halfe a tyme, from the presence of
þ̄ serpent. And the draggon cast out of his
mouth water after þ̄ woman, as it had ben
a riuier, & he might cause her to bee caught
of the floud. And þ̄ earth holpe the womā,
& the earth opened her mouth, & swallowed
by the riuier which þ̄ dragon cast out of his
mouth. And the dragon was wroth w the
womā: & went & made warre with the rem-
nant of her seide, which kepe the cōman-
dementes of God, and haue the testimony
of Iesus Christ: & I stode on the sea sande.

Apoca. 11. c

Dan. 4. a

The. xii. Chapter.



And I saw
a beast rise
• out of the
sea, hauing
seuen hea-
des, and x.
hornes: &
vppon his
hornes, x, crownes, and vppon his head,
the names of blasphemie. • And the beaste
whiche I sawe, was lyke a catte of the
moun-

Apoc. 17. c

Dan. 7. a

mountayne, and his feete were as the feete of a beare, and his mouth as the mouth of a lyon. And þe dragon gaue hym his power & his seate, & great authoritee: and I saw one of his heades as it were wounded to deathe, and his deadly wounde was healed, and al the world wondred at the beast, and they worshipped the dragon, whiche gaue power vnto the beast, and they worshipped the beast, sayng: who is lyke vnto the beast? who is able to warre with hym?

And there was geuen vnto hym a mouth to speake great thynges and blasphemies, and power was giuen vnto hym, to do, xliij. monethes. And he opened his mouth vnto blasphemy agaynst God, to blaspheme his name, and his tabernacle, and theym that dwell in heauen. * And it was geuen vnto hym to make warre with the sainctes, and to ouercome them. And power was geuen hym ouer all kynned, tungue, and nation, * and al that dwel vpon the earth worship hym: whose names are not wrytten in the booke of lyfe of the Lambe, whiche was killed from the begynnyng of the worlde. If any man haue an eare, let hym here. He that leadeth into captiuitee, shall go into captiuitee: he þe killeth with a swerde, muste bee killed with the swerde. * Here is the patience, and the saythe of the sayntes. And I behelde an other beast commyng vp

Apoc. 11. 2

Dan. 11. 5

Gene. 9. 2

Math. 26. c

Apoc. 14. c

by out of the earth, and he had tibo hornes
 lyke a lambe, and he spake as dyd the dra-
 gon. And he dyd all that the fyrst beaste
 coulde dooe in his pzelesence, and he caused
 the earth, and them whiche dwell therein,
 to worshyp the fyrste beaste, whose deadly
 wounde was healed. And he dydde greate
 wonders, so that he made fyze come down
 from heauen in the syght of men. And de-
 ceaued them that dwelt on the erth by the
 meanes of those signes, whiche he hadde
 potwer to doo in the sight of the beast, say-
 eng to them that dwelte on the earth: that
 they shuld make an ymage vnto the beast,
 whych had the wounde of a sweard, and
 dyd lyue.

And he had potwer to geue a spirite vnto
 the ymage of the beast, and that the ymage
 of the beaste shulde speake, and shuld cause
 that as many as woulde not worshyp the
 ymage of the beast, shoulde bee kyled. And
 he made all, bothe small and great, ryche
 and poore, free and bonde, to receaue a
 marke in theyr right handes, or in theyr
 forheades. And that no man nught bye or
 sel. saue he that had the marke, or the name
 of the beast, either the numbze of his name.
 Here is wysdom. Let hym that hath wyrt,
 count the numbze of the beast. For it is the
 numbze of a man, and his numbze is syxe
 hundzeth, thze scoze and fyxe.

The



And I looked, and lo a lambe stood on the mount Si on, & with hym. C. & xliii. thou-

1. Cor. 6. c
Apoc. 5. b

sand, hauyng his fathers name wrytten in their forheades. And I herd a voyce from heauen, as the sounde of many waters, & as the voyce of a great thunder. And the voyce that I harde, was as the harpers that playe vppon theyr harpes. And they songe as it were a newe songe, before the seate, and before the foure brastes, and the elders, and no man could learne that song, but the hundzeth and xliii. **W**. whyche were redeemed from the earthe. These are they which were not defiled with women, for they are virgyns. These folowe the labe, where soeuer he goeth. * These were redeemed from men, beyng the first frutes vnto God and to the lambe, and in theyr mouthes was founde no gyle. For they are withoute spotte before the throne of God. **R**

And I sawe an angell fly in the myddes of heuen, hauyng an euerlastyng gospel to preache

preache vnto them that sytte and dwell on
the earth, and to all nations, kynredes,
and tungues, and people, saynge with a
loude voice: Feare God, and geue honour
to hym, for the houre of his iudgement is
come: and worshyp hym. that made hea-
uen and earthe, and the sea, and the foun-
taines of waters. And there folowed an
other angell, saynge: * She is fallen, she
is fallen: Euen Babylon that great citee,
for she made al nations drynke of the wine
of hir whooredome.

psal. 145. d
Adu. 14. c

ps. 21. b
Ierem. 51. b
Apoc. 18. a

And the thyrde aungell folowed them,
sayng with a lowde voyce: If any man
worshyppe the beaste and his ymage, and
receaue his marke in the foreheade, or in the
hande, the same shall drynke of the wyne
of the wrathe of God, which is poured in
the cuppe of his wrath. And he shall be pu-
nyshed in fyre and byrmstone, before the
holy angels, and before the lambe.

* And the smoke of theyr torment ascen-
deth vp for euermore. And they haue no
rest day nor nyght, whiche worshyp the
beast and his ymage, and who so euer re-
ceaueth the print of his name. * Here is
paciencie of saintes. Here are they þat kepe
the commandementes & the faith of Iesu.

Apoc. 9. a
8. 19. a

Apoc. 13. b

And I herde a voyce from heauen, say-
eng vnto me, write: Blessed are the dead,
whiche hereafter dye in the Lorde. & the
spirit

Spirite saith, that they rest from theyr labours, for their woorkes folow them.



And I looked, and beholde, A white cloude, and vpon it cloude one sitting lyke vnto the sone of

man, hauyng on his head a goldē croune, and in his hand a sharpe sicke. And an other angell came out of the temple, crieng with a loude voice to him that sat on the cloude: Thrust in thy sycke and reape: for the time is come to reape: for the cozne of the earth is ripe. And he that satte on the cloude, thruste in his sycke on the earth, and the earth was reaped.

Iocl. 3. b.
Mash. 13. c

And an other angell came out of the temple, whiche is in heauen, hauynge also a sharpe sycke. And an other angell came out from the altar, which had power ouer fyre, and cried with a loude cry vnto hym that had the sharpe sycke, and saied: Thrust in thy sharpe sycke, and gather the clusters of the earth, for hir grapes are ripe. And the angel thrust in his sycke on the earth, and cut downe the grapes of the vyneparde of the earth, and caste them into the grease wyne

wynesfatte of the wraathe of God: and the winefat was troden without the citee, and blouddde came out of the fat, even vnto the horse byddles by the space of a thousande and syxe hundreth furlonges.

The xvi. Chapter.

AND I sawe an other sygne in heauen, great and meruaylous; vij. angels ha-
uyng the seuen last plages, * for in them Dan. 11. 6
is fultylled the wraathe of God. And I sawe as it were a glassy sea, myngled with fyre, and them that had gotten vic-
tory of the beaste, and of his ymage, and of his marke, and of the noubre of his name, stand on the glassy sea, haupng the harpes of God: and they song the songe of Moyses, the seruaunt of God, and the song of the Lambe, sayeng: Great & mer-
uaylous are thy woozkes, Lorde God al-
myghty, iust and true are thy wayes, thou
kyng of sayntes. * Who shall not feare Jerem. 17. 2
Lorde, and glorifie thy name? For thou
ouely arte holpe, for all Gentyles shall
come and worshyp before the, for thy iud-
gements are made manyfest.

And after that, I looked, and beholde,
the temple of the Tabernacle of testymo-
nye was open in heauen, and the seuen an-
gelles cam out of the temple, whiche had
the seuen plages, clothed in pure & bryght
lynnen, and haupng theyr brestes gyrded
with

With golden girdels. And one of the four
beastes gaue vnto the seven aungels seven
golden vyalles, full of the wrath of God,
Ezec. 44. 3. whiche lyueth for euermore. And the tem-
ple was ful of smoke, for the glory of God
and for his power, and no man was able
to enter into the temple, tyll the seven pla-
ges of the seven angels were fulfilled.

The xvi. Chapter.



And I herd a
great voice
oute of the
temple, say-
eng to the
seven an-
gels: So
poure out
your waies
pouere out
your vyals
of wrath
vpon the
earth. And
the fyrst
went, and
poured out
his vyall
vpon the
earth, and
there fell
a noysome
and a soze
botche vpon
the men,
whiche had
the marke
of the bea-
st, and vpon
them that
worshypped
his ymage.
And the
seconde
angell shed-
de out his
vyall vppen
the sea, and
it tourned
as it were
into the
bloude of a
dead man:
and euery
lyuyng thyng
died in the
sea. And
the thyrde
angell shed
out his
vyall vpon
the riuers
and foun-
tayns of
waters, and
they turned
to bloud. And
I herd an
angel say:

Lo, de

oute
euen
God,
tem
God
able
pla
d I
ed a
oite
the
say
the
an
So
ais
the
out
ll a
en,
bp
e.
bp
ver
ery
the
the
ey
ay:
de

Lozde whiche art and wast, thou art righ-
teous and holy, because thou haste geuen
suche iudgementes, for thei shed the bloud
of sayntes and prophetes, & therfore haste
thou geuen them bloud to drynke: for they
are woozthy. And I hearde an other aun-
gell out of the aultar, saie: euen so Lozde
God almyghty, true and ryghteous are
thy iudgementes.

And the fourth angel poured out his bi-
all on the Sonne, and power was ge-
uen vnto hym to bere men with heate of
fite. And the men raged in great heat; and
spake cupll of the name of God, whyche
had power ouer those plages, and they re-
pented not, to geue hym glory. And the fift
angell poured out his bi- all vpon the seate
of the beast, and his kyngedome waxed
darke, and they gnetwe their tungen for so-
row, and blasphemed the God of heauen
for sorow and peyne of their sores, and re-
pented not of their dedes.

And the sixt angell poured out his bi- all
vpon the greete ryuer of Euphrates, and
the water dried vp, that the waies of the
kynge of the East shoulde bee prepared.
And I satwe thre vncleane spirites lyke
frogges come out of the mouth of the dra-
gon, and out of the mouth of the beast, and
out of the mouth of the faile prophete. For:
they are the spirites of dyuels, woozkyng

Math. 24. d
Luc. 12. e
1. Tes. 5. a
2. petr. 3. b
3. Apoc. 3. a

myracles, to go out vnto the kinges of the earth, and of the whole worlde, to gather them to the battayle of the great daye of God almyghtye. Beholde, I come as these. Happy is he, that watcheth and keepeth his garmentes, lest he be found naked, and men see his sylthynesse. And he gathered them together into a place, called in the Hebrew tongue, Armagedon.

And the seuenth angell poured oute his byall into the ayre. And there came a great voyce out of heuen from the seate, sayng: It is doone. And there folowed voyces, thundrynges, and lyghtnynges, and there was a great earthquake, suche as was not sence men were vpon the earth, so mighty an earthquake, and so great. And the great citee was diuided into thre partes. And the citee of nations felle. And great Babylon came in remembrance befoze God, to geue vnto her the cuppe of wyne of the scarcynesse of his wrathe. And euery yle fledde away, and the mountayns were not found. And there felle a greate hayle, as it had been talentes, oute of heauen vpon the men, and the men blasphemed God, because of the plague of the hayle, for it was great, and the plague of it was seze.

The. xviij. Chapter.

AND there came one of the seven angels, whiche had the seven vyalles, and talked with me, sayng vnto me: Come I wyl shew the the iudgemēt of the great whooze, that sptteth vppon many waters, with whom the kynges of the earthe haue committed whoozedome, and the inhabiters of the earthe are drunken with the wyne of hir fornication. And he caried me away into the wylbernes in the spirite.



And I sawe a wo man sytte vpo a rose coloured beast, full of names of blasphemie, which

had seauen heades and tenne hornes. And the woman was arrayed in purple and rose colour, and decked with golde, pzeiousse stone, and pearles, and hadde a cuppe of golde in her honde, full of abhominations and fylthynesse of hir whoozedome. And in her forehead was a name written, a mystery: great Babylon the mother of whozedome and abhomynations of the earthe. And I sawe the wyfe drunken with the bloudde of saynctes, and with the bloudde of the wytnesses of Iesu. And whanne

I satbe hyr, I woundred with greatte meruayle.

And the aungell sayde vnto me: Wherefore meruaylest thou? I wyll shewe thee the mystery of the woman, and of the beast that beareth her, whyche hath seven heades, and ten hornes. The beast that thou seest, was, and is not, and shall ascende out of the bottomlesse pytte, and shall go into perdition, and they that dwell on the erth shall wonder (whose names are not written in the booke of life from the begynnyng of the worlde) whan they behold the beast that was, and is not. And here is a mynde that hath wysedome.

Luc. 10. b
phil. 4. a
Apoc. 13. b

The seven heades, ar seven mountayns, on whiche the woman sitteth: they ar also seven kynges. Fiue are fallen, and one is, and the other is not come. Whan he cometh, he muste continue a space. And the beaste that was, and is not, is euen the tyght, and is of the seven, and shall go into destruction. * And the ten hornes whiche thou satwest, are tenne kynges, whiche haue not yet receaued the kyngdome, but shall receaue power as kynges at one houre with the beast. These haue one mynd, and shall geue their power & strength vnto the beast. These shall fight with the lambe, and the lambe shall ouercome theim: For he is

Dan .7. b
Apoc. 13. a

1. Tim. 6. c
Apoc. 9. c

* Lorde of all Lordes, and kyng of al kynges:

ges: and they that are on his side, are called and chosen, and faithfull.

And he sayde vnto me: The waters whiche thou sawest where the whoore sitteth, are people, and folke, and nations, and tungues. And the tenne hornes, whiche thou sawest vpon the beast, are they, which shal hate the hoze, and shal make hir desolate and naked, and shal eate hir fleshe, and bourn her with fyre. For God hath put in theyr hartes, to fulfyll his wyl, and to doo with one consente, for to gyue hyr kyngdome vnto the beast, vntyll the wordes of God be fulfyllled. And the woman whiche thou sawest, is that greate citee, whiche reygneeth ouer the kynges of the earthe.

The. xliii. Chapiter.



the earthe was lyghtned with his bryghtnesse. And he cryed myghtylye with a stronge voyce, sayenge: • She is fallen, she is fallen, euen greate Babylon, and is become.

X.iiiij.

And after that I saw an nother angel com downe fro heuen, hauing great power, &

Jerem. 51. b
Apo. 14. b

Jerem. 51. b

Apoc. 14. b

become the habitation of dyuels, and the holde of all foule spirites, and a cage of all vncleane and hatefull byrdes: for all nations haue drunken of the wyne of the wrath of hir whoredome. And the kynges of the erth haue committed fornication with her, and her marchantes are waxed ryche of the abundance of her pleasures.

Gene. 19. c

2. Cor. 6. c

And I herde an other voyce frome heauen say: • Com away from her my people, that ye be not partakers of her synnes, lest ye receaue of her plages. For her synnes are gone vp to heauen, and the Lord hath remembred hyr wyckednesse. Rewarde her euen as she rewarded you, and geue her double, accordyng to hyr woorkes. And powre in double to hyr in the same cuppe, whyche she fylled vnto you. And as muche as she glorified her selfe, and lyued wantonly, so much powre ye in for her of punysshement, and sorow, for she saithe in hir hart: • I syt beeyng a quene, and am no wydowe, and shall see no sorow. • Therfore shall hir plages come at one daie, deth, and sorowe, and hunger, and she shall be burnt with fyre: for stronge is the Lorde God, whiche shall iudge her.

Esa. 47. c

† Dan. 8. b

2. Tels. 2. b

• Apo. 17. d

And the kynges of the erth shall betwepe her, and waile ouer her, which haue comitted fornication, and lyued wantonly with her, whan they shall see the smoke of hir bournes

burnyng, and shall stand as farre off for feare
of her punishment, sayng: Alas, Alas,
that great citee • Babylon, that mighty ci-
tee: For at one houre is thy iudgemente
come. And the marchauntes of the earth
shall weepe and wayle in theym selues, be-
cause no man wil brie their ware any more,
the ware of golde, and siluer, and of preci-
ous stones, of pearle, and sylke, and pur-
ple, and skarlet, and al Thynen wood, and
all maner vesselles of yuory, and all ma-
ner vesselles of moste precious wood, and
of brasse, and of yron, and synamom and
odoures, and oynementes, and fran-
kyncense, and wyne, and oyle, and syne
flowre, and wheate, and cattell, and shepe,
and hoxses, and charrettes, and bodyes
and sowles of men.

Esa. 21. b
Ierem. 51. b
Apoc. 14. b

And the apples that thy soule lusted af-
ter, are departed from the. And all thynges
whiche were depntie, and had in price,
are departed from the, and thou shalt fynd
theim no more. The marchantes of these
thynges, whiche were wared riche by her,
shall stand as farre off for feare of the punish-
ment of her, wepyng and waylyng, and
sayng: • Alas, alas, that great citee, that
was clothed in silke, & purple, and skarlet,
& decked with golde, and precious stone,
and pearles: for at one houre so great mys-
chesse is come to nought.

Ierem. 51. b

x. b.

And

And euery Shyppe gouernoure, and all they that occuppe Shyppes, and Shypmen whiche worke in the sea, stooode asarre of, and cryed, whan they saw the smoke of hir burnynge, and sayde: What citee is lyke vnto this greate citee? And they cast dust on theyr heades, and cryed wepyng and waplyng, and said: Alas, alas, that great citee, wherein were made ryche all that had Shyppes in the sea, by the reason of hir wares: for at one hour is she made desolate

Reioyce ouer her thou heauen, and ye holy Apostles, and Prophetes: for God hath geuen your iudgement on her. And a mighty angel toke vp a greate stone lyke a mylstone, and caste it into the sea, say-
 Jerem. 51. b eng: With suche violence shal that great citee Babilon bee caste, and shalbe founde no more. And the voyce of harpers, and musitians, and of pypers, and trompetters, shal bee herde no more in the: and no craftes man (of what so euer craft he be) shal bee founde any more in the: and the sounde of a myll shal be herde no more
 Iere. 16. 25. in the: and the voyce of the bydegrome, and of the byde, shal be herde no more in the: for thy marchauntes were princes of the earth. And with thy inchantment were deceaued al nations: and in her was found the bloud of the prophetes, and of the saintes, & of all that wer slayn vpon the earth.
 The



And after that I
heard the
voyce of
much peo-
ple in hea-
uē. sayng:
Alleluya.
Saluatiō

and glozpe, and honoure, and power, bee
ascribed to the Lorde oure God, for trewe
and ryghtuous are his iudgementes, bee-
cause he hath iudged the greate whoore,
(whiche dyd corrupt the erth with her for-
nication) and hath auenged the bloudde
of his seruantes of her hand. And again
they saied: Alleluya. * And smoke rose vp
for euermore. And the. xxiij. elders, and the
fower beastes fell downe, and worshypped
God that satte on the seate, sayng: Amen.
Alleluia. And a voyce cam out of the seate,
sayng: Praise our Lorde God all ye that
are his seruantes, and ye that feare hym,
bothe small and great.

Apoc. 9. 2
8c. 14. 6

And I herde the voyce of muche people,
euen as the voyce of many waters. and as
the voyce of stronge thundrynges, sayng:
Alleluya, for God omnipotēt reigneth. Let
vs be glad and reioyce, and geue honoure
to hym: for the maryage of the Lambe is
come

come, and his wyfe made her selfe ready :
 And to her was graunted, that she shoulde
 be araied with pure and goodly sylke. (As
 for þe sylke, it is the rightuousnes of sayn-
 Math. 22. c tes.) And he sayde vnto me : * Blessed are
 Luc. 14. a they which are called vnto the lambes sup-
 per. And he sayd vnto me : These are the
 true saynges of God. And I fell at his
 fete to worshyp hym. And he said vnto me,
 Adu. 10. c * Se thou doo it not: For I am thy felow
 &. 14. c seruaunt, and one of thy brethren, and of
 Apoca. 22. c them that haue the testimonye of Iesus.
 worship God. For the testimony of Iesus
 is the spirite of prophecie. And I saw hea-
 uen open: and behold, a white horse, and he
 that satte vpon hym, was called faithfull
 and true, & in righteousnesse dyd he iudge,
 and make battayle. His eyes * were as a
 flame of fyre, and on his head were many
 crownes : and he had a name written, that
 no man knewe but hym selfe. * And he was
 clothed in a vesture dypt in bloudde, and
 his name is called the word of God. And
 the warrpers whiche were in heauen, folo-
 wed hym vpon white horses, clothed with
 whyte and pure sylke, and * oute of his
 mouthe wente a sharpe swearde, that with
 it he shoulde smyte the Heythen : * And
 he shall rule theym with a rodde of yron,
 and he trode the wynefatte of the searce-
 nelle and the wrathe of almyghty God.

And

And hath on his vesture and on his thigh,
a name wyrtten * kyng of all kynges, and
Lorde of all Lordes.

Dan. 12. 2
1. Tim. 6. c
Apoc. 17. c

And I sawe an aungell stonde in the
Sonne, and cryed with a loude voyce,
sayinge to all the fowles that flye by the
midde under the heauen: Come and ga-
ther your selues together vnto the supper
of the greates God, that * ye may eate the
fleshe of kynges, and of hygh capitaynes,
and the fleshe of myghtye menne, and the
fleshe of hoxses, and of them that sytte on
theym, and the fleshe of all freemen and
bondemen, bothe of small and great. And
I sawe the beaste and the kynges of the
earthe, and theyr warryers gathered to-
gyther, to make battayle agaynste hym
that satte vppon the hoxse, and against his
souldyours.

Ezec. 19. 3

And the beaste was taken, and with hym
that false prophete that wrought myracles
befoze hym, with which he deceaued them,
that receaued the beastes marke, and them
that worshipped his ymage. These bothe
were caste quicke into a ponde of fyre bur-
nyng with bymstone: and the remnaunt
were slayn with the swearde of hym that
sat vpon the hoxse, whiche swearde proce-
ded out of his mouth, and all the soules
were fylled with theyr fleshe.

Dan. 7. 11
Math 25. d
Apoc. 20. d

1. Heb. 4. c

The. xx. Chapter.



And I saw
an angell
com down
from hea-
uen, ha-
uyng the
key of the
bottomles

Ioan. 4. b
2. petr. 2. b

pytte, and a greate chayne in his hande.
• And he toke the dragon that old serpent
(whiche is the dyuell and Sathanas) and
he bounde hym a thousande yeares, and
cast hym into the bottomlesse pytte, and he
bounde hym, and set a seale on hym, that
he shulde deceaue the people no more, tyll
the thousande yeares were fulfpylled. And
after that muste he bee loosed for a lyttell
season.

Dan. 7. b
Apoc. 4. a

• And I sawe seates, and they sat vpon
them and the iudgement was geuen vnto
theim: and I saw the soules of them that
were beheaded for the wytnesse of Iesu,
and for the worde of God: whiche hadde
not worshypped the beaste, nother his y-
mage, nother had taken his marke vppon
theyr foreheades, or on theyr handes: and
they lyued, and reygned with Chyrste, a
thousande yeare: but the other of the dead
men lyued not agayne, vntyl the thousand
yeares were fynyshed. This is that fyrste
resur-

resurrection. Blessed and holy is he that hath parte in the fyrste resurrection. On suche hath the seconde deathe no power, but they shall bee the priestes of God and of Christe, and shall reygne with hym a thousande yeares.

And whan the thousande yeares are expyred, Sathan shall bee loused out of his prison, and shall go out to deceaue the people whiche are in the foure quarters of the earth. Gog and Magog, to gather them together to battayle, whose numbze is as the sande of the sea, and they wente vp on the playne of the earth, and compassed the tentes of the saintes aboute, and the beloued citee. And fyre came down from God out of heauen, and deuoured them: and the deuil that deceaued them, was cast into a lake of fire & byrmstone, where the beast and the false prophete were, and shall bee tourmented day and nyght for euermore.

Ezec. 28. a
Ec. 39. b

Dan. 7. b
Apoc. 19. d
Math. 25. d



And I saw a great white seate and hym & satte on it, from whose ace fled a- waie bothe the earth & heauen, & their place was no more found, And

Cha. xxi.

Dan. 12. f

A P O C A L Y P S.

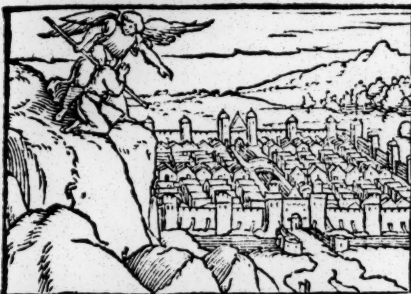
* And I sawe the dead, bothe greate and small stande before God: And the bookes were opened, and an other boke was opened, whiche is (the booke) of lyfe, and the dead were iudged of tho thynges, whiche were wrytten in the bookes accordyng to theyr dedes, and the sea gaue vp her dead, whiche were in her, and death and hell deliuered vp the dead, whiche were in them: and they wer iudged euery man accordyng to his dedes. And death and hell were cast into the lake of fyre. This is the seconde deathe. And who so euer was not founde wrytten in the booke of lyfe was cast into the lake of fyre.

Apoc. 13. c

Isa. 65. c
2. petr. 3. b

The xxi. Chapter

And I sawe a new heauen and a new earth. For the fyrste heauen, and the fyrst earth were banyshed away, and there was no more Sea.



† And I John sawe that holye citie netwe Jerusalem com down from God out of heauen, prepa-
red as a bryde garnyshe for hyr husband.
And I herde a great voyce from the seate.
saynge:

ſaiyng : Beholde , the tabernacle of God
ſis with men , & he wyll dwell with them.

Eze. 43. a

And they ſhalbe his people , and God him
ſelfe ſhall be with them and ſhall be their

God . ⁊ And God ſhall wype awaye all
teares from their eyes . And there ſhall be

ef. 1. 25. b

Apo. 7. 6

nomore deathe, neither ſorrow, neither ſhall
there be any more payne, for the olde thynges

are gone. And he that ſat vpon the ſeate,
ſayd : ⁊ Behold, I make all thyngs new. ⁊

Eſa. 55. c

2. Cor. 5. c

2. Pet. 3. b

And he ſayde vnto me : Write , for theſe
wordes are faythful and true.

⁊ And he ſayde vnto me: it is done. ⁊ I am
Alpha & Omega, the beginninge and the

⁊ Eſa. 44. b

Apo. 1. b

86. 22. c

ende . I wyll geue to him that is a thyrſt,
of the well of the water of life, free. He that

ouercometh, ſhall inherite all thynges, ⁊ I
wyll be his God, and he ſhall be my ſonne.

zach. 8. b

Hebr. 8. 6

But the fearfull and vnbeleuyng , and the
abominable , & murtherers , and whores

mongers, and ſorcerers , and ydolaters,
and all lyers , ſhall haue their parte in the

lake that burneth with fyre & brimſtone,
which is the ſeconde death.

Apo. 22. c

And there came vnto me one of the ſeuē
Angels, whiche had the ſeuē vials full of

the ſeuē laſte plagues: and talked with me,
ſaiyng : come hyther , I will ſhew thee the

bryde, the lambes wyfe . And he caried me
away in the ſpirit , to a great and an hygh

moſtayne, & he ſhewed me the great cite,
p hole

holy Ierusalem descendyng out of heauen
from God, haupyng the brightnes of God.
And her Chynunge was lyke vnto a ston
most precious, eue a Iasper, cleare as cri-
stall: and had great and high walles, and
had twelue gates, and at the gates twelue
Angels, and names wryten, which are the
twelue tribes of Israell: on the East part
thre gates, and on the North syde, thre
gates, & toward the South, thre gates, &
on the Westsyde, thre gates: & the wall
of the citee had .xij. fundacions, & in them,
the names of the lambes, twelue Apostles.

Zach. 2. 2

And he that talked with me, had a golde
reede to measure the citee with all, and the
gates therof, and the walle therof. And the
citee was buylt foure square, & the lengthe
was as large as the bredthe of it, and he
measured the cytee with the reede. .xii. M.
furlonges: and the length & the bredth, &
the heygth of it, were equall. And he mea-
sured the walle therof, an. c. xliiii. cubites,
after the measure of a man, which the An-
gell had. And the buyldyng of the wal of
it, was of Iasper. And the Citee was of
pure golde, lyke vnto cleare glasse: and the
fundacions of the walles, and of the citee,
were garnished with all maner of precious
stones. The fyrst fundaciō, was a Iasper:
the seconde, a Saphyre: the thyrde, a Cal-
cedony: the fourth, a Smaragde: the fyth
a Sarp

a Sardonix: the syrt, a Sardeos: the sea
 uench, a Chrysolite: the eyght, Berail: the
 nynthe, a Topas: the tenth a Chryso-
 prasos: the eleuenth, a Jacincte: the twelfth
 an Amatis.

D And the twelue gates were twelue
 pearles, and every gate was of one pearle,
 and the strete of the cytee was pure golde,
 as a thorow shynynge glasse, and I sawe no
 Temple therein. For the Worde God al-
 myghtye & the lambe is the Temple of it,
 & the cytee hath no neede of the sonne, nei-
 ther of the moone to lyghten it. For the
 brightnesse of God doth lyghten it: & the
 lambe is the lyghte of it. And the people
 whiche are saued, shall walke in the lyghte
 of it: and the kynges of the earthe shall
 bryng their glorie vnto it. And the ga- cha. 50. b
 tes of it shall not be shut by day For there
 shall be no nyght there. And there shall en-
 tre into it, none vncleane thyng: neyther
 what soeuer woorketh abhominacion, or
 maketh lyes: but they whiche are written
 in the Lambes booke of lyfe.

The. xxii. Chapter.

A **N** D he shewed me a pure ryuer of zecha. 13. 6
Eccl. 14. 7
 water of lyfe, cleare as Cristall, pro-
 ceedynge out of the seate of God, & of
 the Lambe in the middes of the strete of it: & of
 cyther syde of the ryuer was there wood of
 lyfe, which bare twelue maner of frutes,

Ps. 121.

and gaue frute euery moneth : and the leaues of the wood serued to heale the people with all.

1. Ioan. 3. a
Apo. 1. a
1 Esa. 60. a

And there shall be no more curse, but the seate of God and the lambe shall be in it, and his seruauntes shall serue him : * And they shall see his face, and his name shall be in their foreheades, & and there shall be no nyght there, and they neede no candle, neither lyghte of the sonne : For the Lorde God gyuerh them lyght, & thei shall reigne for euermore.

Apo. 1. a

And he sayde vnto me : these saynges are faithfull and trew. And the Lorde God of the holy Prophetes sent his Angel to shew vnto his seruauntes, the thynges whiche must shortly be fulfilled. Beholde, I come shortly. & Happy is he that kepeth the saynges of the Propheties of this booke. I am Ihon, which saw these thynges & herde them. And when I hadde hearde and scene them, I fell downe to worshippe before the feete of the Angell, which shewed me these thynges. And he sayd vnto me : * see thou doo it not, for I am thy felow seruaunte, and the felow seruaunt of thy brethzen the Prophetes, and of them whiche keepe the saynges of this booke. Worship God.

1. Au. 10. b
2. 14. c
apo. 19. b

zach. 11. b

And he sayde vnto me : Seale not the saynges of the Prophecy of this booke. For the tyme is at hande. * He that doeth euill

eupll, let him do eupll styll: and he whiche
is filthy let him by filthy styll, and he that
is righteous, let hym be more righteous:
and he that is holy, let hym be more holy.
And beholde, I come shortly, and my re-
warde with me, to geue euery man accor-
dyng as his deedes shalbe. * I am Alpha
and Omega, the begynnyng and the ende:
the fyrst and the last. Blessed are they that
do his commaundementes, that their power
maye be in the tree of lyfe, and may entre
in, thorow the gates into the citee. * For
without, ardogges and inchaunters, and
whoremongers, and murtherers, & ydo-
latrers, and who soeuer loueth or maketh
leasynge.

Esa. 44. b
apo. 1. b
Eccl. 21. a

1. Cor. 6. b
Gal. 1. 5. c
Ephes. 5. a
1. ioan. 3. b

D I Iesus haue sent myne Angell, to te-
stify vnto you these thynges in the congre-
gacions. I am the roote and the genera-
cion of Dauid, and the bright mornynge
starre. And the spirite and the wyf, saye:
Come. And let him that heareth, say also:
Come. * And let him that is a thyrst, come.
And let who soeuer wyl, take freely of the
water of lyfe.

Esa. 55. a
ioan. 7. d

But I testify vnto euery man that hea-
reth the wordes of Prophecy of this booke
* if any man shal adde vnto these thynges,
God shal adde vnto hym the plagis that
are written in this booke. And if any man
shall minyssh of the wordes of the booke of

Deute. 4. a

TABLE.

this prophesye. God shall take away his
part out of the booke of lyfe, and oute of
the holy cite, and from the thynges which
are wryten in this booke. He which testi-
fyeth these thynges, sayeth: Yea, I come
quyckly, Amen. Euen so come, Lord
Jesu. The grace of our Lorde
Jesu be with you
all. Amen.

The ende of the New Testament.

By this table, shall ye fynde the
Epistles and Gospels, for the Son-
daies, and other feastiual dayes.

IF YE fynde them the sooner,
shall ye seke for these capital letters,
A, B, C, D, whiche stāde by the syde
of this boke alwaies, On or vnder the let-
ter shall you fynde a crosse ✕, where the E-
pistle or the Gospell begynneth, and whe-
re the end is, there shall ye find and halfe
crosse, †. And the fyrst lyne in this table is
alway the epistle, and the seconde lyne is
alway the Gospell.

TABLE

On the fyrst Sonday in Aduent.

om. xlii. C And for as muche as we knowe
 Ierh. xxi. A Nowe when they drew nye vnto

On the second sonday in the Aduent.

om. xv. A what so euer thynges are wyrtten
 ier. xxi. C And there shal be signes

On the thyrd sonday in the Aduent.

Coyn. iii. A Let eu-ry mā this wise esteeme vs
 Ierh. xi. A whan Ihon beyng in pryson

On the fourth sonday in the Aduent.

Isai. p. lvi. A Keioye in the Lorde alway
 Ihon. i. C And this is the record of Ihon

On Christmas day at the fyrst cōmuniō.

Mat. ii. C For the grace of God
 Luc. ii. A It fortuneth at the same tyme

At the secoude Communion.

Ierh. i. A God in tyme past dyuer sely
 Ihon. i. A In the begynning was that word

On saynt Steuens daye.

Actu. vi. B Steuen ful of fayth and power
 Mat. xxiii. E wherfore be holde I sende

On saynt Iohn Euangelistes daye.

Ecclesia. xv. A He that feareth God, wyll doo
 Ihon. xxi. E Followe me, Peter touned

On the Innocentes day.

Apoca. xlii. A And I looked, and lo a lambe
 Math. ii. C Beholde the angell of the Lorde

On the sonday after Christmas.

Galat. iiii. A But I saie as longe as the heire
Luc. ii. E And his father and his mother

On newe yeares daye.

Titum. iiii. A But after that the kyndnes
Luc. ii. C And whan. viii. dayes

On the twelue day.

Esai. xl. A
Math. ii. A when Iesus was bozne.

On the fyrst sonday after twelue day.

Esai. xl. A
Ihon. i. C The nexte day after, Ihon sawe

On the. ii. sonday after twelue day.

Rom. xii. A I beseeche you brethren
Luc. ii. F And when he was. xii. yeare olde

On the. iii. sonday after twelue daie.

Rom. xii. A And haue dyuers gyftes
Ihon. ii. A And vpon the thirde day was

On the. iiii. sonday after twelue day.

Rom. xii. C Be not proude in your own opf.
Math. viii. A whē Iesus was entred into Cap

On the fifte sonday after twelue day.

Rom. xiii. B Owe nothyng to any man
Math. viii. C And he entred into a shyppe

On the. vi. sonday after twelue day.

Colos. iiii. B Nowe therefore as the elect of
Math. xiii. D The kyngdome of heauen is

On the sonday called Septuagesima

i. Corin. ix. D Knowe ye not that
Math. xx. A The kyngdome of heauen

On the sonday called Sexagesima.

i. Corin. xi. C For ye lustre foolcs gladly
Luc

TABLE

Lut. viii. A Nowe when muche people were
On the sonday called Quinquagesima.

1. Cor. xiii. A Though I speake with the
Lut. xviii. D He toke vnto him the twelue

On the firste sonday in Lent. Quadages.

11. Corin. vi. A we, as helpers therfore
Math. xiii. A Then was Iesus led away

On the seconde sonday in Lent

1. Thes. iii. A Furthermore, we beseeche
Mat. xii. C And Iesus went from

On the thyrde sonday in Lent

Ephes. b. A Be ye folowers therfore of God.
Lut. xi B And he dyone out

On the fourth sonday half Lent.

Galat. iiii C For it is written that Abraham
Ihon. vi A After this went Iesus his

On the .v. sonday in Lent

Hebr. ix. B But Christ beyng an hygh
Ihon. viii. D which of you can rebuke me

On the sonday next before Easter.

Philip. ii. A Let the same mynde be in you
Math. xxvi A ye knowe that after two dayes

On good friday

Exod. xii. A
Ihon. xviii A When Iesus had thus spoken

On Easter euen.

Colos. iii. A If ye be risen agayne
Math. xxviii. A Upon the euen of the Sabbath

On Ester day.

Corin. b B Pourge out therfore y^e old leuen
Marc. xvi A Mary Magdalen and Mary

On the Monday

Acto.

TABLE

Actu. x D which preaching was published
Luc. xxiii B And behold, two of them were

On the Twelfth day

Actu. xiii E ye men and brethren, ye children
Luc. xxiii D Jesus hym selfe stode in

On the fyrste sonday after Easter.

i. John. ii A For all that is borne of God
Ihon. xx C The same sabboth at euen

On the seconde sonday after Easter

etcl. ii D Christ also suffred for vs
John. x B I am a good shepherde, a good

On the thyrde sonday after Easter.

Mat. ii B Derely beloued I beseeche you

Mat. xbi B After a litle whyle ye shal not se

On the fourth sonday after Easter.

Jaco. i A Every good gyft, and euery

Ihon. xbi A But I go now vnto hym

On the v. Sanday after Easter.

Jacob. i C And see that ye bee doers

Ihon. xbi C Verily verily I saye vnto you

On the Ascencion day.

Act. i A In my fyrste treatise deare

Mar. xbi B At the laste as the. xi. sat

On the sonday after ascencion day

i. Pet. iii B Be ye likewise sobre

John. xii C But when the comforter

On whitson e. n.

Actu. xix A But it fortuneth when Apollos

Ihon. xiii B If ye loue me, kepe my command

On whitsonday.

TABLE

Mat. xxi. B

Luc. vii. D And one of the Phariseys

On saynt James the apostle

Eph. ii

C Nowe therfore ye are no mo.

Math. xx.

C Then came to hym the mother

On saynt Barthelmewes day

Eph. ii

C Nowe therfore ye are no more

Luc. xxii.

B There rose a stryfe

On saynt Mathew the apostle

Ezech. i

C

Math. ix.

A And as Iesus passed forth

On saynte Michaels day.

Apoca. i.

A And he sent and shewed

Math. xviii

A At þe same time cam the disciples

On Saynt Luke the Euangelistes

Ezech. i.

C

Luc. x.

A Afterwarde the Lorde apoynt

On saynt Symon and Judas day

Rom. vii.

D But sure we are

Thon. xv.

B This I commaunde you that ye

On all Halowes day.

Apoca. vii.

A And I sawe an other aungel

Math. v.

C when he sawe the people, he

The ende of the Table.

in ro y x m
id p
fuch p x y v

in ro y x m

Handwritten notes in the left margin, including the word "Page" and other illegible scribbles.



NVM.

XXI



Imprinted in London, at the signe of the Braſen
Serpentin Paules churcheyarde, by
Reynolde Wolfe.

ANNO. 1556.

